

Timeless Books

for a meaningful life





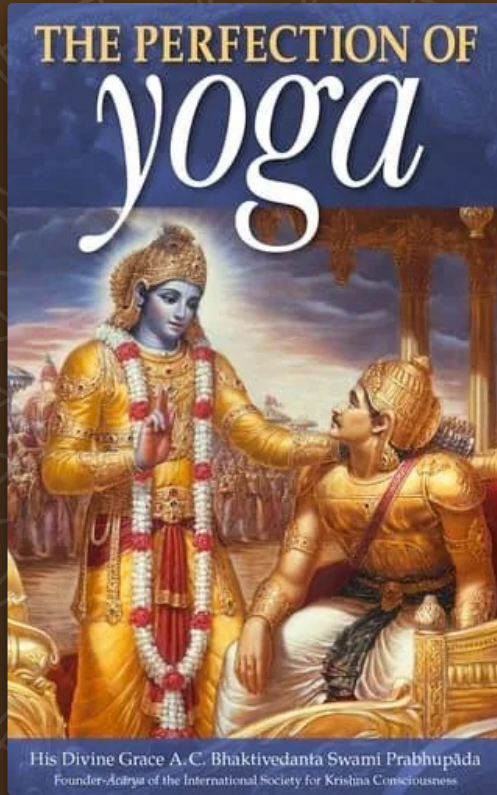
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

The pages that follow introduce twenty-four books on the science of Kṛṣṇa consciousness. Each book has two facing pages: its cover on the left, and on the right a summary in our own words, written after a careful reading of the book — how it is set out, what it teaches, and what a reader may take away.



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The Perfection of Yoga

The Bhagavad-gītā's own answer to what yoga is really meant for.

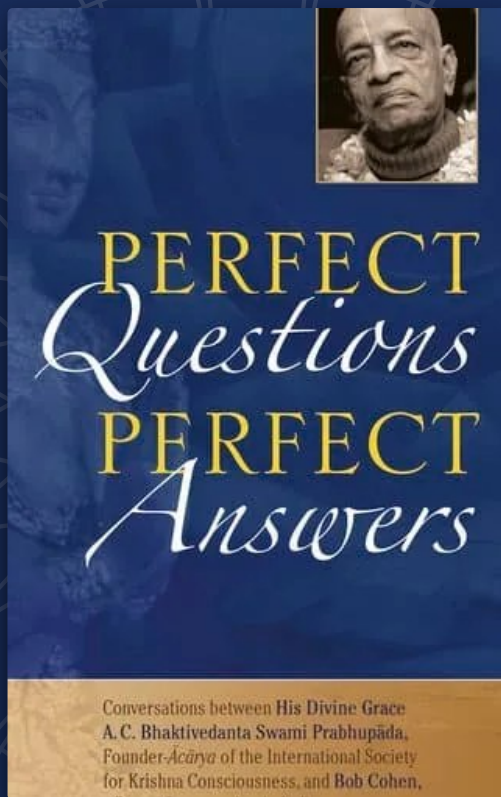


Many systems of yoga have been popularized in the West, yet Śrīla Prabhupāda opens this short book by saying that none of them have actually taught the perfection of yoga. For that, he turns to the Bhagavad-gītā, where Śrī Kṛṣṇa Himself teaches His friend Arjuna on the battlefield, in the brief time before the fighting begins. The book follows the Gītā's Sixth Chapter closely, citing its verses one after another. It is a compact and readable introduction, arranged in eight short chapters.

A striking theme is Arjuna's own response to the meditational system. When Kṛṣṇa describes sitting alone in a secluded place, keeping the body straight and fixing the gaze, Arjuna confesses that controlling the restless mind seems harder than controlling the wind. Śrīla Prabhupāda explains that the Gītā does not reject this method as false, but shows that it is not practical in the present age. People who are busy with work, family and city life can hardly meet its strict conditions.

In its place the book presents the yoga of work in devotion and of constant meditation on Kṛṣṇa. Śrīla Prabhupāda describes the nine processes of bhakti-yoga and singles out hearing and chanting as the most important, especially the public kīrtana of the Hare Kṛṣṇa mantra. Unlike silent meditation, he notes, kīrtana is better the more people join in. He also discusses control of body and mind, freedom from the dualities and designations of the body, and the comforting fate of the yogī who does not finish the path in one life.

The final chapters describe yoga as reestablishing our lost relationship with Kṛṣṇa. Karma-yoga, jñāna-yoga and aṣṭāṅga-yoga are shown as steps on one ladder whose top rung is bhakti-yoga, loving service to the Supreme Person. The book closes on the Gītā's verse that the highest yogī is the one who always abides in Kṛṣṇa with faith. Readers come away seeing that the goal of every genuine yoga is love of Kṛṣṇa, and that this goal is open to anyone today.



Perfect Questions, Perfect Answers

A young American seeker's frank conversations with Śrīla Prabhupāda in India.

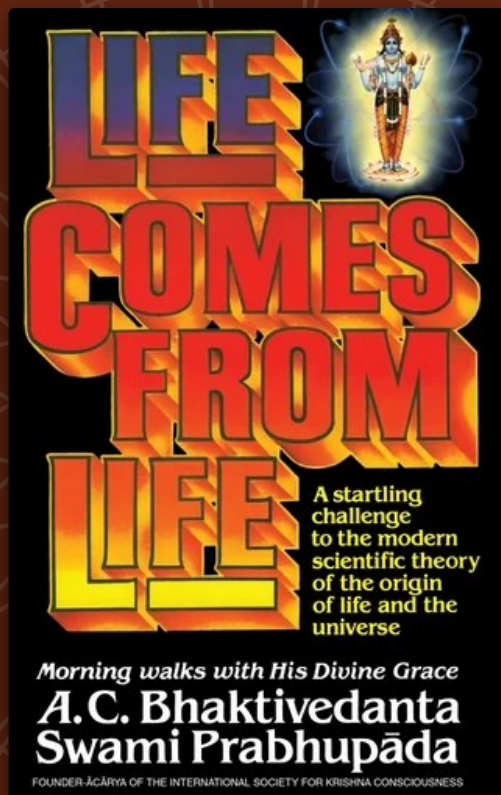


This book records a series of conversations between Śrīla Prabhupāda and Bob, a young American serving in the Peace Corps as a high school science teacher in Bihar. Raised in a conservative Jewish family and drawn to the Bhagavad-gītā and the Hare Kṛṣṇa chant, Bob had come to India hoping to find genuine spiritual realization. Disappointed by what he saw in temples and with various gurus, he visited Māyāpur in February 1972, then a rice paddy with tents and a hut near the Ganges. There he met Śrīla Prabhupāda, who suggested the book's title himself.

The talks unfold over several days in Māyāpur, with a final meeting in New York in July 1972. Bob asks with complete honesty, and Śrīla Prabhupāda answers patiently, often with simple everyday examples. They discuss the meaning of the name Kṛṣṇa, the all-attractive, and the real goal of life, which is to go back home, back to Godhead. Other chapters take up Vedic culture and varṇāśrama-dharma, the three modes of nature, and what it means to become pure.

Bob does not hide his doubts, and that is much of the book's charm. When he says he cannot yet offer his food as the devotees do, Śrīla Prabhupāda simply asks him to thank God before eating. The conversations also explore austerity under a spiritual master, the qualities of a perfect devotee, good and bad karma, and how to advance in Kṛṣṇa consciousness. In New York, Bob and his wife Barbara ask whether we can decide what we will be in our next life, and Śrīla Prabhupāda explains that if we do not decide, material nature will decide for us.

In his concluding words, written in 1976, the author describes how he and his wife gradually took up the practices Śrīla Prabhupāda had recommended. After associating with devotees, starting a bhakti-yoga club and later joining temple life in Texas, they were initiated on July 19, 1976, as Brahmatīrtha dāsa and Bhakti-devī dāsī. He tells how the unwanted habits fell away, just as Śrīla Prabhupāda had predicted. Readers take away an approachable, personal introduction to Kṛṣṇa consciousness, seen through the eyes of a sincere newcomer.



Life Comes From Life

Morning-walk conversations challenging the scientific claim that life comes from matter.

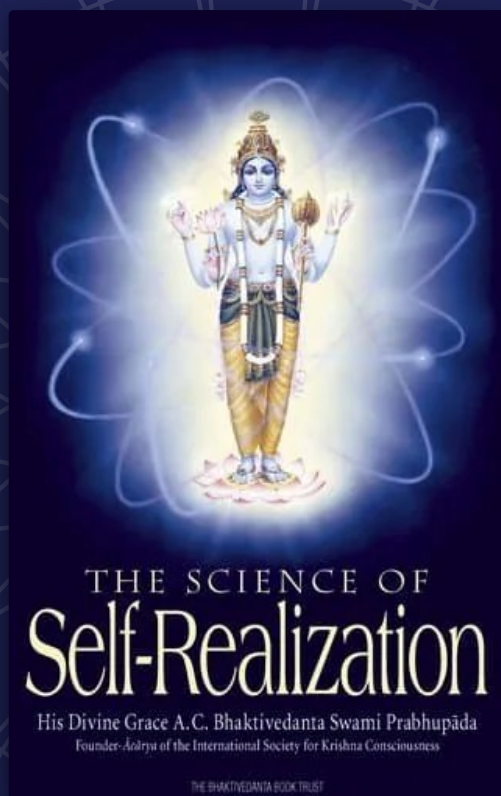


Life Comes From Life is drawn from taped morning-walk conversations that Śrīla Prabhupāda had with his disciples in 1973, in the Los Angeles area. On the mornings when the talk turned to science, he spoke mainly with Thoudam Dāmodara Singh, an organic chemist who later directed the Bhaktivedanta Institute. The book is arranged as sixteen walks, each dated, from April through December 1973. An introduction first surveys the doubts that scientists themselves admit about theories of life's chemical origin.

The central argument is stated in the title: life does not arise from matter, but from life. Śrīla Prabhupāda presses the scientists to show where life comes from, noting that with all their chemicals they cannot produce even one living thing. The walks also take up Darwin and evolution, the claim that there is no life on the moon, and the Vedic teaching that all 8,400,000 species were created at once. Throughout, he distinguishes the two energies of Kṛṣṇa, the material and the spiritual, and shows that matter itself comes from spirit.

The tone is lively, direct and often humorous, as the conversations move freely from one topic to the next. Śrīla Prabhupāda argues that so-called scientific improvement often creates further suffering instead of freeing people from birth and death. Later walks bring in other companions, such as Hṛdayānanda dāsa Goswami, and other topics, such as the differences between the karmī, jñānī, yogī and bhakta, and the question of reason and faith. Bhagavad-gītā and Śrīmad-Bhāgavatam verses are quoted along the way to support his points.

In the final walk, Śrīla Prabhupāda reflects on the meaning of supremacy and on Kṛṣṇa as the inconceivable, supremely fortunate Person, the source of all energies. The book ends by urging sincere inquirers to learn the truth by approaching a self-realized spiritual master. Readers come away with a clear spiritual critique of materialistic science. They are also invited to direct their intelligence toward understanding the soul and its source.



The Science of Self-Realization

Interviews, lectures, essays and letters on the soul, the guru and God.



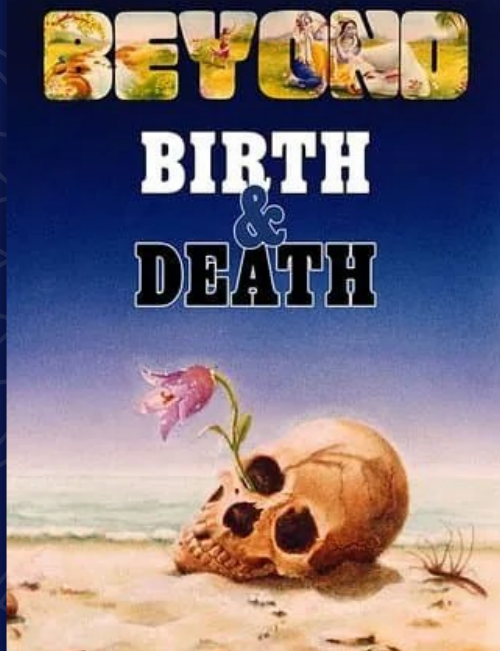
The Science of Self-Realization is a collection of thirty-six selections, most of which first appeared in Back to Godhead magazine between 1958 and 1977. They include interviews, lectures, essays and letters, along with a pamphlet, a lecture on the Caitanya-caritāmṛta and a Bengali poem in translation. A foreword by Mukunda Goswami recalls first meeting Śrīla Prabhupāda in 1966 in a dark room on New York's Bowery, and following him to Second Avenue and San Francisco. The selections are grouped under eight headings, from learning the science of the soul to reaching life's perfection.

The book opens with the aim of human life: to realize our relationship with Kṛṣṇa, of whom every living being is a part and parcel. In a radio interview with Mike Robinson, Śrīla Prabhupāda explains reincarnation and the soul, and in an exchange of letters he answers a heart surgeon who wants to know what a soul is. A section on choosing a spiritual master discusses what a guru is and how to separate genuine teachers from cheaters. Another section looks at the cultural background, including a public debate in the Los Angeles Times with a Berkeley scholar over whether Kṛṣṇa consciousness is a genuine Vedic tradition.

Some of the most memorable pieces are conversations with people from very different backgrounds. On a morning walk near Frankfurt, Śrīla Prabhupāda talks with Father Emmanuel, a Benedictine monk, about Kṛṣṇa and Christ and the chanting of God's names. In a 1975 interview with a Chicago police lieutenant, he says the real cure for crime is to cleanse the heart. Other selections discuss yoga for the present age, the peace formula, spiritual communism and the limits of modern science.

The later sections turn to returning to the eternal religion and reaching life's perfection. They include the moving poem Śrīla Prabhupāda wrote in September 1965 as his ship neared Boston, praying that he could deliver Kṛṣṇa's message. Throughout he quotes the Bhagavad-gītā and Śrīmad-Bhāgavatam, presenting spiritual life as a science that can be understood through reason and realized in practice. Readers may go through the selections in order or dip into whatever catches their interest. Either way, they meet Śrīla Prabhupāda answering the questions of a wide range of people with clarity and compassion.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
FOUNDER-ĀCĀRYA OF THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS



Beyond Birth and Death

How the eternal soul can pass beyond death to the spiritual world.

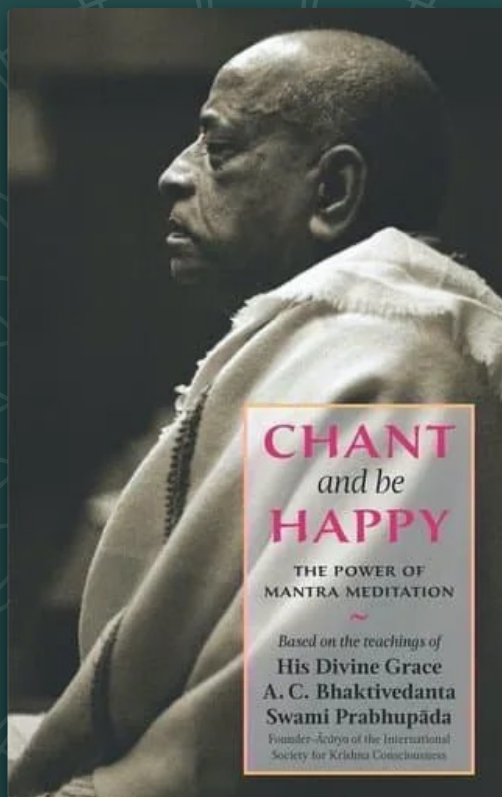


Beyond Birth and Death is a short book on the most pressing question of all: what happens to the self at death, and how one can go beyond the cycle of birth and death altogether. Śrīla Prabhupāda builds it on verses of the Bhagavad-gītā, especially a long run of verses from the Eighth Chapter, which he explains one after another. It is arranged in five chapters. Each one moves the reader a step further, from the body to the spiritual sky.

The first chapter, *We Are Not These Bodies*, begins with the Gītā's teaching that the soul in the body is eternal and can never be slain. Śrīla Prabhupāda calls this the very first step in self-realization, and stresses that it must be realized, not merely said. He explains that consciousness is the symptom of the soul, just as heat and smoke are symptoms of fire, and that matter alone cannot produce consciousness. On this basis he contrasts the Vedic understanding of the self with the Buddhist denial of the soul.

The middle chapters describe the art of dying and the destinations open to the soul. Since perfection must be realized at the time of death, it has to be practiced during life. Śrīla Prabhupāda explains why elevation to higher planets within this universe is not the final goal, since even there birth and death continue. He also explains why impersonal liberation, merging into the spiritual effulgence, is not stable, and why souls who reach it can fall back again.

The final chapters describe the spiritual sky beyond this universe, where there is no rivalry and every planet is presided over by an expansion of Kṛṣṇa. There, by devotional service, one can see the Supreme Person face to face, speak with Him and play with Him. The book closes by explaining that the purpose of all Vedic instruction is to go back to Godhead, a message Śrīla Prabhupāda finds in every genuine spiritual tradition. Readers take away a clear and hopeful picture of what lies beyond death, and a simple path to reach it.



Chant and Be Happy

The story, meaning and practice of chanting the Hare Kṛṣṇa mantra.

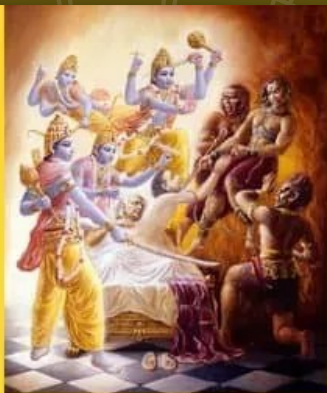


Chant and Be Happy is an introduction to the meditation of chanting the Hare Kṛṣṇa mantra, combining Śrīla Prabhupāda's own words with history, interviews and practical guidance. It begins with a short piece from George Harrison and an essay on the universal search for happiness. A chapter on the mantra explains what the words Hare Kṛṣṇa mean, in Śrīla Prabhupāda's essay from the album that first introduced George Harrison and John Lennon to the chanting. It also contains a long 1982 interview with George Harrison about his own experience of chanting on beads.

One of the book's best-known chapters is a conversation between Śrīla Prabhupāda and John Lennon, Yoko Ono and George Harrison at John's estate, Tittenhurst Park. They speak about the potency of the Hare Kṛṣṇa mantra as the path to peace and liberation. Another chapter tells how Śrīla Prabhupāda brought the mantra to the West in 1965, captivating seekers in New York and San Francisco and, from 1969, in London. A later chapter recounts how chanting first dawned in Britain.

The book then places chanting in its wider history. It traces the chanting of God's names across many cultures and traditions, then tells the life of Śrī Caitanya Mahāprabhu, who spread congregational chanting in India five hundred years ago. A chapter recounts the story of Haridāsa Ṭhākura, born in a Muslim family, whose steady chanting transformed a prostitute sent to tempt him. Other chapters explain the science of mantra meditation and the many benefits that sincere chanters experience.

The closing chapter gives simple, practical techniques for chanting. It explains how to make and use a strand of 108 beads, how to chant one round, and how chanting together in kīrtana complements personal chanting. It also notes that those who wish to take initiation should follow the regulative principles and chant at least sixteen rounds a day. Readers finish with both the inspiration and the know-how to begin chanting themselves and to taste the happiness the title promises.



A SECOND CHANCE

The Story of a Near-Death Experience

His Divine Grace
A. C. Bhaktivedanta Swami
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A Second Chance

A sinful man's brush with death, and the holy name that saved him.

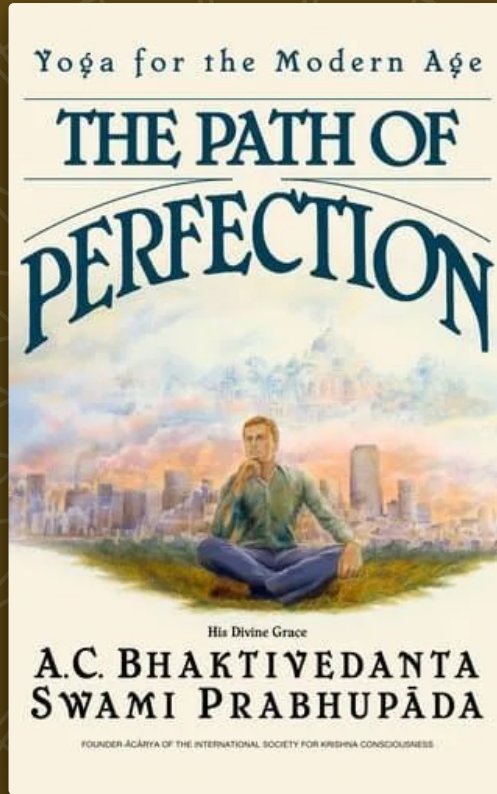


A Second Chance tells the dramatic history of Ajāmila, a brāhmaṇa from Kānyakubja who abandoned his principles, married a prostitute maidservant and lived by cheating and plundering others. The story comes from the Sixth Canto of Śrīmad-Bhāgavatam, where Śukadeva Gosvāmī relates it to King Parīkṣit. The book weaves together those verses, selections from Śrīla Prabhupāda's commentary, and excerpts from lectures he gave while traveling in India with Western disciples during the winter of 1970–71. The publishers open by placing the story beside modern reports of near-death and out-of-body experiences.

At eighty-eight, lying on his deathbed, Ajāmila is terrified to see the fierce messengers of Yamarāja, the lord of death, coming to drag him away. In fear he loudly calls the name of his youngest son, Nārāyaṇa, and at once the Viṣṇudūtas, the messengers of Lord Viṣṇu, arrive to stop them. A sharp debate follows about religion, punishment and who truly deserves to be taken away. The Viṣṇudūtas declare that simply by chanting the holy name of Nārāyaṇa, even without meaning to, Ajāmila has already been freed from the reactions of his sinful life.

Along the way Śrīla Prabhupāda explains vital truths about the self and its next life: that the soul is distinct from the body, that the regulative principles keep human life above the animal level, and that bad association and uncontrolled desire drag one down. Given his second chance, Ajāmila is overcome with remorse, resolves to control his mind and senses, and travels to Hardwar on the bank of the Ganges to engage fully in devotional service. There he again sees the Viṣṇudūtas and leaves his body to return with them to the spiritual world.

The closing chapters turn to Yamarāja himself, who instructs his bewildered servants that above him stands one supreme master and that the chanting of the Lord's holy name surpasses every Vedic ritual of atonement. Readers come away with a deeper understanding of death, karma and the soul's destination. Above all, the book celebrates the glories of the holy name and urges everyone to take up chanting Hare Kṛṣṇa in the association of devotees.



The Path of Perfection

Śrīla Prabhupāda explains real yoga from the Bhagavad-gītā's sixth and eighth chapters.

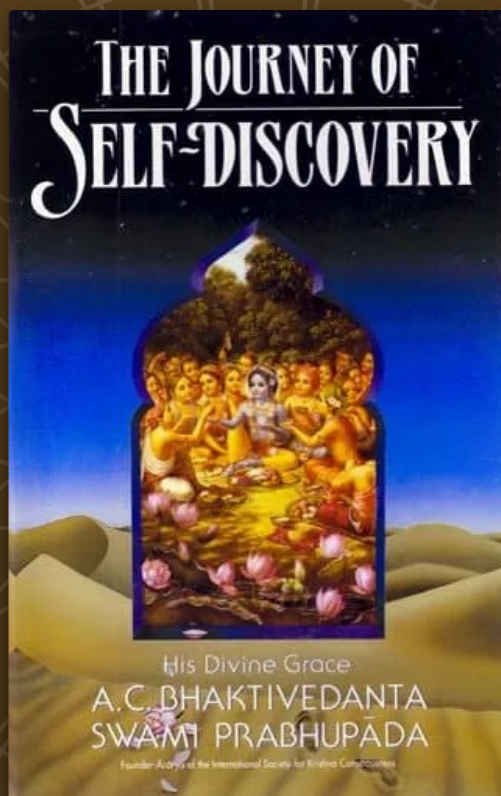


The Path of Perfection is a series of talks by Śrīla Prabhupāda on the Bhagavad-gītā, focusing on the philosophy of yoga as Lord Kṛṣṇa explains it to Arjuna in the sixth and eighth chapters. The publishers' introduction distinguishes this from the stretching and exercise often called yoga today. Here yoga means an ancient system of self-realization, a union in love with the Supreme. The book surveys karma-yoga, jñāna-yoga and the eightfold aṣṭāṅga-yoga, showing how all of them culminate in bhakti-yoga.

Śrīla Prabhupāda begins with yoga as action: since we are parts of the Supreme, perfect work is work done for Kṛṣṇa, detached from its fruits. He then discusses mastering the restless mind and senses, learning to see God, and the need for moderation in eating, sleeping and recreation. Following Arjuna's own frank admission that the mind is as hard to control as the wind, he explains why the strict eightfold meditation system is extremely difficult for people of this age of Kali.

Later chapters treat determination and steadiness in practice, perception of the Supersoul within the heart, and what becomes of a yogi who fails to complete the path. Śrīla Prabhupāda explains the destination after death and how one's consciousness at the final moment determines the next life. He presents Kṛṣṇa's promise that one who reaches His abode never returns to this place of misery.

The heart of the book is yoga for the modern age: the simple practice of chanting the Hare Kṛṣṇa mahā-mantra, which anyone can take up anywhere. Śrīla Prabhupāda shows how even people entangled in busy, chaotic lives can purify the mind and connect with the Supreme through this chanting. Readers take away a clear understanding of what yoga truly is and a practical way to begin on the path of perfection today.



The Journey of Self-Discovery

Talks, interviews and conversations guiding the reader from body to soul to Kṛṣṇa.



The Journey of Self-Discovery is an anthology of Śrīla Prabhupāda's talks, conversations and interviews, all first published in Back to Godhead, the magazine he founded in India in 1944. Each selection is short and complete in itself, so the book can be read straight through or dipped into by topic. Its central theme is that our consciousness, our real inner self, is the one possession truly ours to keep. The publishers present it both as a guide for seekers and as a compact introduction to the philosophy of the Hare Kṛṣṇa movement.

The opening section explores the science of the soul, beginning with a 1973 conversation in the garden of the Los Angeles Kṛṣṇa center with a physics professor, Gregory Benford. Śrīla Prabhupāda explains that the body and mind are coverings of the spirit soul, describes reincarnation, and shows how the soul's presence is known by consciousness. Further sections on superconsciousness and the pleasure principle reveal Kṛṣṇa as the Supreme Person, the supreme artist and the true object of our love.

Other chapters address the spiritual master and the practice of yoga and meditation. In a frank 1968 television interview in Los Angeles, Śrīla Prabhupāda exposes the many self-made gurus of the day, and elsewhere he lists the qualities of a bona fide spiritual master. He explains the classical yoga of the Bhagavad-gītā, how to make friends with the mind, and why chanting Hare Kṛṣṇa is the meditation recommended for this age.

The final sections apply spiritual knowledge to the world's problems, including violence, scarcity, slaughterhouses, business and the search for peace. In lively conversations with disciples, Śrīla Prabhupāda examines thinkers such as Plato, Marx, Freud and Darwin, contrasting their views with the Vedic understanding of the soul. The book closes on knowledge received through disciplic succession rather than imperfect speculation. Readers come away with a broad, engaging picture of how Kṛṣṇa consciousness answers life's deepest questions.



On the Way to Kṛṣṇa

A short guide from temporary pleasures to the real happiness of Kṛṣṇa consciousness.

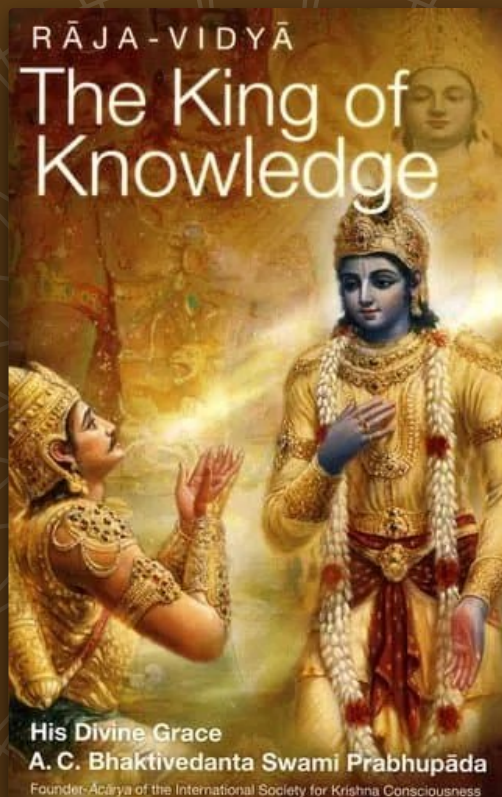


On the Way to Kṛṣṇa is a short book in five chapters, built around Lord Kṛṣṇa's teachings to Arjuna in the Bhagavad-gītā. It opens with a simple observation: everyone is searching for happiness, yet few people are actually happy. Śrīla Prabhupāda explains that the happiness we taste through the material senses is temporary and of a low standard. Real happiness, he shows, is transcendental and lies beyond temporary things.

The second chapter presents the way of chanting and knowing Kṛṣṇa, describing the Hare Kṛṣṇa mantra as a transcendental sound vibration that cleans the dust from the mirror of the mind. Śrīla Prabhupāda then explains how to see Kṛṣṇa everywhere and always. He stresses that one need not give up one's work or duties, but should do them in Kṛṣṇa consciousness, just as Arjuna fought for the satisfaction of the Supreme.

The fourth chapter contrasts the roads of the foolish and the wise. Kṛṣṇa explains that His illusory energy is difficult to overcome, yet those who surrender to Him cross beyond it. Śrīla Prabhupāda describes the different kinds of people who approach God, whether distressed, in need of money, or curious, and explains why the one in knowledge is especially dear to Him.

The final chapter, on steering toward the Supreme, includes the story of the boy Dhruva, who sought God's help after being insulted by his stepmother. Throughout, Śrīla Prabhupāda reminds us that the Supreme is the complete whole and that our real fulfillment comes in relation to Him. The book offers a gentle and accessible starting point for anyone who wants to understand what Kṛṣṇa consciousness is and how to begin the journey toward Kṛṣṇa.



Rāja-vidyā: The King of Knowledge

The Bhagavad-gītā's most confidential knowledge: knowing Kṛṣṇa and acting for Him.

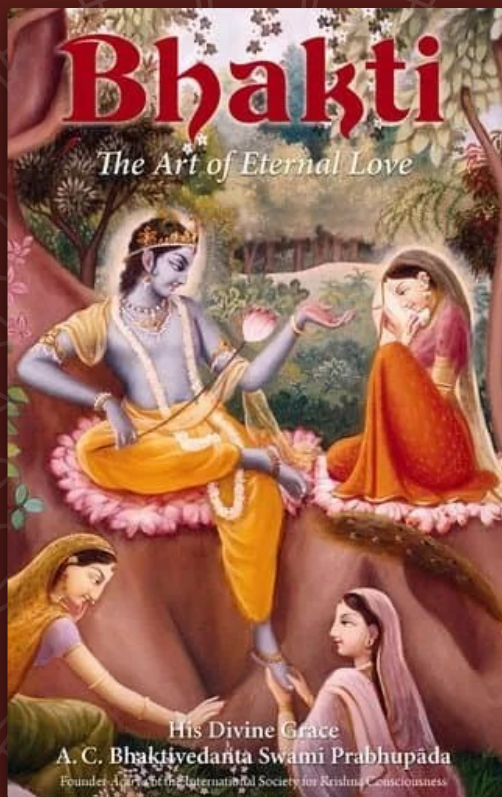


Rāja-vidyā: The King of Knowledge is Śrīla Prabhupāda's explanation of key verses from the Bhagavad-gītā, centered on the ninth chapter, where Kṛṣṇa offers Arjuna the most confidential wisdom. The book opens with the Lord's promise that knowing this knowledge will free one from the miseries of material existence. Śrīla Prabhupāda explains that the speaker is Bhagavān, the possessor of all opulences, and that knowledge of Him is the king of all knowledge. He also shows that this process is pleasant and easy to practice, centered on hearing and singing the glories of the Lord.

Its chapters move step by step through different aspects of this knowledge. Śrīla Prabhupāda describes knowledge that carries us beyond the cycle of birth and death, and knowledge of Kṛṣṇa's energies, by which everything rests in Him while He remains distinct. He explains how the mahātmās, the great souls, worship Kṛṣṇa with undivided minds, knowing Him as the origin of everything.

Drawing also on the fourth chapter of the Gītā, the book explains paramparā, how this knowledge comes down through disciplic succession. It describes Kṛṣṇa's appearances and activities, which take place by His own internal potency. Śrīla Prabhupāda then shows that real knowledge means faith in the guru and surrender to Kṛṣṇa, following in the footsteps of the great ācāryas.

The last chapter, on action in knowledge of Kṛṣṇa, takes up the Gītā's question of what is action and what is inaction. Using the example of Arjuna on the Battlefield of Kurukṣetra, Śrīla Prabhupāda explains that work done for Kṛṣṇa does not bind, while selfish work entangles. He encourages readers to engage in Kṛṣṇa's work and to share the message of the Bhagavad-gītā, since one who does so is very dear to the Lord.



Bhakti: The Art of Eternal Love

Rūpa Gosvāmī's teachings on bhakti, the soul's eternal loving relationship with Kṛṣṇa.



Bhakti: The Art of Eternal Love is a short introduction to devotional service drawn from The Nectar of Devotion, Śrīla Prabhupāda's summary study of Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu. The editors explain that Śrīla Prabhupāda gave a series of lectures on The Nectar of Devotion for his disciples in the courtyard of the Rādhā-Dāmodara temple in Vṛndāvana, near Rūpa Gosvāmī's samādhi. Selections from those lectures are woven together with excerpts from The Nectar of Devotion itself. The book begins with the observation that bodily love is temporary, while the love between the soul and the Supreme Soul is eternal.

An early chapter tells how Rūpa Gosvāmī, once a minister in the Muslim government of Bengal, left that post to follow Lord Caitanya Mahāprabhu and was instructed by Him at Prayāga. Śrīla Prabhupāda then explains what bhakti is: the taste of devotional service, unlike the flickering pleasures of sense enjoyment, never ends. He shows that everyone has a natural propensity to love, which expands from family to society and nation but is fully satisfied only in loving Kṛṣṇa.

The book next gives Rūpa Gosvāmī's definitions of pure devotional service and of a pure devotee. Such service is favorable, always in relation to Kṛṣṇa, and free from material desires and speculation. It is an active cultivation, performed with body and mind under the guidance of a bona fide spiritual master.

The final chapter lists the six features of pure bhakti, from immediate relief from material distress to its power to attract even Kṛṣṇa Himself. Śrīla Prabhupāda explains how devotional service, especially chanting the holy names, uproots sinful reactions down to their very seeds in the heart. Readers come away understanding bhakti as an eternal relationship of love and a practical path to the deepest happiness.

Civilization AND *Transcendence*



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness

Civilization and Transcendence

Śrīla Prabhupāda answers a Bombay journal's questions on religion and modern life.

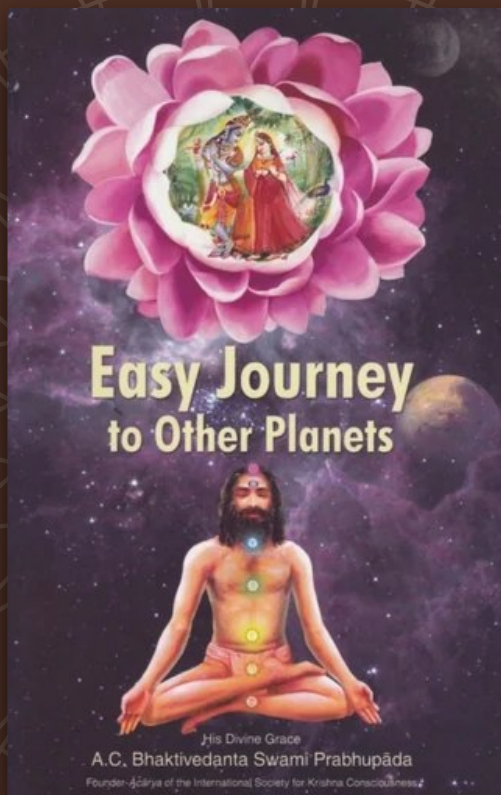


This book is a single extended conversation built around a questionnaire sent to Śrīla Prabhupāda by Bhavan's Journal, a cultural and religious magazine in Bombay. The journal was putting the same questions to many religious and spiritual leaders. His disciple Puṣṭa Kṛṣṇa reads each question aloud, and Śrīla Prabhupāda answers in his own lively, spoken style. The result is fourteen short chapters, each taking up one of the questions perplexing people today.

The conversation opens by asking whether religion's influence over the masses is waning. Śrīla Prabhupāda says yes, as the Śrīmad-Bhāgavatam predicts for this age, and explains that human society without religion becomes simply animal society. Real religion, he insists, means the order of God, and a religion with no clear conception of God cannot stand. Against this he presents Kṛṣṇa, whose form and instructions are clearly known.

Later chapters range widely across the questions of the day. He distinguishes the varṇāśrama system described by Kṛṣṇa, based on quality and work, from a caste system based on birth. He explains why a guru is necessary and how civilization means regulation. He also speaks on cleansing the heart, on bringing Advaitans and Dvaitans together as servants of God, and on how to love God.

In the closing chapters Śrīla Prabhupāda describes the way to peace: understanding Kṛṣṇa as the supreme enjoyer, proprietor, and friend of everyone. He explains that Kṛṣṇa is not just for India, and that Lord Caitanya wanted His holy name heard in every town and village. The final question, on proselytizing, draws the book's conclusion: this movement is not about changing labels but about returning every living being to its natural position as part and parcel of Kṛṣṇa. Readers come away with clear, practical answers to big questions about religion, society, and the purpose of life.



Easy Journey to Other Planets

Bhakti-yoga as the real science of travel to the spiritual world.

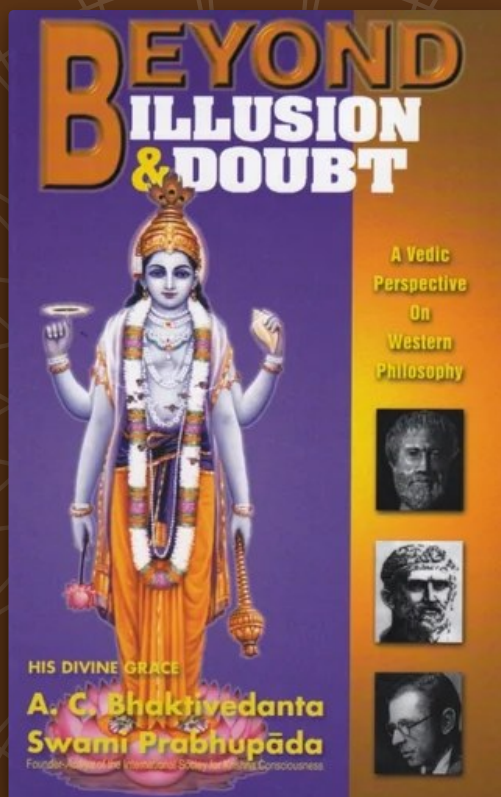


Easy Journey to Other Planets begins from a natural human longing: to live forever in happiness, and, more recently, to travel to other planets. In his preface Śrīla Prabhupāda explains that this desire can be fulfilled through yoga, and above all through bhakti-yoga, which one can practise at home under proper guidance. The book is offered to people in general and to philosophers and religionists in particular. It has two main parts, “Anti-material Worlds” and “Varieties of Planetary Systems.”

The first part opens with a 1959 news report from the Times of India about the Nobel Prize awarded for discovering the antiproton and the theory of an anti-world. Śrīla Prabhupāda takes up these ideas and shows how the Bhagavad-gītā describes two energies of the Lord, the inferior material energy and the superior spiritual energy. The living being, he explains, is constitutionally an anti-material particle. The real anti-material world is never annihilated, while every material planet, even the highest, is destroyed in time.

He then describes the yogic process by which a transcendentalist can leave the body and travel to a chosen planet. He stresses especially the state of consciousness at the time of death, for one who thinks of Kṛṣṇa while leaving the body at once enters the spiritual world. The cure for repeated birth and death is called the “back to Godhead” treatment. He also lists the qualities and practices of one who follows this path of devotion.

The second part, written as men were travelling to the moon, explains that interplanetary travel is not new to Vedic knowledge. Śrīla Prabhupāda describes the fourteen planetary systems of the universe and quotes Kṛṣṇa's warning that even from Brahmaloḥa one must return. He concludes that our restlessness is really a search for our real home, Kṛṣṇa's abode, Goloka Vṛndāvana. The reader is invited to use this human life to develop Kṛṣṇa consciousness, which he presents as scientific rather than sentimental.



Beyond Illusion and Doubt

Śrīla Prabhupāda examines great Western thinkers in the light of Vedic knowledge.

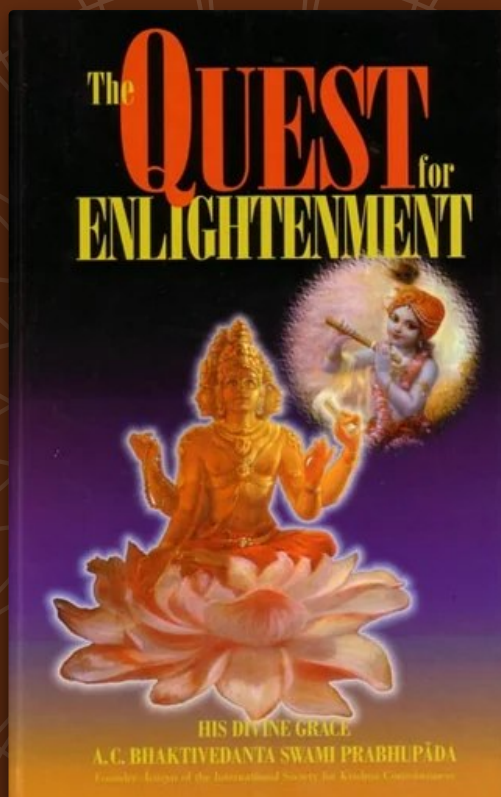


In the early 1970s Śrīla Prabhupāda decided to analyze Western philosophy in light of Vedic philosophy. In recorded conversations, his disciples Hayagrīva dāsa and Śyāmasundara dāsa presented him with selections from prominent Western thinkers, and he commented on each. This book is based on those conversations. Its main part has fifteen chapters, beginning with Socrates and ending with Carl Jung.

The introduction explains the book's central idea: there are two ways of seeking truth. Western philosophy has mostly used the ascending path of speculation, which can never be free from illusion and doubt because the mind and senses are imperfect. The Vedic sages preferred the descending path, receiving knowledge from Kṛṣṇa through the chain of spiritual masters. This knowledge, the book stresses, is not blind dogma but can be tested by reason and verified through bhakti-yoga.

Each chapter opens with a short sketch of the thinker and then lets the conversation unfold. Śrīla Prabhupāda applauds Socrates for opposing the view that morality is relative, uses Plato's Republic to explain the Vedic social system, and sharply criticizes Aristotle's speculations on God and man. With Origen he notes agreement on reincarnation but rejects the idea that the soul is created. Along the way he also discusses Augustine, Aquinas, Kierkegaard, Schopenhauer, Darwin, Mill, Marx, Nietzsche, Freud, and Sartre.

The text also includes a much fuller set of these conversations, which Śrīla Prabhupāda himself titled *Dialectic Spiritualism: A Vedic View of Western Philosophy*. It covers many more thinkers, from Plotinus, Descartes, and Pascal to Kant, Hegel, William James, and John Dewey. Throughout, Śrīla Prabhupāda's repeated point is that none of the speculators gives a clear idea of God, while the Vedas give information from God Himself. Readers gain both a lively tour of Western thought and a concise presentation of the basics of bhakti-yoga.



Quest for Enlightenment

Śrīla Prabhupāda's talks guiding seekers from the darkness of materialism toward God.

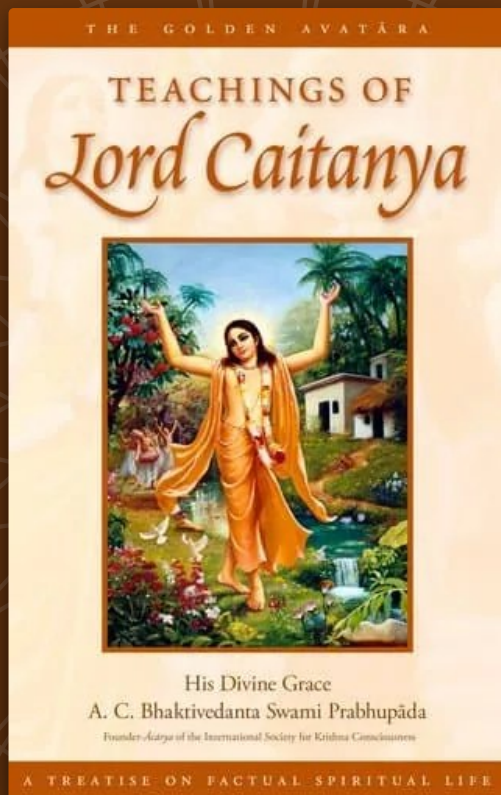


This book gathers lectures, talks and conversations of Śrīla Prabhupāda that were first published as articles in *Back to Godhead*, the magazine he founded in India in 1944. Its introduction presents the whole collection as a guide for the modern spiritual seeker, leading from the night of materialism into the daylight of transcendence. Each piece opens with a short note on where and when it was given, and the settings span the world, from Boston University and Seattle to Hamburg, Tokyo, Stockholm, Mumbai and Vṛndāvana. The book begins with a recorded New Year's message sent to Londoners on January 1, 1969, just as the Hare Kṛṣṇa movement was arriving in Great Britain.

The early chapters lay the foundations of the quest. Śrīla Prabhupāda explains that we are eternal souls rather than our changing bodies, that the soul is understood by hearing from bona fide authorities rather than by seeing, and that the human form of life is meant for asking who we are and why we suffer. He then describes how spirit differs from matter, how the soul fell into material life as if into a dream, and how Kṛṣṇa's potencies can be used to purify our existence. Throughout, the chanting of Hare Kṛṣṇa and the mercy of Lord Caitanya are offered as the simplest means of cleansing the heart in this Age of Quarrel.

Further sections explain who a genuine guru is and why we need one, and present yoga and meditation for this age as putting Kṛṣṇa at the center of one's life. In a chapter on spiritual solutions to material problems, Śrīla Prabhupāda speaks with an official of the International Labor Organization in Geneva about organizing society for everyone's welfare, and talks with disciples at the New Vṛndaban farm community about returning to simple living. A lively chapter of discussions with disciples weighs the ideas of Carl Jung, Socrates, Origen, Thomas Aquinas and Jean-Paul Sartre, and on a morning walk in Geneva he points to a single fig as proof that God's creation outshines every scientific achievement.

The final chapter turns to love of God as the ultimate goal, describing bhakti as the natural flow of the soul's love toward Kṛṣṇa, just as a river runs to the sea. The book closes with an introduction to ISKCON and a practical guide by Mahātmā dāsa to Kṛṣṇa consciousness at home, covering chanting, setting up an altar, offering and honoring prasādam, and the four regulative principles. Readers come away with a clear map of the spiritual path and simple steps for beginning it in their own homes.



Teachings of Lord Caitanya

Lord Caitanya's philosophy of pure love for Kṛṣṇa, drawn from Caitanya-caritāmṛta.

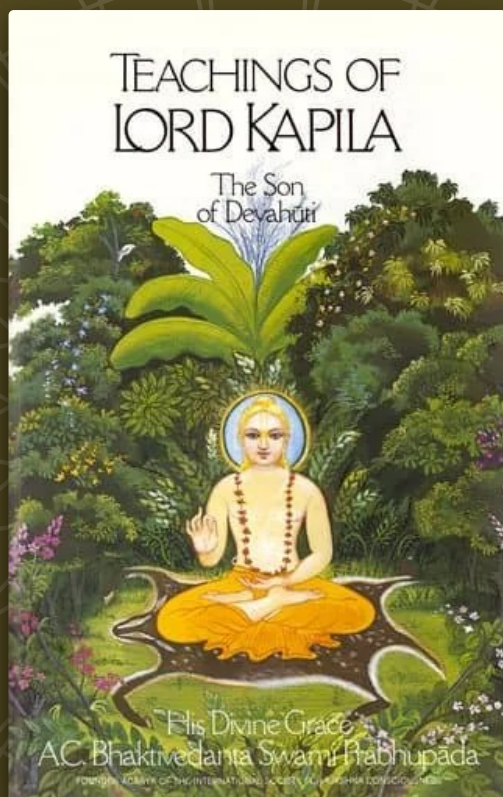


Teachings of Lord Caitanya presents the philosophy of Śrī Caitanya Mahāprabhu as recorded in Caitanya-caritāmṛta, the biography written by Kṛṣṇadāsa Kavirāja Gosvāmī. Its introduction was originally delivered as five morning lectures in New York City in April 1967. There Śrīla Prabhupāda explains that Lord Caitanya is Kṛṣṇa Himself, appearing as a devotee to teach how to love Kṛṣṇa. The book also includes Lord Caitanya's eight verses, the Śikṣāṣṭaka, and a prologue by Śrīla Bhaktivinoda Ṭhākura.

The heart of the book follows Lord Caitanya's instructions to His leading followers. At Prayāga He teaches Rūpa Gosvāmī the science of devotional service. Then, in a long series of chapters, He teaches Sanātana Gosvāmī about the living entity, how to approach God, the unlimited forms and incarnations of Kṛṣṇa, and His opulences and beauty. These chapters also describe the devotee, devotional service in attachment, and the famous ātmārāma verse of Śrīmad-Bhāgavatam.

Next come Lord Caitanya's encounters with the great Māyāvādī scholars. In Benares He speaks with Prakāśānanda Sarasvatī and his followers, who had criticized Him for chanting and dancing, and explains the real goal of Vedānta study. At Jagannātha Purī He hears Sārvabhauma Bhaṭṭācārya explain the Vedānta-sūtra for seven days, then shows that the personal understanding of the Absolute is the higher one. Both the Māyāvādī sannyāsīs and the Bhaṭṭācārya are converted to devotion.

The book ends with Lord Caitanya's talks with Rāmānanda Rāya in South India. Their conversation rises step by step, like an examination of metals from copper up to touchstone, toward pure love for Kṛṣṇa and the pastimes of Rādhā and Kṛṣṇa. Throughout, Śrīla Prabhupāda stresses that these teachings are a practical demonstration of Kṛṣṇa's own instruction in the Bhagavad-gītā to surrender to Him. Readers come away with a clear map of Gauḍīya Vaiṣṇava philosophy and the chanting of the holy name as its living practice.



Teachings of Lord Kapila, the Son of Devahūti

Lord Kapila teaches His mother the path of bhakti-yoga and self-realization.

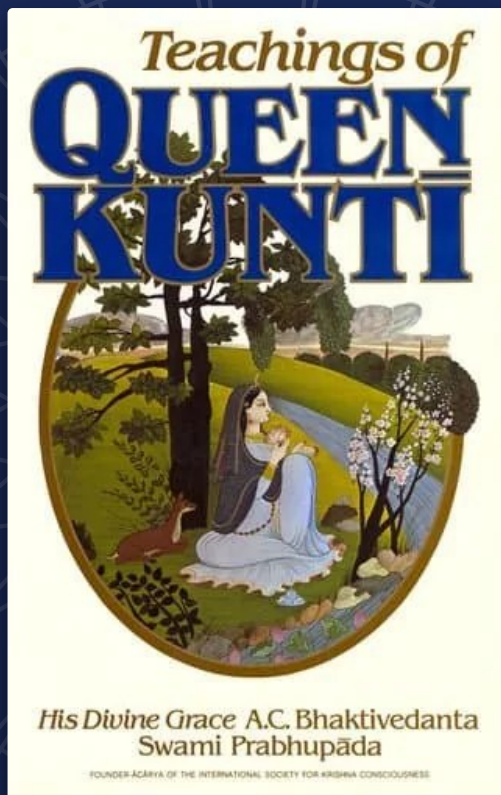


Lord Kapila, an incarnation of the Supreme Lord, is the original teacher of the Sāṅkhya philosophy. His teachings to His mother, Devahūti, appear in the Third Canto of Śrīmad-Bhāgavatam. This book is based on a series of lectures Śrīla Prabhupāda gave in Mumbai, India, in the spring of 1974, on the twenty-fifth chapter, where those teachings begin. In the lectures he explained each verse in even greater detail than in his written commentary.

The foreword sets the scene. Kapila's father, Kardama Muni, accepted sannyāsa and left Devahūti in her divine son's care. Devahūti then humbly approaches Kapila, admits she has fallen into ignorance, and asks Him to dispel her delusion. The foreword also notes that Kapila's original Sāṅkhya is theistic, analyzing matter and spirit so that one comes to bhakti, devotion to the Supreme.

The chapters move through the verses one by one. Śrīla Prabhupāda discusses the purpose of Lord Kapila's advent, the need to approach a bona fide guru, and how to purify the mind for self-realization. He explains that attachment to material things binds the soul, while the same attachment directed to devotees opens the door to liberation. A central chapter describes the symptoms of a sādhu, a holy person, such as tolerance and compassion for all.

Later chapters explain that bhakti itself is the ultimate liberation and describe meditation on the Lord's transcendental form. Śrīla Prabhupāda repeatedly emphasizes hearing about Kṛṣṇa from realized souls, which purifies the heart even before one fully understands. He concludes that determination in devotion, by Kṛṣṇa's mercy, lets one overcome every obstacle. Readers come away with a warm, practical introduction to bhakti-yoga as the final perfection of all yoga.



Teachings of Queen Kuntī

Queen Kuntī's prayers to Kṛṣṇa, explained verse by verse by Śrīla Prabhupāda.

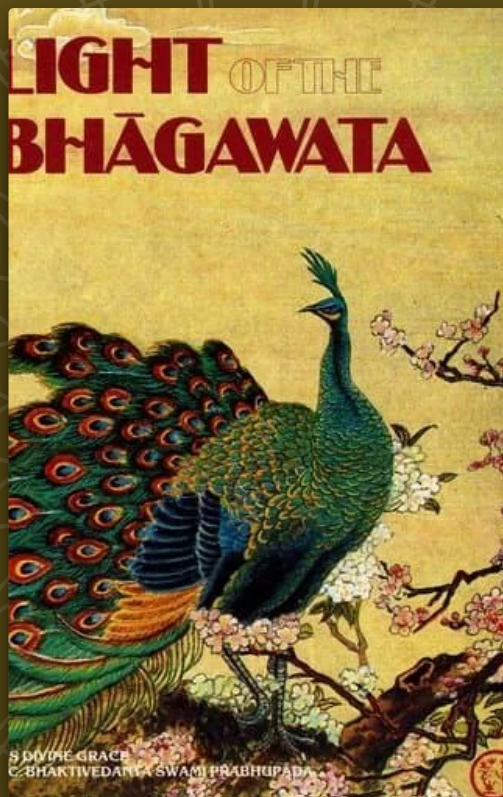


Queen Kuntī was the wife of King Pāṇḍu, the mother of the Pāṇḍavas, and Lord Kṛṣṇa's aunt. The introduction retells her story from the Mahābhārata: the plots of Duryodhana, the burning palace, the exile of her sons, and the war at Kurukṣetra. When Kṛṣṇa saves the last heir of the Pāṇḍavas from Aśvatthāmā's weapon and prepares to leave for Dvārakā, Kuntī prays to Him from the core of her heart. Those twenty-six verses from the First Canto of Śrīmad-Bhāgavatam are the subject of this book.

Each chapter takes one verse, giving the Sanskrit, a translation, and Śrīla Prabhupāda's explanation. His commentary was originally written in 1962, and the book adds the fuller explanations he gave in lectures in the spring of 1973 at the New York and Los Angeles centers. Chapter titles such as “Beyond the Senses,” “Let There Be Calamities,” and “Full Surrender” trace the flow of her prayers.

Śrīla Prabhupāda presents Kuntī as an ideal of devotion. Though she had suffered more than any ordinary person could bear, she does not ask for relief. Instead she asks that calamities come again and again, because in danger she could see Kṛṣṇa, and seeing Him ends repeated birth and death. He also draws out her teachings on Kṛṣṇa as the original person, beyond the senses, the property of those who have nothing material.

The book ends with Kuntī's wish that her attraction flow to Kṛṣṇa as the Ganges flows to the sea, followed by Kṛṣṇa's smile as He accepts her prayers. Along the way Śrīla Prabhupāda applies her words to modern life, explaining how pride in birth, wealth, education, and beauty keeps us from Kṛṣṇa. He also reminds the reader that in this age Kṛṣṇa has incarnated in the form of His holy name, the Hare Kṛṣṇa mahā-mantra. Readers gain a moving guide to living a life of surrender, gratitude, and unalloyed devotion.



Light of the Bhāgavata

The rainy season and autumn in Vṛndāvana, read as lessons of spiritual life.

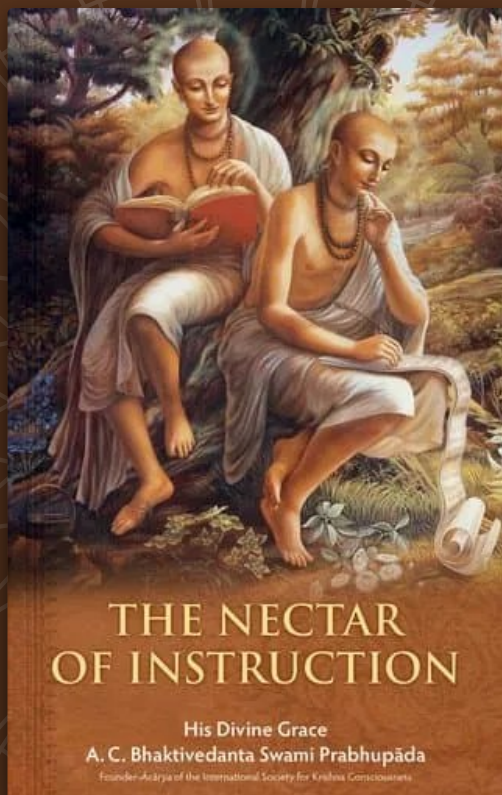


Light of the Bhāgavata is one of Śrīla Prabhupāda's most unusual works. As the publisher's preface explains, he wrote it in Vṛndāvana in 1961 for a world conference in Japan, the Congress for Cultivating the Human Spirit. Knowing that his Oriental audience loved descriptions of nature, he chose a single chapter of the Śrīmad-Bhāgavatam describing the seasons in Vṛndāvana, the place of Lord Kṛṣṇa's appearance. He composed forty-eight short texts with commentaries and asked that an artist paint each scene, and the book was later completed with paintings by Madame Li Yun Sheng.

Each text pairs a picture from nature with a spiritual teaching. The clouds that cover a small part of the limitless sky are like ignorance covering the pure soul, and the frogs croaking after the rains are like brahmācārīs chanting Vedic hymns. Mountains unshaken by torrents show the steadiness of those devoted to the Lord, and roads overgrown with grass show how the scriptures are neglected in this age. The book moves through the rainy season and into autumn, when muddy waters become clear just as fallen souls are purified by devotional service.

At the heart of the book is Lord Śrī Kṛṣṇa Himself, wandering the forests of Vṛndāvana with Śrī Baladeva, the cowherd boys and the cows. Śrīla Prabhupāda describes how the Lord calls the cows by name, eats simple food with His friends on a stone slab, and is lovingly received by the forest. He speaks of the gopīs, whose feelings of separation from Kṛṣṇa are presented as the highest mode of worship taught by Lord Caitanya. Kṛṣṇa among the Yadus is compared to the moon among the stars of the clear autumn sky.

The later texts widen into practical and cosmic subjects. Śrīla Prabhupāda discusses good kingship and modern politics, the navānna festival of offering new grains to the Lord, and the Cāturmāsya months when travel stops. He closes with a description of Kṛṣṇaloka and its glowing effulgence, the material universes within it, and the heavenly planets, including the moon. Readers come away seeing the natural world as a constant teacher pointing back to Kṛṣṇa.



The Nectar of Instruction

Eleven essential verses by Śrīla Rūpa Gosvāmī for every sincere devotee.

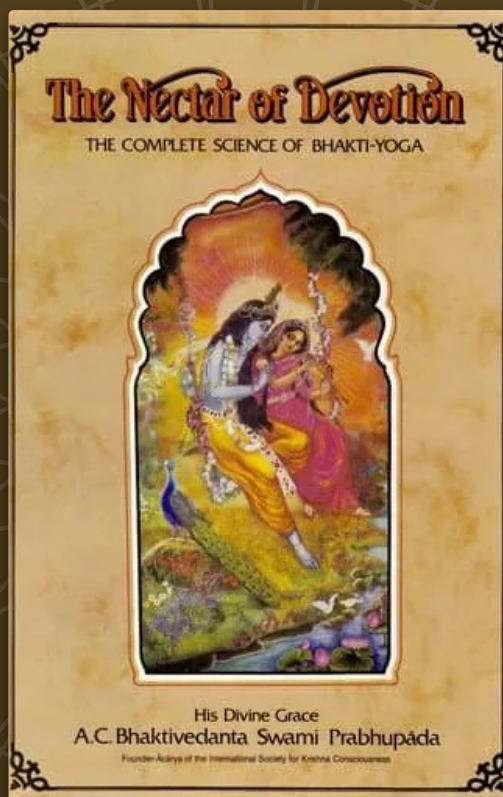


The Nectar of Instruction is Śrīla Prabhupāda's translation and explanation of Upadeśāmṛta, eleven verses written by Śrīla Rūpa Gosvāmī, the leader of the Six Gosvāmīs of Vṛndāvana. In his preface, dated 1975 at the Kṛṣṇa-Balarāma Mandira in Vṛndāvana, Śrīla Prabhupāda calls these verses the first instructions for neophyte devotees. Just as Lord Caitanya left the eight verses of Śikṣāṣṭaka, Rūpa Gosvāmī gave this short work so that we may become pure Vaiṣṇavas. Each verse is followed by a purport that draws on the scriptures and on the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

The book begins with self-control, the first duty in spiritual life. A sober person who can tolerate the urges of speech, mind and anger, and of the tongue, belly and genitals, is said to be qualified to make disciples all over the world. The next verses name six things that spoil devotion, such as overeating, unnecessary talking and greed, and six that nourish it, beginning with enthusiasm, confidence and patience. Throughout, Śrīla Prabhupāda stresses that devotional service is practical activity, not sentiment.

Several verses teach how devotees should relate to one another. Rūpa Gosvāmī lists six loving exchanges, such as giving and receiving gifts, opening one's mind and sharing prasāda. He explains how to honor the neophyte, intermediate and advanced Vaiṣṇava, and warns never to judge a pure devotee by bodily defects. Other verses describe how the holy name tastes bitter to those afflicted by ignorance yet sweet to those who keep chanting, and how to train the mind by hearing and remembering Kṛṣṇa.

The final verses rise step by step through the holy places, from Mathurā to Vṛndāvana to Govardhana Hill. Above them all stands Śrī Rādhā-kuṇḍa, the lake of Śrīmatī Rādhārāṇī, as dear to Kṛṣṇa as Rādhā Herself. The book closes by saying that even one bath in those waters can awaken pure love of Kṛṣṇa. Readers take away a compact handbook for daily practice that also opens a window onto the highest goal.



The Nectar of Devotion

The complete science of devotional service, from first steps to ecstatic love.

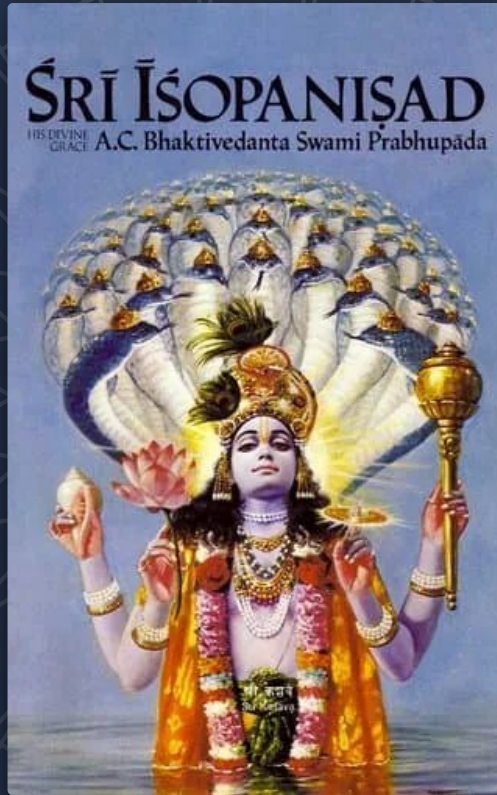


The Nectar of Devotion is Śrīla Prabhupāda's summary study of Bhakti-rasāmṛta-sindhu, the great Sanskrit work of Śrīla Rūpa Gosvāmī, chief of the Six Gosvāmīs. The preface tells how Rūpa Gosvāmī left his post as a minister in Bengal and was instructed by Lord Caitanya at Prayāga for ten days. Śrīla Prabhupāda signed the preface in Los Angeles in 1970 and presented the book especially for those in the Kṛṣṇa consciousness movement. Its central message is simple: everyone has a propensity to love, and that love is fully satisfied only when it rests in Kṛṣṇa.

The first part defines pure devotional service as favorable service to Kṛṣṇa, free from material desire, speculation and fruitive work. It explains that pure devotees do not even want the five kinds of liberation, and that bhakti is an active cultivation under a bona fide spiritual master. Śrīla Prabhupāda then lays out the practice in detail: the sixty-four items of devotional service, the offenses to avoid in serving the Deity, and techniques of hearing and remembering. Five potent activities stand out, namely residing in Mathurā, worshiping the Deity, reciting Śrīmad-Bhāgavatam, serving a devotee and chanting the Hare Kṛṣṇa mantra.

From regulated practice the book moves to spontaneous devotion and ecstatic love. Long chapters describe the sixty-four transcendental qualities of Śrī Kṛṣṇa, His devotees, and the many symptoms by which ecstatic love shows itself in the body and mind. Each point is illustrated with verses and stories from the Śrīmad-Bhāgavatam and the pastimes of Vṛndāvana and Dvārakā. The reader begins to see how love for Kṛṣṇa can be studied as a real science.

The later chapters explain the five direct relationships with Kṛṣṇa: neutrality, servitude, friendship, parenthood and conjugal love. Seven indirect moods follow, including laughter, astonishment, chivalry, compassion, anger, dread and ghastliness, together with an analysis of how these rasas mix well or badly. The book ends with Rūpa Gosvāmī's humble hope that Lord Kṛṣṇa will be pleased with his presentation. Readers come away with both a practical guide for daily service and a map of the goal it leads to.



Śrī Īsopaniṣad

Eighteen Vedic mantras revealing the Supreme Lord as proprietor of everything.



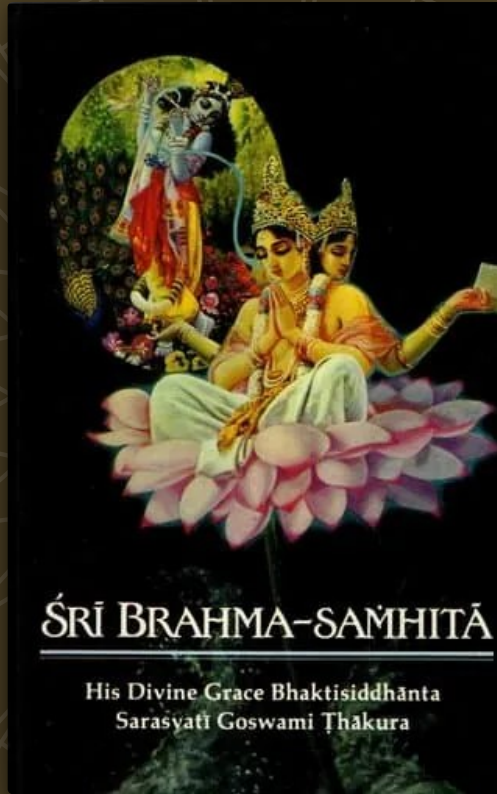
S rī Īsopaniṣad presents the eighteen mantras of this Upaniṣad from the Yajur Veda, with an invocation and Śrīla Prabhupāda's purports. It opens with a lecture he gave at Conway Hall in London on 6 October 1969, titled Teachings of the Vedas. There he explains that conditioned souls have four defects, so real knowledge must come by hearing from authority in disciplic succession. Vedic knowledge, he says, comes from Lord Kṛṣṇa Himself and was passed from Brahmā to Nārada and onward.

The invocation describes the Supreme Lord as the Complete Whole, from whom complete things emanate while He remains complete. The famous first mantra teaches that everything within the universe is owned and controlled by the Lord, and that we should accept only the quota set aside for us. From this Śrīla Prabhupāda draws practical lessons about greed, quarrels over property, and the human responsibility not to break the laws of nature. Later mantras explain how one can work all one's life without being bound by karma.

The middle mantras compare real knowledge with nescience and warn that misguided education can be even more dangerous than ignorance. Śrīla Prabhupāda describes how to cultivate knowledge according to the Bhagavad-gītā and tells of Hiranyakaśipu, who tried to conquer death by material power and failed. He insists on hearing from bona fide ācāryas and rejects the idea that all paths lead to the same goal. The mantras also reveal that the dazzling Brahman effulgence covers the Lord's personal face, which the devotee prays to see.

The closing mantras turn to the moment of death, reminding us that the body is a temporary dress while the soul keeps its eternal identity. The book ends with the prayer of the eighteenth mantra, addressing the Lord as powerful as fire and asking Him to lead the soul on the right path back to Him.

Throughout, Śrīla Prabhupāda shows how this brief Upaniṣad points to the Personality of Godhead, Kṛṣṇa. Readers gain a concise, clear introduction to Vedic philosophy and its practical meaning for human life.



Śrī Brahma-saṁhitā

Lord Brahmā's hymns glorifying Govinda, the primeval Lord, and His abode.



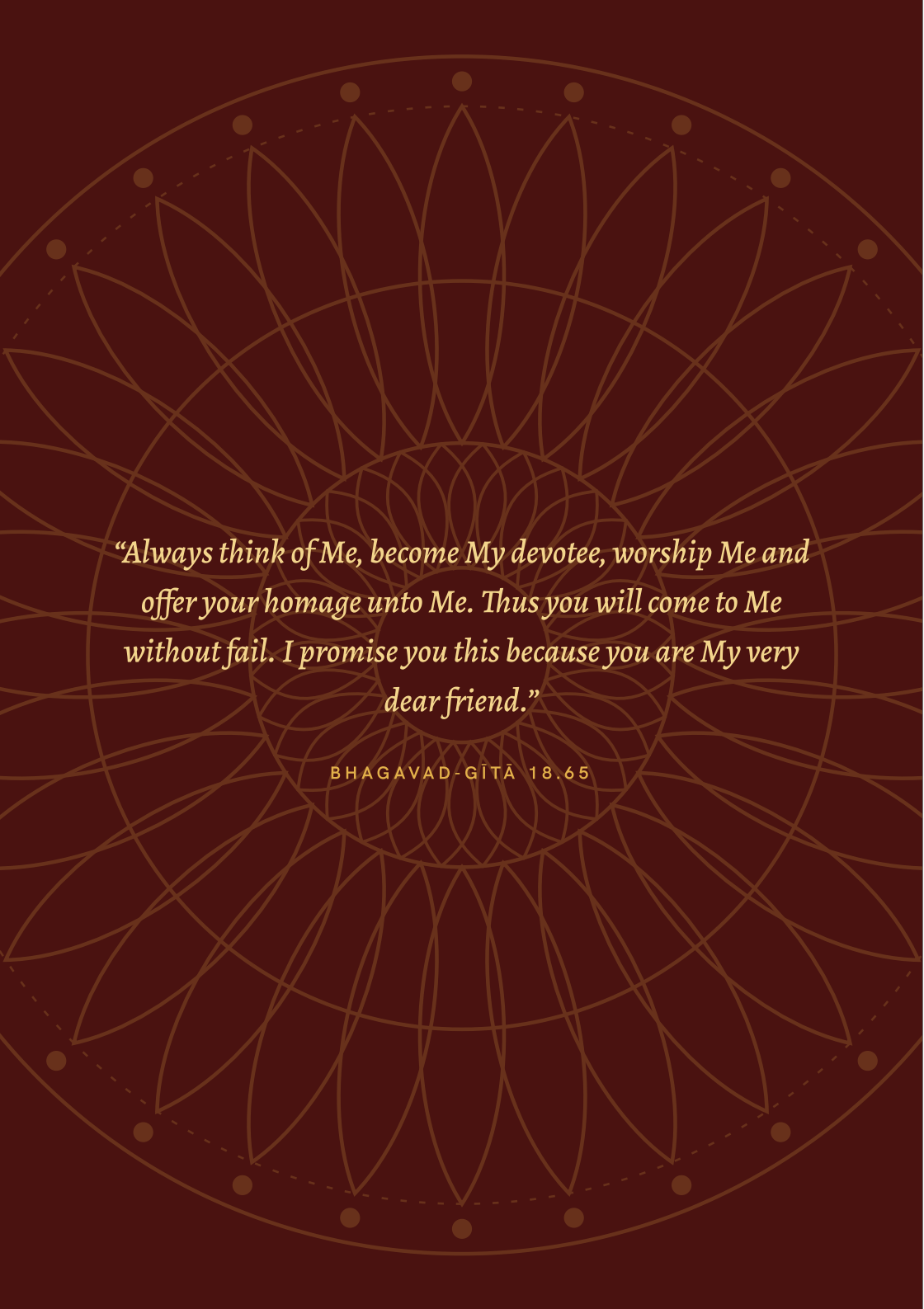
S rī Brahma-saṁhitā contains the hymns of Lord Brahmā in glorification of Kṛṣṇa, the primeval Lord Govinda. According to the foreword, this is the fifth chapter of a work of a hundred chapters, which Lord Śrī Caitanya found at the temple of Ādi-keśava in South India. The foreword is signed by Siddhānta Sarasvatī at the Shree Gaudiya Math in Calcutta in 1932. It explains that the explanations follow Ṭhākura Bhaktivinoda's Bengali purport, rendered into English, and trace back to the writings of Śrīla Jīva Gosvāmī.

The book opens with the famous declaration that Kṛṣṇa, known as Govinda, is the Supreme Godhead with an eternal, blissful, spiritual body, the cause of all causes. It then describes His abode, Gokula or Goloka, as a thousand-petaled lotus with Kṛṣṇa dwelling at its whorl and the gopīs on its petals.

Surrounding it are Śvetadvīpa and the spiritual sky, and beyond the river Virajā lies the material energy. The text explains how the Lord's expansions bring about the creation without His being touched by the deluding energy.

Next comes the story of Brahmā's own enlightenment. Hearing the sound of Kṛṣṇa's flute, he receives the Gāyatrī, meditates on the Lord in Goloka, and becomes acquainted with the ocean of truth. He then offers his celebrated prayers, each ending with the words I adore the primeval Lord Govinda. These hymns describe the spiritual land of wish-fulfilling gems and cows, Kṛṣṇa's beauty and flute, and how Viṣṇu, Śiva, Durgā, Gaṇeśa and the sun all act by His power.

The book closes as Kṛṣṇa, pleased with these hymns, instructs Brahmā in five verses on real knowledge and devotion. The commentary explains that real knowledge is knowledge of one's relationship with the Absolute, and that work becomes devotion when it is offered to the Lord. It also surveys the speculative philosophies and shows where they fall short of loving service. Readers receive a rich, poetic vision of Kṛṣṇa's supremacy and His eternal abode.



“Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.”

BHAGAVAD-GĪTĀ 18.65

Notes

About this brochure

FORMAT	A5 portrait — 148 × 210 mm (trimmed)
PAGES	56 pages, self-cover
COLOUR	Full colour (4/4), both sides
BINDING	Saddle-stitched (two staples on the spine)
BLEED	3 mm on every edge, with crop marks, in the print-ready file

For the printer: print at 100% (“Actual size”) on A5 — do not scale to fit. Use the print-ready file **Timeless-Books-A5-print-ready.pdf**, whose pages are 168 × 230 mm with crop marks. The summaries are our own words, written after reading each book. Read more at spbb.pages.dev.



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

Chant and be happy.