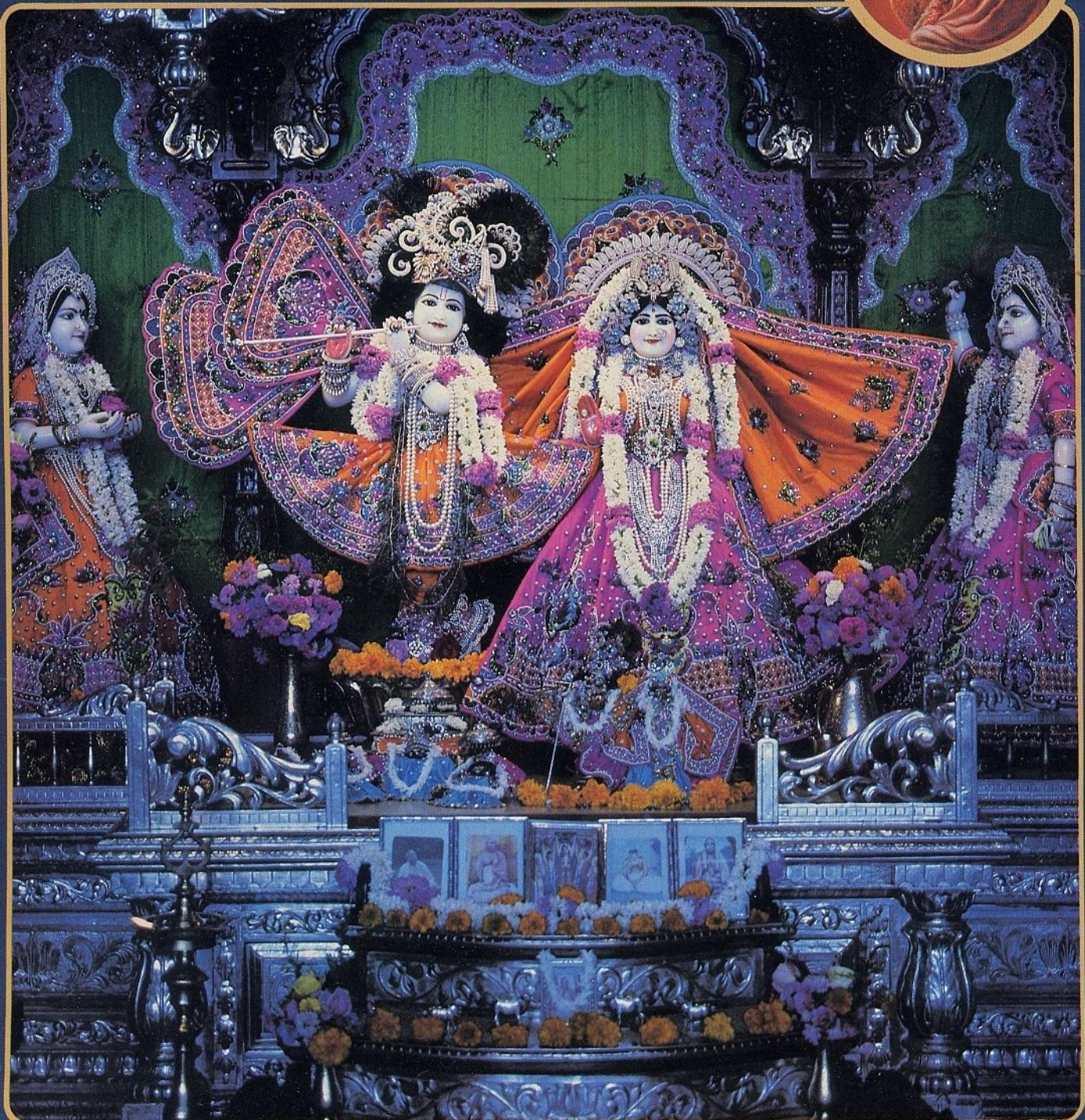
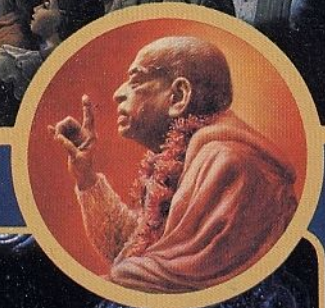


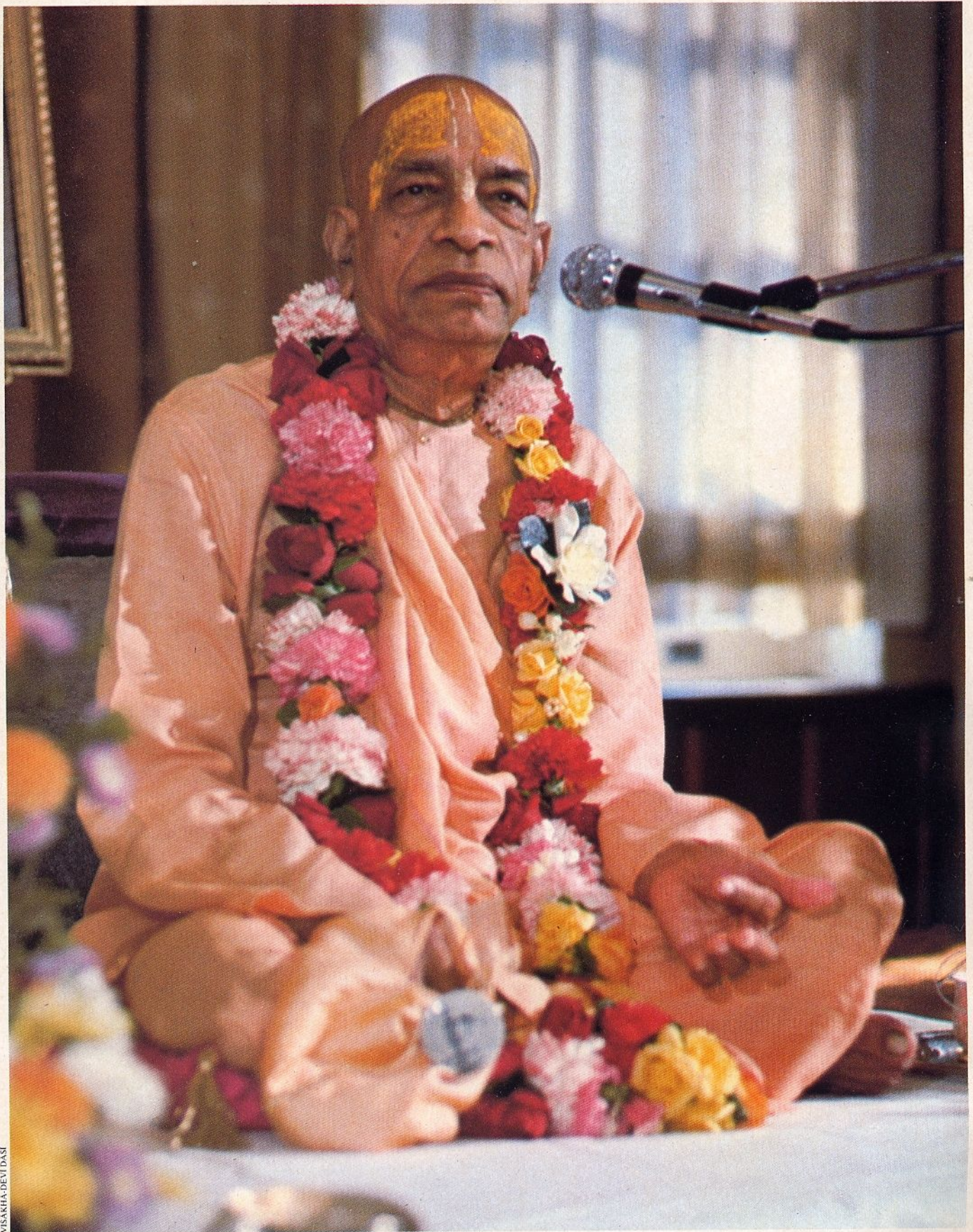
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol.16 No.10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT





VISAKHĀ DEVUDĀSĪ

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

BACK TO GODHEAD

VOL. 16, NO. 10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

FOUNDED 1944

FOUNDER

(under the direction of His Divine Grace
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)
His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda

EDITOR IN CHIEF Satsvarūpa dāsa Goswami
SENIOR EDITOR Jayādvaita Swami
MANAGING EDITOR Dravīda dāsa
ASSOCIATE EDITORS Jagajīvana dāsa, Prahlādānanda dāsa,
Ravīndra Svarūpa dāsa, Yogeśvara dāsa
CONTRIBUTING EDITORS Drutakarmā dāsa,
Sadāpūta dāsa
CONSULTING EDITOR Hṛdayānanda dāsa Goswami
DESIGN Yamarāja dāsa
PRODUCTION Candrānana dāsa, Sādhana-siddhi dāsa,
Thomas Adams
CIRCULATION Jaya Jagadīśa dāsa, Mano-mohini-devī dāsi,
Tamohara dāsa
PHOTOGRAPHY Nitya-triptā-devī dāsi, Vidyānanda dāsa,
Viśākhā-devī dāsi
COMPOSITION Tattva-vit dāsa
SANSKRIT EDITORS Kuśākratha dāsa, Garuda dāsa
PROOFREADER Śrīkānta dāsa
ARCHIVES Parama-rūpa dāsa
PRINTING CONSULTANT Paul Bleier

PRONUNCIATION of Sanskrit words and names. BACK TO GODHEAD follows the international scholarly standard. Pronounce short a like the u in but, long ā like the a in far (and hold it twice as long as the short a). Pronounce e like the a in evade, long ī like the i in pique. Pronounce the aspirated consonants (ch, jh, dh, etc.) as in staunch-heart, hedge-hog, and red-hot. Finally, pronounce the sibilants ś and ṣ like sh, and s like the s in sun. So for Kṛṣṇa say KRISHNA, and for Caitanya say CHAITANYA.

ABOUT SANSKRIT NAMES in by-lines, credits, and text. Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with dāsa (dāsi for women), meaning "servant." For instance, the name Kṛṣṇa dāsa means "servant of Kṛṣṇa."

◀ His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literatures, and these are now standard in universities worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of āśramas, schools, temples, and farm communities. He passed away in 1977 in India's Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started.

BACK TO GODHEAD (ISSN 0005-3643) is published monthly except April for \$8.00 per year (\$13.00 foreign) by the Bhaktivedānta Book Trust, a division of the International Society for Krishna Consciousness of California, Inc., 8500 Higuera Street, Culver City, CA 90230. Application to mail at second-class rates is pending at Culver City, CA.

Editorial offices: 51 West Allens Lane, Philadelphia, Pennsylvania 19119.

Subscription offices: P.O. Box 1308-AC, Fort Lee, New Jersey 07024.

European subscription offices: BBT, Croome Court, Severn Stoke, Worcester, WR8 9DW, England.

Indian subscription offices: BBT, Hare Krishna Land, Juhu, Bombay 400 054, India.

Australasian subscription offices: G.P.O. Box 1477, Sydney 2001, Australia.

©1981 The Bhaktivedānta Book Trust
All rights reserved.
ISSN 0005-3643

POSTMASTER: Send address changes to
BACK TO GODHEAD, P.O. Box 1308-AC,
Fort Lee, NJ 07024.

CONTENTS

Placing Our Love in Kṛṣṇa

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

3

The Biography of a Pure Devotee

The Lord of the Universe Comes to Haight-Ashbury

Spring, 1967: San Francisco's Haight-Ashbury district. Devotees and guests rise to their feet and begin chanting and dancing, arms raised, bodies swaying rhythmically as they face the bright, personal forms of the deities.

7

Science

Bhakti-yoga: A Method Of Nonmechanistic Science

A mathematician presents a way of verifying a personalistic model of reality.

10

Book Section

Śrīmad-Bhāgavatam

The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

15

Spiritual Places

Hare Kṛṣṇa Land, Bombay

In a city committed to Westernization, an oasis for renewal of the devotional spirit.

20

The Role of the Disciple

Questions at Harvard Divinity School.

26

Letters

Śrīla Prabhupāda Speaks Out

Every Town and Village

The Yoga Dictionary

Notes from the Editor

13

14

19

28

32

COVER: Rādhā and Kṛṣṇa, standing on a teak-and-silver altar, are the center of attraction at Hare Kṛṣṇa Land in Bombay. Lord Kṛṣṇa's devotees in Bombay number well over two million. And Hare Kṛṣṇa Land, the Bombay cultural center of the International Society for Krishna Consciousness, is a focal point for their devotion. (See page 20.) (Photo: Viśākhā-devī dāsi)

ABOUT BACK TO GODHEAD: "Godhead is light" has always been BACK TO GODHEAD's byword—"Nescience is darkness. Where there is Godhead there is no nescience." Godhead means the source of everything, and this journal is meant to assist readers in cultivating practical, scientific realization of Godhead. To this end BACK TO GODHEAD explores the ideas presented in ancient India's Vedic literatures, especially *Bhagavad-gītā*. As the *Gītā* itself informs us, "When one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime."



PLACING OUR LOVE IN KṚṢṆA

A talk given in September 1968 by
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness,
at the Hare Kṛṣṇa temple in Seattle.

Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. Our program is to worship Govinda, the original person, with love and devotion. This is Kṛṣṇa consciousness. We are teaching people to love Kṛṣṇa. That's all. Our program is to direct your love toward the proper place. Everyone wants to love, but they're being frustrated because their love is being misplaced. People do not understand where to place their love. First of all you love your body. Then, a little extended, you love your father and mother. Then you love your community, then your country, then the whole human society. And at last you love all living entities. But all this extended love will not give you satisfaction—until you reach the point of loving Kṛṣṇa. Then you'll be satisfied.

Beauty personified, Lord Śrī Kṛṣṇa stands on the bank of the Yamunā River and plays His irresistibly enchanting flute, inviting all to come and enjoy eternal loving pastimes with Him.

For example, when you throw a stone into a lake, a circle begins expanding. The circle keeps expanding, expanding, expanding . . . And when the circle touches the shore, it stops. Until the circle reaches the shore of the lake, it must go on increasing. So we have to go on increasing and increasing our love until we love Kṛṣṇa, the Supreme Personality of Godhead.

There are two ways to increase your love. You can practice loving your society, loving your country, loving all humanity, all living entities, and on and on. Or you can directly love Kṛṣṇa. Then everything is complete. It is so nice. Because Kṛṣṇa is all-attractive, love for Him includes everything. Why? Because Kṛṣṇa is the center of everything. In a family, if you love your father, then you love your brothers, your sisters, the servant of your father, the home of your father, the wife of your father (namely, your mother)—everyone. The central point is the father. Similarly, if you love Kṛṣṇa, then your love will be

expanded everywhere.

Another example: If you love a tree, you can simply pour water on the root. Then the leaves, the flowers, the branches, the trunk, the twigs—everything—will be nourished. Then your love for the tree will be properly expressed. Similarly, if you love your countrymen, if you want to see that they become educated, advanced economically and mentally and physically, then what do you do? You pay taxes to the government; you don't hide your income tax. You simply pay taxes to the central government, and your money will be distributed to the education department, to the defense department, to the hygiene department—everywhere.

These are crude examples, but they show that if you actually want to love everyone and everything, you should love Kṛṣṇa. You'll not be frustrated, because loving Kṛṣṇa is complete. When your love is complete, you'll be completely satisfied. It is just like when you eat food to your full

satisfaction: you say, "I am satisfied; I don't want any more."

So, this Kṛṣṇa consciousness movement is very simple. Very simple. Although it was inaugurated five hundred years ago by Lord Caitanya Mahāprabhu, it is very old; it is spoken of in the Vedic scriptures. From the historical point of view, this Kṛṣṇa consciousness movement has existed at least since Lord Kṛṣṇa appeared on the surface of this planet five thousand years ago. And later, five hundred years ago, Lord Caitanya expanded the movement. His mission is *ārādhyo bhagavān*, to propagate the worship of Bhagavān, the Supreme Personality of Godhead.

Everyone is subordinate to someone else. Everyone wants to be independent; but this is impossible. Nobody is independent; everyone is subordinate. Nobody can say, "I am completely independent." Can any one of you say that you are independent? Is there anyone who can say this? No. Everyone is subordinate. And when you love someone, you *willingly* become subordinate. A girl says to a boy, "I want to become your subordinate." Why? That is our nature. We want to be subordinate, because our nature is to be subordinate. But we do not know to *whom* we should be subordinate so that we will become completely satisfied. We reject one subordination and accept another subordination. For example, a worker becomes subordinate to his boss because the boss gives him wages, say six hundred dollars monthly. Therefore the worker must worship the boss; the worker must please him. And if the worker finds some better wages in another place, he goes there. But that does not mean he becomes independent. He's still subordinate.

So, Lord Caitanya teaches that since you must be subordinate to somebody, since you must worship somebody, you should worship Kṛṣṇa. Then you'll be fully satisfied.

Then, *tad-dhāma vṛndāvanam*. If you want to worship somebody, then worship Kṛṣṇa, love Kṛṣṇa. And if you want to worship some place, worship His place, Vṛndāvana. Everyone wants to love some place—some country or nation. Somebody says, "I love this American land." Somebody says, "I love this Chinese land." Somebody says, "I love this Russian land." This is nationalism, *bhaumaijya-dhīḥ*. A person is naturally inclined to love some material land, generally where he's born. So Caitanya Mahāprabhu says that because you are inclined to love some person, love Kṛṣṇa, and because you want to love some land, love Vṛndāvana. *Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*.

But suppose someone says, "I can't see Kṛṣṇa. How can I love Him?" Caitanya

Mahāprabhu answers, *ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā*. If you want to learn the process of worshipping Kṛṣṇa, of loving Kṛṣṇa, just try to follow in the footsteps of the *gopīs*, the cowherd girls of Vṛndāvana. The *gopīs'* love for Kṛṣṇa is the highest perfectional love of God. There are different kinds of worship of God. The beginning is "O God, give us our daily bread." This is the beginning. When we are taught to worship God, we are instructed, "Go to church and pray to God for your necessities." But although that is the beginning, that is not pure love. Pure love for God can be found among the

**To love your home,
to love your country,
to love your wife,
to love your child,
and on and on—
all this love is
present in the
animal kingdom.
But that sort of love
will not give you
happiness.**

gopīs. Here is how they loved Kṛṣṇa:

Kṛṣṇa was a cowherd boy. With His friends, the other cowherd boys, He used to go with His cows to the pasturing ground for the whole day. (At that time people were satisfied with land and cows. That's all. That was the means of solving all economic problems. They did not work in big industries; they were not the servants of anyone. They simply took the production from the land and the milk from the cows, and their whole food problem was solved.) So, Kṛṣṇa used to go to the pasturing ground, and the *gopīs* stayed at home. Kṛṣṇa was miles away, in the pasturing ground, and the *gopīs* at home were thinking, "Oh, Kṛṣṇa's feet are so soft! Now He's walking on the rough ground, and the particles of stone are pricking His soles. So He must be feeling some pain." Thinking in this way, the *gopīs* used to cry. Just see. This is love.

When Kṛṣṇa returned they did not ask Him, "My dear Kṛṣṇa, what have you brought us from Your pasturing ground?"

What is in Your pocket? Let us see." No. They were simply thinking of how Kṛṣṇa could be satisfied. The *gopīs* used to dress themselves very nicely and go before Kṛṣṇa. While dressing they would think, "Oh, He'll be happy to see me." Generally, a boy or a man becomes happy to see his lover or wife nicely dressed. Therefore it is the nature of a woman to dress nicely just to satisfy her husband. If her husband is not at home, then she should not dress nicely. Women dress differently according to their positions, and by seeing a woman's dress one can immediately understand what she is. One can understand by seeing the dress that she is an unmarried girl, a married girl, a widow, or a prostitute. Dressing is so important.

So, we are not going to discuss the social customs of India. We are discussing the loving affairs of Kṛṣṇa and the *gopīs*. Their relationship was so intimate and so unalloyed that Kṛṣṇa Himself admitted, "My dear *gopīs*, it is not in My power to repay you for your love." Kṛṣṇa is the Supreme Personality of Godhead, yet He became bankrupt—He could not repay His debt to the *gopīs*. So the *gopīs* possessed the highest perfection of love for Kṛṣṇa.

I am describing the mission of Lord Caitanya. He is instructing us that the only lovable object is Kṛṣṇa, the only lovable land is Vṛndāvana, and the process of loving Kṛṣṇa is shown by the vivid example of the *gopīs*. There are different stages of devotees, and the *gopīs* are on the highest platform. And among the *gopīs*, the supreme is Rādhārāṇī. Therefore, nobody can surpass Rādhārāṇī's love for Kṛṣṇa.

Now, to learn this science of loving God, there must be some book, some authoritative literature. Yes, Caitanya Mahāprabhu says, that book is *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavatam pramāṇam amalām*. *Śrīmad-Bhāgavatam* is the spotless description of how to love God. There is no better description. From the beginning it teaches how to love God.

Those who have studied *Śrīmad-Bhāgavatam* know that the first verse in the First Canto is *janmādy asya yataḥ . . . satyaṁ param dhīmahi*. In the beginning the author says, "I am offering my unalloyed devotion unto the Supreme, from whom everything has emanated." So, it is a great description. If you want to learn how to love God, or Kṛṣṇa, then study *Śrīmad-Bhāgavatam*. And for understanding *Śrīmad-Bhāgavatam*, the preliminary study is *Bhagavad-gītā*. Study *Bhagavad-gītā* to understand the real nature or identity of God and yourself, and also to understand your relationship with God, and then when you are a little advanced, when you are fully convinced that Kṛṣṇa is the only lovable object, then the next book you should study is *Śrīmad-Bhāgavatam*.

Knowledge of *Bhagavad-gītā As It Is* is the entrance examination. Just as students pass their high-school examination and then enter college, so you must pass your "high-school examination" in how to love God by studying *Bhagavad-gītā As It Is*. Then you should study *Śrīmad-Bhāgavatam*—that is the graduate course. And when you're still further advanced, on the postgraduate level, you should study *Śrī Caitanya-caritāmṛta*. So there is no difficulty in learning the science of loving Kṛṣṇa.

The fact is that we have to learn how to love Kṛṣṇa. The instruction is there and the method is there, and we are trying to serve you as far as possible. We are sending our boys into the streets to invite you, and if you kindly take up this opportunity, then your life will be successful. *Premā pumārtho mahān*. This human form of life is meant for developing love for God. In all other forms of life, we have loved something else—as birds we have loved our nests, as bees we have loved our hives, and so on. There is no necessity of teaching a bird or a bee how to love its offspring, because that is natural. To love your home, to love your country, to love your husband, to love your children, to love your wife, and on and on—all this love is more or less present in the animal kingdom. But that sort of love will not give you happiness. You'll be frustrated. Because the body is temporary, all these loving affairs are also temporary. And they're not pure; they are simply a perverted reflection of the pure love existing between you and Kṛṣṇa. So if you really want peace, if you really want satisfaction, if you don't want to be confused, then try to love Kṛṣṇa. Then your life will be successful.

The Kṛṣṇa consciousness movement is not something manufactured to mislead or bluff people. It is the most authorized movement, based on the Vedic literature—*Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, the *Vedānta-sūtra*, the *Purāṇas*—and many, many great saintly persons have adopted the process of Kṛṣṇa consciousness as the means of attaining perfection. The vivid example is Lord Caitanya. You see that in His picture He is chanting and dancing in ecstasy. So you have to learn this art; then your life will be successful. You don't have to practice something artificial and speculate and bother your brain and so on. You have the instinct for loving others; it is natural. You are simply misplacing your love, and therefore you are frustrated and confused. So if you don't want to be confused, if you don't want to be frustrated, then try to love Kṛṣṇa. You will feel how you are making progress in peace, in happiness, in everything that you want. Thank you very much.

Are there any questions?

Guest: Is Kṛṣṇa God?

Śrīla Prabhupāda: Yes. Just try to understand what God is. Do you know the definition of God?

Guest: Yes, I know Him as love.

Śrīla Prabhupāda: Love is not the definition of God. Love is our activity toward God. But there must be some definition of God. Now, some people give a definition of God in the phrase "God is great." So, the next question is, How do you test someone's greatness? If you say that a man is very great, there must be some understanding of how to estimate how great he is. So, how do you understand that God

A person who says
"I am God"
is a rascal.
But the rascaldom
is going on:
"Everyone is God.
I am God."
First show the
power of God.
Then you can say,
"I am God."

is great? One answer is in your Bible, where it is said, "God said, 'Let there be creation,' and there was creation." Here is greatness. He simply said, "Let there be creation," and there was creation. Therefore one of God's names is Satya-saṅkalpa. This word means that whatever He thinks is immediately manifest. Can you do that? Suppose you are a very good carpenter. Can you say, "Let there be a chair," and at once there will be a chair? Is it possible? No. So, any person who says "I am God" is a rascal. God is great. You cannot compare your powers with God's; there is no comparison! But the rascaldom is going on: "Everyone is God. I am God. You are God." First show the *power* of God. Then you can say, "I am God." But what power do we have? We are always dependent. God is great, and we are dependent on Him. Therefore, the natural conclusion is that we have to serve God. This is the whole basis of Kṛṣṇa consciousness.

Also, that service should be done with love. For example, these boys, my dis-

ciples, are serving me. Whatever I say, they immediately execute. Why? I am an Indian, a foreigner; two or three years ago I was not known to them, nor were they known to me. Why are they serving me? Out of love. Serving someone means developing love for him. So unless you develop your love for God you cannot serve Him. Wherever you give some service, it is based on love. A mother gives service to her helpless child. Why? Love. Similarly, our life will be perfect when our love is perfect for the perfect Supreme Personality of Godhead. You have to learn this. This is Kṛṣṇa consciousness.

Guest: How and why did we lose our awareness of our true love for Kṛṣṇa?

Śrīla Prabhupāda: Forgetfulness is our nature, because we are very small, minute. For example, I cannot remember exactly what I was doing last night at this time. So forgetfulness is not unnatural for us. But if somebody revives our memory, that is also not unnatural. The object of our love is Kṛṣṇa, but somehow or other we have forgotten this. Don't try to trace out the history of when you have forgotten. That is useless labor. Even if you knew, what is the use? You have forgotten Kṛṣṇa; that is a fact. Now revive your love for Him. Here is a reminder—this Kṛṣṇa consciousness movement. Don't waste your time trying to figure out why you have forgotten Kṛṣṇa or what the date was when you forgot Him.

For example, if you become diseased and go to a physician, he never asks you how you got the disease—on what date, at what time you were infected. No. He simply feels your pulse, diagnoses your disease, and gives you the medicine: "Here, take it." So, now you are all suffering. That is a fact; nobody can deny it. Why are you suffering? Because you have forgotten Kṛṣṇa. That's all. So revive your memory of Kṛṣṇa and become well. It is very simple: chant Hare Kṛṣṇa, dance, take *kṛṣṇa-prasādam* [food offered to Lord Kṛṣṇa], and hear some philosophy. Even if you are not educated, if you are illiterate, you can hear. You have natural gifts: the ear and the tongue. So you can hear *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from persons who are in knowledge, and you can chant Hare Kṛṣṇa.

So there is no impediment. Kṛṣṇa consciousness does not require any previous qualification. You simply have to use whatever assets you have in the service of Kṛṣṇa. That's all. You must make a firm decision: "Yes, I shall take to Kṛṣṇa consciousness." That depends on you, because you are minutely independent. If you disagree—"No, why shall I take to Kṛṣṇa consciousness?"—nobody can give it to you. But if you agree—oh, it is here. Here it is. Take it.





The Biography of a Pure Devotee

The Lord Of the Universe Comes to Haight- Ashbury

by ŚRĪLA SATSVARŪPA
DĀSA GOSWAMI

San Francisco, 1967. Śrīla Prabhupāda's temple at 518 Frederick Street had become an integral part of the youth scene in the Haight-Ashbury district. His hour-long chanting sessions, thought-provoking talks on the philosophy of Kṛṣṇa consciousness, and especially his free-lunch program were drawing many people every day. Now, unexpectedly, the Lord of the universe came to the temple through the agency of a local import store.

One day Mālatī hurried into Śrīla Prabhupāda's apartment, took a small item out of her shopping bag, and placed it on Prabhupāda's desk for his inspection. "What is this, Swamiji?"

Śrīla Prabhupāda looked down and beheld a three-inch wooden doll with a flat head, a black smiling face, and big round eyes. The figure had stubby, forward-jutting arms, and a simple green and yellow torso with no visible feet. Śrīla Prabhupāda immediately folded his palms and bowed his head, offering the little figure respects.

"You have brought Lord Jagannātha, the Lord of the universe," he said, smiling and bright-eyed. "He is Kṛṣṇa. Thank you very much." Śrīla Prabhupāda beamed with pleasure, while Mālatī and the others sat amazed at their good fortune of seeing Swamiji

Excerpted from *Śrīla Prabhupāda-līlāmṛta*, by Satsvarūpa dāsa Goswami. © 1981 by the Bhaktivedanta Book Trust.

so pleased. Prabhupāda explained that this was Lord Jagannātha, a Deity of Kṛṣṇa worshiped all over India for thousands of years. Jagannātha, he said, is worshiped along with two other deities: His brother, Balarāma, and His sister, Subhadrā.

Excitedly, Mālatī confirmed that there were other, similar figures at Cost Plus, the import store where she had found the little Jagannātha, and Śrīla Prabhupāda said she should go back and buy them. Mālatī told her husband, Śyāmasundara, and together they hurried back and brought the other two dolls in the set.

Śrīla Prabhupāda placed the black-faced, smiling Jagannātha on the right. In the center he placed the smallest figure, Subhadrā. The third figure, Balarāma, Prabhupāda placed next to Subhadrā. As Prabhupāda looked at them together on his desk, he asked if anyone knew how to carve. Śyāmasundara said he was a wood sculptor, and Prabhupāda asked him to carve three-foot-high copies of the little Jagannātha, Balarāma, and Subhadrā.

More than two thousand years ago, Śrīla Prabhupāda told them, there was a king named Indradyumna, a devotee of Lord Kṛṣṇa. Mahārāja Indradyumna wanted a statue of the Lord as He had appeared when He and His brother and sister had traveled on chariots to the holy field of Kurukṣetra during a solar eclipse. When the king requested a famous artist from the heavenly planets, Viśvakarmā, to sculpture the forms, Viśvakarmā agreed—on the condition that no one interrupt his work. The king waited for a long time, while Viśvakarmā worked behind locked doors. One day, however, the king felt that he could wait no longer, and he broke in to see the work in progress. Viśvakarma, true to his word, vanished, leaving behind the uncompleted forms of the three deities. The king was nevertheless so pleased with the wonderful forms of Kṛṣṇa, Balarāma, and Subhadrā that he decided to worship them as they were. He installed them in a temple and began worshiping them with great opulence.

Since that time, Śrīla Prabhupāda continued, Lord Jagannātha has been worshiped all over India, especially in the province of Orissa, where there is a great temple of Lord Jagannātha at Purī. Each year at Purī, during the gigantic Rathayātrā festival, millions of pilgrims come to worship Lord Jagannātha, Balarāma, and Subhadrā, as the deities ride in procession on three huge carts. Lord Caitanya, who spent the last eighteen years of His life at Purī, used to dance and chant in ecstasy before the Deity of Lord Jagannātha during the yearly Rathayātrā festival.

Seeing this appearance of Lord Jagannātha in San Francisco as the will of Kṛṣṇa, Prabhupāda said that they should

be careful to receive and worship Lord Jagannātha properly. If Śyāmasundara could carve the forms, Prabhupāda said, he would personally install them in the temple, and the devotees could then begin worshiping the deities. San Francisco, he said, could be renamed New Jagannātha Purī. He chanted, *jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*. "This is a *mantra* for Lord Jagannātha," he said. "*Jagannātha* means 'Lord of the universe.' 'O Lord of the universe, kindly be visible unto me.' It is very auspicious that He has chosen to appear here."

Śyāmasundara bought three large blocks of hardwood, and Prabhupāda made a sketch and pointed out a number

The lights flashing on Lord Jagannātha made His eyes seem to pulsate and His colors jump. He became a special attraction in Haight-Ashbury.

of details. Using the small statues, Śyāmasundara calculated ratios and new dimensions and began carving on the balcony of his apartment. Meanwhile, the devotees bought the rest of the tiny Jagannāthas from Cost Plus, and it became a fashion to glue a little Jagannātha to a simple necklace and wear Him around the neck. Because Lord Jagannātha was very liberal and merciful to the most fallen, Śrīla Prabhupāda explained, the devotees would soon be able to worship Him in their temple. The worship of the forms of Rādhā and Kṛṣṇa in the temple required very high, strict standards, which the devotees were not yet able to meet. But Lord Jagannātha was so merciful that He could be worshiped in a simple way (mostly by chanting Hare Kṛṣṇa), even if the devotees weren't very much advanced.

Prabhupāda set March 26, the appearance day of Lord Caitanya, as the day for installing the deities. The devotees would have a big feast and begin worshiping Lord Jagannātha.

March 26

Prabhupāda said that during the morning they would stay together in the temple, read about Lord Caitanya, and hold *kīrtana* (congregational chanting), and in the eve-

ning they would have a ceremony for installing Lord Jagannātha. Having fasted until moonrise, they would then break fast with a feast of *prasādam* (food offered to Kṛṣṇa).

That evening, devotees and hippie guests filled the room to capacity. Prabhupāda was present, and the mood was reverential and festive. It was a special event. The just-finished deities sat on the altar, and everyone was glancing at them as they stood on their redwood shelf beneath a yellow canopy, their features illuminated by spotlights. The deities wore no clothes or ornaments, but were freshly painted in bright black, red, white, green, yellow, and blue. They were smiling. Śrīla Prabhupāda was also glancing at them, looking up to their high altar.

Prabhupāda lectured about the four social and four spiritual orders described in the Vedic literatures. According to one's quality and work, he said, each person has a certain occupational duty. "But the ultimate goal of that duty," he explained, "is to satisfy the Supreme Lord. It doesn't matter if one is lowborn or poor. Material qualification has nothing to do with spiritual evolution. Spiritual evolution is that with your talent, with your capacity, with your work, you have to satisfy the Supreme Lord.

"Paying attention to Bhagavān, the Supreme Person, is practical," Śrīla Prabhupāda said. "Here is Kṛṣṇa. Kṛṣṇa's form is there. Kṛṣṇa's color is there. Kṛṣṇa's helmet is there. Kṛṣṇa's advice is there. Kṛṣṇa's instruction is there. Kṛṣṇa's sound is there. Everything Kṛṣṇa. Everything Kṛṣṇa. There is no difficulty.

"But if you turn your attention to the impersonal and to the Supersoul in the heart, as the *yogīs* do, then it is very difficult. It is very difficult. You cannot fix your attention to the impersonal. In the *Bhagavad-gītā* it is said that, *kleśo 'dhikartaras teṣāṃ avyaktāsakta-cetasām*. 'Those who are attached to the impersonal feature of the Absolute Truth—their business is very troublesome.' It is not like chanting, dancing, and eating—this is very nice. But *that* is very troublesome. And even if you speculate on the impersonal, the result achieved by working hard for so many, many lives is that you will have to eventually come to Kṛṣṇa."

Śrīla Prabhupāda continued describing Kṛṣṇa as the Supreme Personality of Godhead, citing evidence from scriptures like *Bhagavad-gītā* and *Brahma-saṁhitā*. The first step in spiritual life, he explained, was to hear from Kṛṣṇa Himself. But Prabhupāda warned that if one heard the class and then went outside and forgot, he could not improve. "Whatever you are hearing, you should say to others," Prabhupāda said. And he gave the example of how disciples were writing in BACK TO GODHEAD what they had heard

from their spiritual master. And to speak or write what one has heard, a person has to be thoughtful. . . .

"You are hearing about Kṛṣṇa, and you have to think. Then you have to speak. Otherwise, it will not work. And you should worship. Therefore, you require this Deity for worshipping. And we should do this occasionally? No. *Nityadā*: regularly. Regularly. This is the process. So anyone who adopts this process—he can understand the Absolute Truth. This is the clear declaration of the *Śrīmad-Bhāgavatam*. Thank you very much. Any question?"

A young boy raised his hand and began earnestly: "Well, you mentioned about how we should follow the supreme law, how we should be like what your spirit tells you? Or what you . . . I mean . . . if you meditate a lot, you feel you should do . . . something . . ."

Prabhupāda: "It is not *something*. It must be actual fact."

Boy: "Yeah, I mean like . . ."

Prabhupāda: "So, there is no question of *something*."

Boy: "Well, I see . . ."

Prabhupāda: "*Something* is vague. You must speak what is that *something*."

Boy: "Well, let's say, be . . . uh . . ."

Prabhupāda: "That you cannot express. That means you have no idea. So you have to learn. This is the process. I am speaking of the process. If you want to have knowledge of the Absolute Truth, the first thing is faith. Then you must be thoughtful. Then you must be devoted, and you must hear from authentic sources. These are the different methods. And when you come to the ultimate knowledge—from Brahman platform to Paramātmā platform, then to the Supreme Personality of Godhead—then your duty shall be to satisfy the Supreme Personality of Godhead. That is the perfection of your active life.

"And how can we satisfy? We have to hear about Him, we have to speak about Him, we have to think about Him, we have to worship Him—and that is *regularly*. This will help you. But if you have no worship, if you have no thought, if you have no hearing, if you have no speaking, and you are simply thinking of *something, something, something*—that *something something* is not God."

Boy: "I mean, well, you know, I'm so young. I didn't know what I meant. I didn't know what . . ."

Prabhupāda: "*Don't know*. That I am speaking—that you have to *know* by these processes. We are all 'don't knows.' So we have to *know*. This is the process."

Young woman: "Since we don't yet understand the supreme law, because we are young and just new to this, then how can we speak about it?"

Prabhupāda: "Therefore you have to

hear! The first thing is *śrotavyah*, hearing. Unless you hear, how can you speak?"

Upendra: "Śrīla Prabhupāda . . . so we have to hear, I understand. But do we speak, or do we first listen for a long time and then speak?"

Prabhupāda: "No. Why a long time? Suppose you hear two lines. You repeat that two lines. And aside from everything else, you hear Hare Kṛṣṇa. So you can chant Hare Kṛṣṇa. What is the difficulty there? If you cannot remember all the topics which we are speaking from the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, you can at least remember this: Hare Kṛṣṇa. Therefore it is the easiest process. You simply hear Hare Kṛṣṇa and then

Śrīla Prabhupāda watched with pleasure as one person after another took a turn at offering the candle before Lord Jagannātha.

chant Hare Kṛṣṇa. The other things will come automatically."

Śrīla Prabhupāda paused. The philosophical talk had been rigorous, lasting about forty-five minutes. He wasn't tired—he could have gone on—but now he wanted to conduct the Deity installation. Everything necessary for spiritual life was here: the temple, the devotees, the books, the Deity, *prasādam*. He wanted these young people to take advantage of it. Why should they remain living like animals and thinking of spiritual life as a vague groping for "something"? They should take advantage of Kṛṣṇa's mercy and be successful and happy. And for this, Prabhupāda was their tireless servant.

Prabhupāda: "So, Hayagrīva? Come here." Prabhupāda had had devotees arrange for a large candle on a plate. The ceremony he had planned would be simple, with devotees and guests, one by one, coming up and offering the flame in circles before the Jagannātha deities.

Śrīla Prabhupāda, from his seat, guided Hayagrīva in approaching the deities with the lit candle. Prabhupāda began playing *karatālas* and singing the Hare Kṛṣṇa *mantra* to the popular melody he had introduced in America. Devotees and guests began rising to their feet and dancing,

arms raised, bodies swaying rhythmically as they faced the bright, personal forms of the deities and chanted. Colored lights within the canopy began flashing intermittently blue, red, and yellow, highlighting the extraordinary eyes of Lord Jagannātha, Subhadrā, and Balarāma. Mukunda, who had arranged the lights, smiled and looked to Prabhupāda, hoping for approval. Prabhupāda nodded and continued forcefully singing Hare Kṛṣṇa.

The young hippies were enthusiastic in singing and dancing, knowing that the *kīrtana* usually lasted an hour. Some had grasped the Swami's words when he had spoken of fixing the mind on the personal form of the Supreme Lord; and they had understood when he had looked up at the deities and said, "Here is Kṛṣṇa." Others hadn't followed, but thought that it was just great and blissful to sing Hare Kṛṣṇa and look at the grinning, big-eyed deities up on the altar, amid the flowers and billowing incense.

Prabhupāda watched with pleasure as one person after another took a turn at offering the candle before Lord Jagannātha. This was a simple procedure for installing the Deity. Although in big temples in India the installation of the Deity was a complex procedure, requiring several days of continuous rituals directed by highly paid priests, in San Francisco there were no *brāhmaṇa* priests to pay, and many other standards would be impossible to maintain.

For non-Hindus to handle Lord Jagannātha and conduct His worship would be considered heresy by the caste-conscious *brāhmaṇas* of India. Except for Prabhupāda, none of the persons present would have been allowed even to enter the temple at Jagannātha Purī. The white man, the Westerner, was not allowed to see Lord Jagannātha except once a year as He rode on His cart during the Rathayātrā festival. But these restrictions were social customs, not scriptural injunctions. Śrīla Bhaktisiddhānta Sarasvatī had introduced Deity worship and initiation for anyone, regardless of caste, race, or nationality. And Bhaktivinoda Thākura, Śrīla Bhaktisiddhānta Sarasvatī's father, had longed for the day when the people of the West would mingle with their Indian brothers and chant Hare Kṛṣṇa.

Śrīla Prabhupāda had come to the West to fulfill the desires and the vision of his spiritual master and of Bhaktivinoda Thākura by creating Vaiṣṇavas among the Westerners. Now, if the Westerners were to become actual devotees, they would have to be given the Deity worship. Otherwise it would be more difficult for them to become purified. Śrīla Prabhupāda was confident in his spiritual master's direction and in the scriptures. He

(continued on page 29)

Science

BHAKTI YOGA

A Method of Nonmechanistic Science

How can we study nonmaterial aspects of reality
when we're living in a world of matter?

by SADĀPŪTA DĀSA

Modern mechanistic science rests on the premise that reality is ultimately reducible to a simple set of mathematical equations. In a forthcoming book entitled Mechanistic and Nonmechanistic Science, Sadāpūta dāsa shows that such a view fails to account for two important aspects of reality: consciousness, and complex biological form. (He has raised these points in BACK TO GOD-HEAD, Vol. 15, Nos. 9 and 10, and Vol. 16, Nos. 1 and 5.) Here, in the first of a series of articles excerpted from the conclusion of the book, Sadāpūta describes how an alternative, nonmechanistic model can be verified through the science of bhakti-yoga. He begins with a summary of the essential features of this model.

The world view of *Bhagavad-gītā* is based on the postulate that conscious personality is the ultimate basis of reality. In this view there are two fundamental categories of conscious beings. The first category has a single member: the unique Supreme Person, Kṛṣṇa, who is the primordial cause of all causes and who is directly conscious of all phenomena. The second category consists of the innumerable localized conscious beings, or *jīvātmas*. The *jīvātmas* are irreducible con-

SADĀPŪTA DĀSA studied at the State University of New York and Syracuse University and later received a National Science Fellowship. He went on to complete his Ph.D. in mathematics at Cornell, specializing in probability theory and statistical mechanics.

scious persons, qualitatively the same as the Supreme Person. Yet they differ from the Supreme in that they are minute and dependent whereas He is unlimited and fully independent.

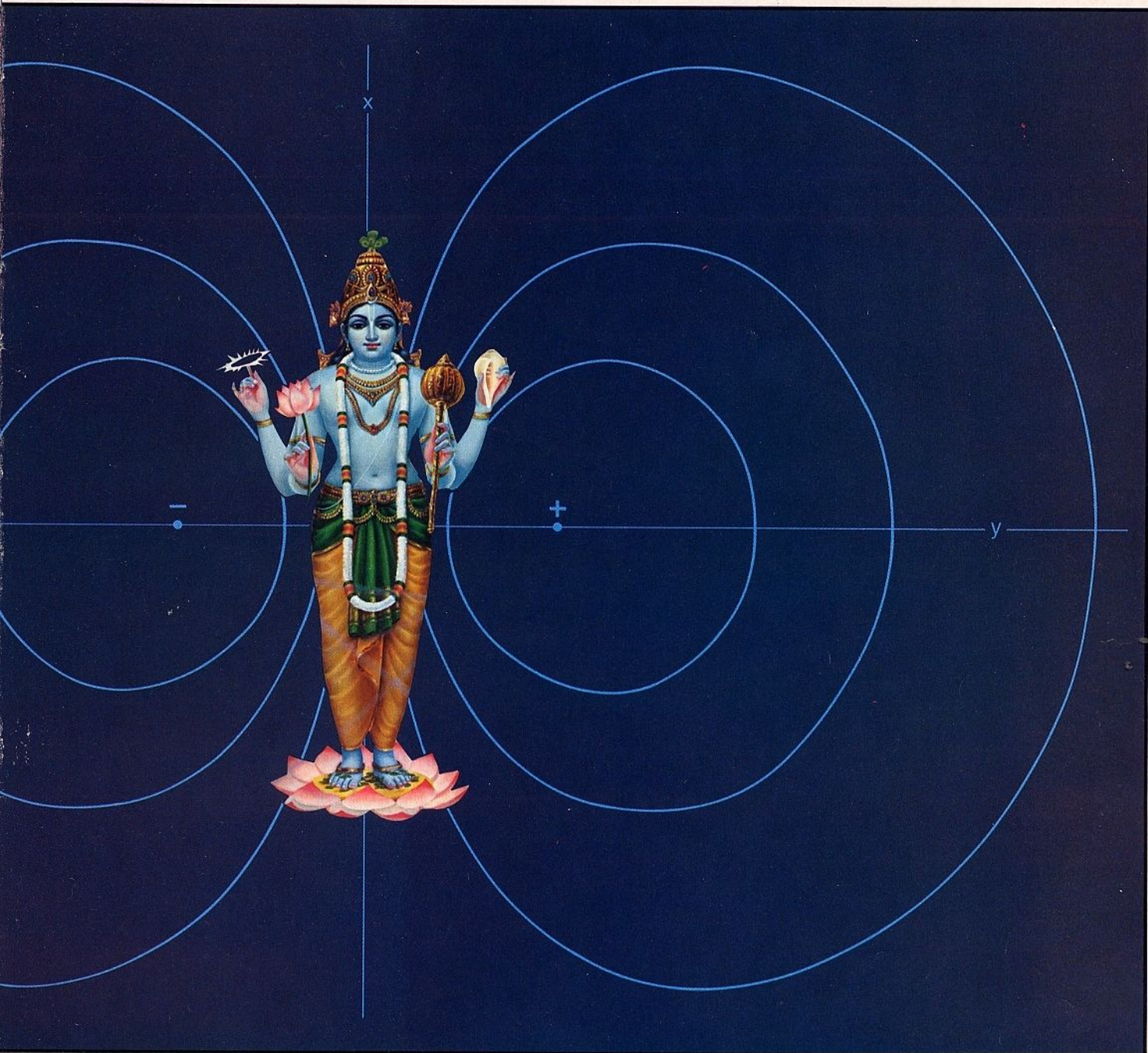
We find a consistent picture of the phenomena of life in the philosophy of *Bhagavad-gītā*. This philosophy accounts for the origin and maintenance of the complex forms of living organisms, it clarifies the nature of individual consciousness, and it explains the relationship between the conscious self and the body. The objection may be raised, however, that even though this philosophy may provide interesting speculative solutions to certain fundamental scientific problems, it cannot be proved by the standard empirical methods of investigation.

We agree with this statement. The two categories of conscious beings mentioned in *Bhagavad-gītā* lie almost entirely outside the purview of empirical investigation, which is based on reason and ordinary sense perception. Our conscious awareness does include direct perception of itself, but apart from this our ordinary senses provide us information only about the configuration of material bodies. Through reason, introspection, and ordinary sense perception, we can infer that consciousness must arise from some entity distinct from matter as we know it, but these means cannot bring us to a truly satisfactory understanding of what this entity is.

One could make similar remarks about

the problem of proving the existence of a supreme conscious being. Many philosophers and scientists have argued that the physical complexity of living organisms is evidence for the existence of an intelligent creator. This is indeed a reasonable explanation of biological form—far more reasonable than that put forth by scientists of the evolutionary persuasion, who are still groping for a workable mechanistic explanation. Yet observations of biological form convey by themselves no clear picture of the creator, and it is indeed hard to see how a finite number of observations made within a limited region of space and time could prove very much about the nature of an unlimited eternal being.

Arguments for the existence of God



that rely on the evidence of nature usually rest indirectly on a preconceived idea of God derived from other sources. These arguments may show that such a conception of God is consistent with the facts of nature, but what these facts actually entail is at best an idea of God so vague and general as to be practically useless.

So, if we cannot establish our alternative model of reality by standard-empirical methods, how *can* we establish it?

The key to verifying our model is provided by the unique nonmechanistic features of the model itself. According to *Bhagavad-gītā*, the natural senses of the *jīvātmā* are not limited merely to picking up information from the sensory apparatus of a particular material body. In-

deed, when a *jīvātmā* is so limited he is considered to be in an abnormal condition. He is like a person who has become so engrossed in watching a television program that he has forgotten about his own existence and has accepted the flickering, two-dimensional image on the screen as the all in all. Thus preoccupied with the fascinating show presented by the bodily senses, the embodied *jīvātmā* becomes oblivious of his higher cognitive faculties, which normally enable him to directly perceive both other *jīvātmās* and the Supreme Person.

It follows that if we are to verify our alternative model of reality, we must find a way to reawaken the full cognitive capacity of the conscious self. Here we shall

Two distinctly different visions of reality come together in this illustration. The dual elliptical patterns depict one of the energy states of a hydrogen atom, as conceived according to quantum physics, a mechanistic system that describes matter in terms of numbers. But according to the nonmechanistic science set forth in the Vedic literature, at the heart of every atom is Lord Viṣṇu, the Supreme Personality of Godhead, the creator and sustainer of all. Since He is beyond measurement, He can't be understood merely through numerical descriptions.

outline a practical method for doing this, known as the process of *bhakti-yoga*, or devotional service. We shall present this process as a method of obtaining reliable knowledge about aspects of reality inaccessible by traditional methods of scientific research. We should note, however, that *bhakti-yoga* is not simply a method of obtaining knowledge. Rather, it is a means whereby each individual conscious self can attain the ultimate goal of his existence.

The Process of Bhakti-yoga

The process of *bhakti-yoga* involves reawakening the relationship between the individual conscious self (the *jīvātmā*) and the Supreme Person, Kṛṣṇa. Kṛṣṇa accompanies each embodied *jīvātmā* as the Supersoul, and He directs the material body of the *jīvātmā* in accordance with the *jīvātmā*'s desires and past fruitive activities, or *karma*. This means that a relationship always exists between the *jīvātmā* and the Supreme Person, but the *jīvātmā* in the materially embodied state is not conscious of this relationship, which is consequently one-sided. Not being directly aware of the Lord, the embodied *jīvātmā* either ignores Him or appeals to Him as a vaguely conceived supplier of material needs.

The fundamental postulate of *bhakti-yoga* is that this is a stunted relationship, an abnormal state of affairs. Since the *jīvātmā* and Kṛṣṇa are qualitatively the same, there is a natural symmetry between their respective personal characteristics and tendencies. In *Bhagavad-gītā* (5.29) Kṛṣṇa states that He is constitutionally the dearest friend of all other conscious beings, and that He is always concerned for their welfare. Similarly, the *jīvātmā* has a natural tendency to care for the happiness and well-being of Kṛṣṇa, and in a state of pure consciousness the *jīvātmā* serves Kṛṣṇa without desire for personal profit. In this state a reciprocal loving relationship develops between the *jīvātmā* and Kṛṣṇa. One secondary consequence of this relationship is that the *jīvātmā*, by directly coming in contact with the Supreme Person, also comes in touch with the source of all knowledge.

As previously mentioned, the goal of *bhakti-yoga* is to purify a person's consciousness so that he reawakens his natural relationship with the Supreme. One can do this by performing practical devotional service to Kṛṣṇa. Just as a lame person can regain his ability to walk by practicing walking, a person in material consciousness can revive his relationship of loving service to Kṛṣṇa by actually practicing such service. A person can do this by establishing an initial link that enables him

to serve Kṛṣṇa through his physical and mental activities. Establishing this link involves a number of important considerations, which we shall discuss briefly.

First let's consider how a person's inner attitudes bear on his chances for success in the search for knowledge. The world view of modern science rests on the idea that nature is a product of impersonal processes lying within the reach of human understanding. Following this idea, many scientists look upon nature as a passive object of conquest and exploitation, and they use the power of their minds and

**If a person
maintains an
inimical attitude
toward the
Absolute Truth,
he will have to
depend completely
on his ordinary
sensory and mental
powers in his search
for knowledge.**

senses to try to forcibly extract nature's secrets. The theories of modern science are consonant with a domineering and aggressive attitude, and one could argue that the development of these theories has been strongly influenced by a desire to accommodate such an attitude.

In contrast, *bhakti-yoga* is based on the idea that nature is the product of a supreme intelligence lying beyond the understanding of the human mind. A *bhakti-yogī* does not try to dominate this intelligence; rather, he cooperates with it. He knows it is not possible for him to acquire real knowledge about Kṛṣṇa by the power of his limited mind. The key to *bhakti-yoga* is that by the mercy of Kṛṣṇa such knowledge is readily available to a person who approaches Kṛṣṇa with a sincerely favorable attitude.

The quality of this attitude is indicated in the following statement, spoken by Kṛṣṇa to Arjuna in *Bhagavad-gītā* (18.65):

Always think of Me and 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.

If a person maintains an inimical or aggressive attitude toward the Absolute Truth and regards it as a field of conquest for his mind, he will have to depend completely on his ordinary sensory and mental powers in his search for knowledge. But if one adopts a genuinely agreeable and favorable attitude toward the Absolute, then, by the mercy of the Absolute, one's internal and external circumstances will gradually be adjusted so that absolute knowledge becomes accessible to him. The essential element is the change in attitude. In the beginning a person may have only the vaguest conception of the Absolute Truth, but if he adopts a truly favorable attitude toward the Absolute he will eventually be able to reciprocate personally with the Absolute in a relationship of love and trust.

This brings us to our second consideration. If a person is initially limited to his ordinary bodily senses as sources of information, how can he take the first step toward obtaining transcendental knowledge? Also, if one's ultimate objective is to serve the transcendental Supreme Person, how can he do this when his activities are limited to the manipulation of matter? The answer to these questions is that Kṛṣṇa can reciprocate with an embodied *jīvātmā* in two important ways: internally as the all-pervading Supersoul, and externally through the agency of another embodied person who is already connected with Kṛṣṇa in a transcendental relationship.

Such a person is known as a *guru*, or spiritual master. In *Bhagavad-gītā* (4.34) Kṛṣṇa describes the *guru* as follows:

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Since the *guru* is in direct contact with Kṛṣṇa, he can act as Kṛṣṇa's representative. Through the medium of the spoken and written word, the *guru* can make information about Kṛṣṇa available, and he can also accept service on behalf of Kṛṣṇa. The system of *bhakti-yoga* teaches that one can begin to serve Kṛṣṇa by accepting a genuine *guru*, hearing from him about Kṛṣṇa, and rendering service to him. Kṛṣṇa accepts service to the *guru* as direct service to Himself, and He reciprocates by enlightening the servitor with the knowledge he needs to advance further on the path of *bhakti-yoga*.

The process of *bhakti-yoga* is summed up in the following statement from the *Śrī Caitanya-caritāmṛta*, the most authoritative book dealing with the life and

teachings of the great saint and incarnation Śrī Caitanya Mahāprabhu:

Kṛṣṇa is situated in everyone's heart as *caitya-guru*, the spiritual master within. When He is kind to some fortunate conditioned soul. He personally gives that person lessons in how to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without. [Cc. *Madhya-līlā* 22.48]

At first the aspiring candidate depends almost entirely on the guidance supplied to him externally through the spiritual master. By serving the spiritual master, however, the candidate establishes his link with Kṛṣṇa and gradually awakens his own natural relationship with Him.

Faith, Subjectivity, and Verifiability

At this point we should make a few observations about the role of faith in *bhakti-*

yoga. It is often said that religion is based either on subjective experiences that cannot be verified by others or on received doctrines that cannot be verified at all. Therefore, the charge goes, religion is a matter of blind faith. But this charge does not apply to the process of *bhakti-yoga*, for *bhakti-yoga* is based on verifiable observation. True, a person using ordinary sense perception cannot verify the realizations attained by someone practicing *bhakti-yoga*. But these realizations *can* be verified by other persons who are also able to exercise their higher sensory capacities.

We can establish this point with the analogy of two seeing persons observing a sunset in the presence of a congenitally blind person. The seeing persons are able to discuss what they see, and each feels confident that both he and the other person really are witnessing a sunset. If necessary, they can confirm this conclusion by consulting other seeing persons. In contrast, the congenitally blind person cannot

verify the existence of the sunset, and he is probably unable to form a realistic conception of what it would be like to see it. He can either accept the existence of sunsets on blind faith, reject their existence with equal blindness, or declare himself an agnostic.

One might say that it is unfair for a few people to lay claim to knowledge that can be obtained only by methods unavailable to people in general. But this charge is actually more applicable to certain fields of modern science than to *bhakti-yoga*. For example, physicists use multimillion-dollar particle accelerators and elaborate techniques of mathematical analysis to demonstrate the existence of certain "fundamental" particles. The common man has neither access to such expensive equipment nor the knowledge needed to use it properly. Since these assets are difficult to acquire, the common man has no choice but to accept the physicists' findings on
(continued on page 29)

We welcome your letters. Write to
BACK TO GODHEAD
51 West Allens Lane
Philadelphia, Pennsylvania 19119

LETTERS

Please accept my thanks for your wonderful magazine. My daughter and I love every issue. Also, there is a Govinda's restaurant in town, and the food is great! We have nothing but praise for what you are doing.

Robin Noll
Santa Cruz, California

* * *

In the entry for Astanga-yoga in your "Yoga Dictionary" [BTG Vol. 16, No. 8] you list the steps for the eight-stage practice of yoga, but I only count seven.

Charles Newell
Brooklyn, New York

A typist slipped up, so we left out prāṇāyāma (control of the breath), which is the next step after pratyāhāra (withdrawal from sense objects).

* * *

The graphics in your magazine are indeed superb, and must be envied by many other publications.

I have known and loved Sri Krishna's devotees for many years, and though I am a Buddhist and not a member of ISKCON, I am in close touch via letters with one of your sisters here in Adelaide. What a happy family you seem to be!

Angela Adamson
Brighton, South Australia

In our monastery we are admirers of your excellent magazine, BACK TO GODHEAD. You are doing a really first-class job of spreading Truth. Sincere best wishes for the continuance of your good work.

Swami Sahajananda
Vedanta Society of
Northern California
San Francisco, California

* * *

I would be grateful for an explanation of fasting on Ekādaśī. How should the fasting be observed? What is its significance?

Jagdish Patel
Newark, New Jersey

The word ekādaśī (literally, "the eleventh day") refers to two days a month: the eleventh day after the new moon and the eleventh day after the full moon. On these days, devotees strive to deepen their attitude of loving service to Kṛṣṇa by using even more of their time to chant Hare Kṛṣṇa, read books like Bhagavad-gītā and Śrīmad-Bhāgavatam, and discuss topics of devotional service.

To observe ekādaśī, devotees also simplify their diet by fasting from grains and beans. (Since Kṛṣṇa's devotees don't eat meat, fish, or eggs, on ekādaśī they eat only fruits, nuts, milk products, non-bean

vegetables, and so on.) People today follow all sorts of harsh or complicated diets to improve their health or enhance their spirituality, but simply by observing this ekādaśī diet twice a month one can easily improve one's health and enrich one's spiritual life.

You can easily observe ekādaśī to advance in Kṛṣṇa consciousness, even at home, and this is recommended in Vedic literature. And if you don't get a chance to visit a Kṛṣṇa temple frequently, ekādaśī is an excellent day to come to the temple, see the beautiful form of Kṛṣṇa, and associate with His devotees.

You'll find the ekādaśī days listed every month in BACK TO GODHEAD in our "Hare Kṛṣṇa Calendar," which appears as part of our regular feature "Every Town and Village." This month it's on page 19.

* * *

I am so overjoyed that I couldn't resist writing a letter to you and letting you know about my pleasure. So far I have received four issues of BACK TO GODHEAD magazine. But I thought I must write you a letter for thanking you for such a wonderful magazine. I am deeply moved by the Hare Krishna movement. I realize that Krishna is everything. Herewith I am sending money for a one-year's subscription to BACK TO GODHEAD. Here in South Africa I am trying my best that more and more people read this magazine. Thank you.

S. Bhula
Johannesburg, South Africa

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On Education and The Good Life

The following exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the mother of a new devotee, and a Jesuit priest took place in July 1973 at the Rādhā-Kṛṣṇa temple in London.

Śrīla Prabhupāda: [To the mother] According to our Vedic understanding, there are four pillars of sinful life: illicit sex, unnecessary killing of animals, intoxication, and gambling. Our students have been trained to give these up. And as you can see from your son, they are happy and satisfied by eating nice foods made from vegetables and milk and by chanting Hare Kṛṣṇa, the holy name of God.

Mother: I see he's happy. But, you know, he came from a very happy home, so he *should* be happy, shouldn't he?

Śrīla Prabhupāda: Yes. But now he's still happier. He was happy, but now he's happier.

Mother: I'm happy for Michael's happiness, but I'm very disappointed that he's not continuing his university education.

Śrīla Prabhupāda: Our Kṛṣṇa consciousness movement is not depriving people of their education. We say, "Go on with your university education, but side by side become competent to know God and to love Him. Then your life is perfect."

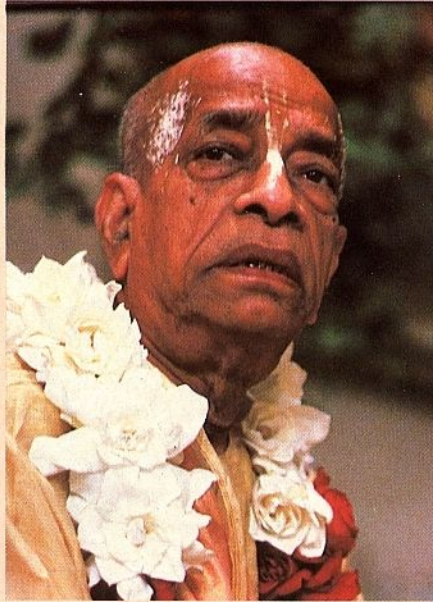
But in any case, what is the purpose of education? Our Vedic culture teaches that the culmination of education is to understand God. That is education. Otherwise, the education for learning how to eat nicely, how to sleep nicely, how to have sex and defend nicely—this education is there even among the animals. The animals also know how to eat, how to sleep, how to have sex, and how to defend. These four branches of education are not sufficient for human beings. A human being must know how to love God—that is perfection.

Mother: Yes. I agree with you completely. I could mention a lot of brilliant men in science who are still very close to God. Where would we be without our scientists, without our doctors—

Śrīla Prabhupāda: But simply to become a doctor in medical science will not save one. Unfortunately, most doctors do not believe in the next life.

Mother: Oh, yes they do. I know a doctor who comes to church every Sunday—and Michael knows him too. He believes in the next life; he's a *very good* man.

Śrīla Prabhupāda: Generally people in the West who believe in the next life do not believe in it very seriously. If they actually believed in the next life, they would be more concerned about what *kind* of next life they were going to have. There are 8,400,000



forms of life. The trees are a form of life, the cats and dogs are also forms of life, and the worm in the stool is also a form of life. So, all together there are 8,400,000 species. Since we are going to have a next life, since we have to leave our present body and take another body, our main concern should be what kind of body we are going to get next. But where is that university which educates its students to prepare for the next life?

Jesuit Priest: Catholic universities all over the world are doing that, and that's our main purpose—to teach the young man or the young girl success in this world but, above all, success in the next, which means union with God for eternity. That's top priority.

Śrīla Prabhupāda: So, how can we know what kind of body we are going to have in our next life?

Priest: All I know is that there's no annihilation. I'm going to be joined with God.

Mother: We're going to be joined with Almighty God, that's all. We're going to Almighty God when we die. We don't have to worry.

Śrīla Prabhupāda: But what is the qualification for going to God? Does everyone go to God?

Mother and Priest: Yes. Yes.

Priest: Everybody who believes in God and who leads a good life and does his best in this world—

Śrīla Prabhupāda: Then the next question is, What is the good life?

Priest: Obeying the commandments of God.

Śrīla Prabhupāda: One commandment is, Thou shalt not kill. So if somebody kills innocent animals and eats them, is he

leading the good life?

Priest: Father, you're being a bit unfair. *Thou shalt not kill* means "Thou shalt not unnecessarily take away life." How would we be able to live if we didn't eat meat?

Śrīla Prabhupāda: How are we living? We are eating nice foods prepared from vegetables, grains, fruits, and milk. We don't need meat.

Priest: Look at it this way. You just said a few minutes ago that there are eight million or so different kinds of life. Would you agree that the potato, the cabbage, and other vegetables also have life?

Śrīla Prabhupāda: Yes.

Priest: So when you boil those vegetables, you're taking away their life.

Śrīla Prabhupāda: What is your philosophy—that killing a potato and killing an innocent animal are equal?

Priest: You said, "Thou shalt not kill," but you kill the potato.

Śrīla Prabhupāda: We all have to live by eating other living entities: *jīvo jīvasya jīvanam*. But eating a potato and eating some animal are not the same. Do you think they are equal?

Priest: Yes.

Śrīla Prabhupāda: Then why don't you kill a child and eat it?

Priest: I wouldn't for a second think of killing a child.

Śrīla Prabhupāda: But animals and children are alike in that they both are helpless and ignorant. Because a child is ignorant, that does not mean we can kill him. Similarly, although animals may be ignorant or unintelligent, we should not kill them unnecessarily. A reasonable man, a religious man, should discriminate. He should think, "If I can get my food from vegetables, fruits, and milk, why should I kill and eat animals?" Besides, when you get a fruit from a tree, there is no killing. Similarly, when we take milk from a cow, we don't kill the cow. So, if we can live in such a way without killing, why should we kill animals?

Priest: Would you say that because I eat meat and bacon and so on—does that make me sinful? If I didn't eat those, I would be less sinful?

Śrīla Prabhupāda: Yes.

Priest: So if I give up eating meat and bacon and sausages, I would become a different person?

Śrīla Prabhupāda: You would become purified.

Priest: That's very interesting.

Śrīla Prabhupāda: Animal killers cannot understand God. I have seen this; it is a fact. They do not have the brain to understand God.

ŚRĪMAD-BHĀGAVATAM

Śrīmad-Bhāgavatam is the "cream of the Vedic literatures" of ancient India. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāna*, or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Second Canto: "The Cosmic Manifestation"

CHAPTER SEVEN

Scheduled Incarnations with Specific Functions

In this installment of our serialized presentation of Śrīmad-Bhāgavatam, Lord Brahmā completes his description of the activities of Kṛṣṇa's incarnations by requesting his son and disciple Nārada to expand the science of God for the benefit of human beings trapped in the Lord's illusory energy.

(continued from Text 50)

PURPORT

Since we generally have the experience of the temporary, material world and conditioned souls trying to lord it over the material worlds, Brahmāji explained to Nārada that this temporary world is the work of the external potency of the Lord and that the conditioned souls struggling here for existence are the marginal potency of the Supreme Lord, the Personality of Godhead. There is no cause for all these phenomenal activities but Him, Hari, the Supreme Lord, who is the primeval cause of all causes. This does not mean, however, that the Lord Himself is distributed impersonally. He is aloof from all these interactions of the external and marginal potencies. In the *Bhagavad-gītā* (9.4) it is confirmed that by His potencies alone He is present everywhere and anywhere. Everything that is manifested rests on His potency only, but He, as the Supreme Personality of Godhead, is always aloof from everything. The potency and the potent are simultaneously one and different from one another.

One should not deprecate the Supreme Lord for the creation of this miserable world, just as one should not blame the king for creating a prisonhouse in the government. The prisonhouse is a necessary institution of the governmental establishment for those who are disobedient to the laws of the government. Similarly, this material world, full of miseries, is a temporary creation of the Lord for those who have forgotten Him and are trying to lord it over the false manifestation. He, however, is always anxious to get the fallen souls back home, back to Godhead, and for this He has given so many chances to the conditioned souls via the authoritative scriptures, His representatives, and personal incarnations also. Since He has no direct attachment to this material world, He is not to be blamed for its creation.

TEXT 51

इदं भागवतं नाम यन्मे भगवतोदितम् ।
संग्रहोऽयं विभूतीनां त्वमेतद् विपुलीकुरु ॥५१॥

*idam bhāgavatam nāma
yan me bhagavatoditam
saṅgraho 'yam vibhūtīnām
tvam etad vipulī kuru*

idam—this; *bhāgavatam*—the science of Godhead; *nāma*—of the name; *yam*—that which; *me*—unto me; *bhagavatā*—by the Personality

of Godhead; *uditam*—enlightened; *saṅgrahaḥ*—is the accumulation of; *ayam*—His; *vibhūtīnām*—of the diverse potencies; *tvam*—your good self; *etat*—this science of Godhead; *vipulī*—expand; *kuru*—do it.

TRANSLATION

O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.

PURPORT

The *Bhāgavatam* in a nutshell, spoken by the Personality of Godhead in about half a dozen verses, which will appear ahead, is the science of God, and it is the potent representation of the Personality of Godhead. He, being absolute, is nondifferent from the science of God, *Śrīmad-Bhāgavatam*. Brahmāji received this science of Godhead from the Lord directly, and he handed over the same to Nārada, who in his turn ordered Śrīla Vyāsadeva to expand it. So the transcendental knowledge of the Supreme Lord is not mental speculation by the mundane wranglers, but is uncontaminated, eternal, perfect knowledge beyond the jurisdiction of material modes. The *Bhāgavata Purāna* is therefore the direct incarnation of the Lord in the form of transcendental sound, and one should receive this transcendental knowledge from the bona fide representative of the Lord in the chain of disciplic succession from the Lord to Brahmāji, from Brahmāji to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva Gosvāmī, from Śukadeva Gosvāmī to Sūta Gosvāmī. The ripened fruit of the Vedic tree drops from one hand to another without being broken by falling suddenly from a high branch down to the earth. Therefore unless one hears the science of Godhead from the bona fide representative of the disciplic succession, as above mentioned, for one to understand the theme of the science of Godhead will be a difficult job. It should never be heard from the professional *Bhāgavatam* reciters who earn their livelihood by gratifying the senses of the audience.

TEXT 52

यथा हरौ भगवति नृणां भक्तिर्भविष्यति ।
सर्वात्मन्यखिलाधारे इति सङ्कल्प्य वर्णय ॥५२॥

*yathā harau bhagavati
nṛṇām bhaktir bhaviṣyati
sarvātmany akhilādhāre
iti saṅkalpya varṇaya*

yathā—as much as; *harau*—unto the Personality of Godhead; *bhagavati*—unto the Lord; *nṛṇām*—for human beings; *bhaktiḥ*—devotional service; *bhaviṣyati*—become enlightened; *sarva-ātmani*—the Absolute Whole; *akhila-ādhāre*—unto the summum bonum; *iti*—thus; *saṅkalpya*—by determination; *varṇaya*—describe.

TRANSLATION

Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being

to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

PURPORT

Śrīmad-Bhāgavatam is the philosophy of devotional service and the scientific presentation of man's relationship with the Supreme Personality of Godhead. Prior to the age of Kali there was no need for such a book of knowledge to know the Lord and His potential energies, but with the beginning of the age of Kali human society gradually became influenced by four sinful principles, namely illegitimate connection with women, intoxication, gambling and unnecessary killing of animals. Because of these basic sinful acts, man gradually became forgetful of his eternal relation with God. Therefore man became blind, so to speak, to his ultimate goal of life. The ultimate goal of life is not to pass a life of irresponsibility like the animals and indulge in a polished way in the four animal principles, namely eating, sleeping, fearing and mating. For such a blind human society in the darkness of ignorance, Śrīmad-Bhāgavatam is the torchlight to see things in proper perspective. Therefore it was necessary to describe the science of God from the very beginning, or from the very birth of the phenomenal world.

As we have already explained, Śrīmad-Bhāgavatam is so scientifically presented that any sincere student of this great science will be able to understand the science of God simply by reading it with attention or simply by regularly hearing it from the bona fide speaker. Everyone is hankering after happiness in life, but in this age the members of human society, blind as they are, do not have the proper vision that the Personality of Godhead is the reservoir of all happiness because He is the ultimate source of everything (*janmādy asya yataḥ*). Happiness in complete perfection without hindrance can be achieved only by our devotional relationship with Him. And it is only by His association that we can get free of distressful material existence. Even those who are after the enjoyment of this material world can also take shelter of the great science of Śrīmad-Bhāgavatam, and they will be successful at the end. Nārada is therefore requested or ordered by his spiritual master to present this science with determination and in good plan. Nārada was never advised to preach the principles of Bhāgavatam to earn a livelihood; he was ordered by his spiritual master to take the matter very seriously in a missionary spirit.

TEXT 53

मायां वर्णयतोऽमुष्य ईश्वरस्यानुमोदतः ।
शृण्वतः श्रद्धया नित्यं माययात्मानमुह्यति ॥५३॥

māyāṁ varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityaṁ
māyayātmā na muhyati

māyāṁ—affairs of the external energy; *varṇayataḥ*—while describing; *amuṣya*—of the Lord; *īśvarasya*—of the Personality of Godhead; *anumodataḥ*—thus appreciating; *śṛṇvataḥ*—thus hearing; *śraddhayā*—with devotion; *nityaṁ*—regularly; *māyayā*—by the illusory energy; *ātmā*—the living entity; *na*—never; *muhyati*—becomes illusioned.

TRANSLATION

The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

PURPORT

The science of learning a subject matter seriously is different from the sentiments of fanatics. Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of

the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good. On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy. They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His *rāsa-līlā*. The cheap reciters of the *Bhāgavatam* are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.

Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the *gopīs* or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the *puruṣavatāras* and Their pastimes of the creation, maintenance or annihilation of the material worlds. But a pure devotee knows that there is no difference between the pastimes of the Lord, either in *rāsa-līlā* or in creation, maintenance or destruction of the material world. Rather, the descriptions of such activities of the Lord as the *puruṣavatāras* are specifically meant for persons who are in the clutches of the external energy. Topics like the *rāsa-līlā* are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of *rāsa-līlā* in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Śrī Caitanya never indulged in hearing the *rāsa-līlā* with ordinary men.

In the *Śrīmad-Bhāgavatam*, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto. This will be further explained in the last chapter of this canto. In the Third Canto it will be more explicit. A pure devotee of the Lord, therefore, must begin reading or hearing *Śrīmad-Bhāgavatam* from the very beginning, and not from the Tenth Canto. We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present *Śrīmad-Bhāgavatam* as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Śrī Brahmāji. By reading and hearing *Śrīmad-Bhāgavatam* as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Thus end the Bhaktivedanta purports of the Second Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Scheduled Incarnations with Specific Functions."

CHAPTER EIGHT

Questions by King Parikṣit

TEXT 1

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च ।
यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥ १ ॥

rājovāca
brahmaṇā codīto brahman
guṇākhyaṇe 'guṇasya ca
yasmai yasmai yathā prāha
nārado deva-darśanaḥ

rājā—the King; *uvāca*—inquired; *brahmaṇā*—by Lord Brahmā; *codītaḥ*—being instructed; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *guṇa-ākhyāṇe*—in narrating the transcendental qualities;

aguṇasya—of the Lord, who is without material qualities; *ca*—and; *yasmai yasmai*—and whom; *yathā*—as much as; *prāha*—explained; *nāradaḥ*—Nārada Muni; *deva-darśanaḥ*—one whose audience is as good as that of any demigod.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmī: How did Nārada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

PURPORT

Devaṛṣi Nārada was directly instructed by Brahmāji, who was also directly instructed by the Supreme Lord; therefore the instructions imparted by Nārada to his various disciples are as good as those of the Supreme Lord. That is the way of understanding Vedic knowledge. It comes down from the Lord by disciplic succession, and this transcendental knowledge is distributed to the world by this descending process. There is no chance, however, to receive the Vedic knowledge from mental speculators. Therefore, wherever Nārada Muni goes, he represents himself as authorized by the Lord, and his appearance is as good as that of the Supreme Lord. Similarly, the disciplic succession which strictly follows the transcendental instruction is the bona fide chain of disciplic succession, and the test for such bona fide spiritual masters is that there should be no difference between the instruction of the Lord originally imparted to His devotee and that which is imparted by the authority in the line of disciplic succession. How Nārada Muni distributed the transcendental knowledge of the Lord will be explained in later cantos.

It will appear also that the Lord existed prior to the material creation, and therefore His transcendental name, quality, etc., do not represent any material quality. Whenever, therefore, the Lord is described as *aguṇa*, or without any quality, it does not mean that He has no quality, but that He has no material quality, such as the modes of goodness, passion or ignorance, as the conditioned souls have. He is transcendental to all material conceptions, and thus He is described as *aguṇa*.

TEXT 2

एतद् वेदितुमिच्छामि तच्च तत्त्वविदां वर ।
हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः ॥ २ ॥

etat veditum icchāmi
tattvaṁ tattva-vidāṁ vara
harer adbhuta-vīryasya
kathā loka-sumaṅgalāḥ

etat—this; *veditum*—to understand; *icchāmi*—I wish; *tattvaṁ*—truth; *tattva-vidāṁ*—of those who are well versed in the Absolute Truth; *vara*—O best; *hareḥ*—of the Lord; *adbhuta-vīryasya*—of the one who possesses wonderful potencies; *kathāḥ*—narrations; *loka*—for all planets; *su-maṅgalāḥ*—auspicious.

TRANSLATION

The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.

PURPORT

Śrīmad-Bhāgavatam, which is full of narrations of the activities of the Supreme Lord, is auspicious for all living beings residing in every planet. One who takes it as belonging to a particular sect is certainly mistaken. *Śrīmad-Bhāgavatam* is certainly a very dear scripture for all the devotees of the Lord, but it is auspicious even for the nondevotees also because it explains that even the nondevotees hovering under the spell of material energy can be delivered from such clutches if they hear the narration of the *Śrīmad-Bhāgavatam* with devotion and attention from the right source representing the Lord by disciplic succession.

TEXT 3

कथयस्व महाभाग यथाहमखिलात्मनि ।
कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम् ॥ ३ ॥

kathayasva mahābhāga
yathāham akhilātmani
kṛṣṇe niveśya niḥsaṅgam
manas tyakṣye kalevaram

kathayasva—please continue speaking; *mahābhāga*—O greatly fortunate one; *yathā*—as much as; *aḥam*—I; *akhila-ātmani*—unto the Supreme Soul; *kṛṣṇe*—unto Lord Śrī Kṛṣṇa; *niveśya*—having placed; *niḥsaṅgam*—being freed from material qualities; *manas*—mind; *tyakṣye*—may relinquish; *kalevaram*—body.

TRANSLATION

O greatly fortunate Śukadeva Gosvāmī, please continue narrating *Śrīmad-Bhāgavatam* so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body.

PURPORT

To be fully engaged in hearing the transcendental narration described in the text of *Śrīmad-Bhāgavatam* means to constantly associate with the Supreme Soul, Śrī Kṛṣṇa. And to constantly associate with the Supreme Lord Kṛṣṇa means to be liberated from the qualities of matter. Lord Kṛṣṇa is like the sun, and material contamination is like darkness. As the presence of the sun dissipates darkness, constant engagement in the association of the Lord Śrī Kṛṣṇa frees one from the contamination of the material qualities. Contamination by the material qualities is the cause of repeated birth and death, and liberation from material qualities is transcendence. Mahārāja Parikṣit was now a realized soul by this secret of liberation, through the grace of Śukadeva Gosvāmī, for the latter had informed the King that the highest perfection of life is to be in remembrance of Nārāyaṇa at the end of life. Mahārāja Parikṣit was destined to give up his body at the end of seven days, and thus he decided to continue remembering the Lord by His association with the topics of *Śrīmad-Bhāgavatam*, and thus to quit his body in full consciousness of the presence of the Lord Śrī Kṛṣṇa, the Supreme Soul.

The hearing of *Śrīmad-Bhāgavatam* performed by professional men is different from the transcendental hearing of Mahārāja Parikṣit. Mahārāja Parikṣit was a soul realized in the Absolute Truth, Śrī Kṛṣṇa, the Personality of Godhead. The fruitive materialist is not a realized soul; he wants to derive some material benefit from his so-called hearing of *Śrīmad-Bhāgavatam*. Undoubtedly such an audience, hearing *Śrīmad-Bhāgavatam* from the professional men, can derive some material benefit as they desire, but that does not mean that such a pretense of hearing *Śrīmad-Bhāgavatam* for a week is as good as the hearing of Mahārāja Parikṣit.

It is the duty of the sane to hear *Śrīmad-Bhāgavatam* from a self-realized soul and not be duped by professional men. One should continue such hearing till the end of one's life so that one can actually have the transcendental association of the Lord and thus be liberated simply by hearing *Śrīmad-Bhāgavatam*.

Mahārāja Parikṣit had already given up all his connections with his kingdom and family, the most attractive features of materialism, but still he was conscious of his material body. He wanted to be free of such bondage also by the constant association of the Lord.

TEXT 4

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
कालेन नातिदीर्घेण भगवान् विशते हृदि ॥ ४ ॥

śṛṇvataḥ śraddhayā nityam
gṛṇataś ca sva-ceṣṭitam
kālena nātīdirghēṇa
bhagavān viśate hṛdi

śrīvataḥ—of those who hear; *śraddhāyā*—in earnestness; *nityam*—regularly, always; *grṇataḥ*—taking the matter; *ca*—also; *sva-ceṣṭitam*—seriously by one's own endeavor; *kālena*—duration; *na*—not; *atīdirghena*—very prolonged time; *bhagavān*—the Personality of Godhead Śrī Kṛṣṇa; *viśate*—becomes manifest; *hr̥di*—within one's heart.

TRANSLATION

Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

PURPORT

Cheap devotees or materialistic devotees of the Lord are very much desirous to see the Lord personally without meeting the requisite qualifications. Such third-grade devotees should know well that material attachment and seeing the Lord face to face cannot go together. It is not such a mechanical process that the professional *Bhāgavatam* reciters can do the job on behalf of the third-grade materialistic pseudo-devotee. The professional men are useless in this connection because they are neither self-realized nor interested in the liberation of the audience. They are simply interested in maintaining the material establishment of family attachment and earning some material benefits out of the profession. Mahārāja Parikṣit had no more than seven days to live, but for others Mahārāja Parikṣit personally recommends that one hear *Śrīmad-Bhāgavatam* regularly, *nityam*, always by one's own effort and with serious devotion also. That will help one to see the Lord Śrī Kṛṣṇa manifested in one's heart within no time.

The pseudo-devotee, however, is very anxious to see the Lord according to his whims, not making any serious effort to hear *Śrīmad-Bhāgavatam* regularly and without detachment from material benefit. That is not the way recommended by an authority like Mahārāja Parikṣit, who heard and benefited by hearing *Śrīmad-Bhāgavatam*.

TEXT 5

प्रविष्टः कर्णरन्ध्रेण खानां भावसरोरुहम् ।
धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥ ५ ॥

praviṣṭaḥ karna-randhreṇa
svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ
salilasya yathā śarat

praviṣṭaḥ—thus being entered; *karna-randhreṇa*—through the holes of the ears; *svānām*—according to one's liberated position; *bhāva*—constitutional relationship; *saraḥ-ruham*—the lotus flower; *dhunoti*—cleanses; *śamalam*—material qualities like lust, anger, avarice and hankering; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Supreme Personality of Godhead; *salilasya*—of the reservoir of waters; *yathā*—as it were; *śarat*—the autumn season.

TRANSLATION

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

PURPORT

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus one who is actually in the confidence of a pure devotee like Nārada or Śukadeva Gosvāmī and thus is empowered by one's spiritual master, as Nārada was by Brahmājī, can not only deliver himself from the clutches of *māyā*, or illusion, but can deliver the whole world by his pure and empowered devotional strength. The

comparison to the autumnal rain that falls on muddy reservoirs of water is very appropriate. During the rainy season, all the waters of the rivers become muddy, but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water like that of a metropolitan waterworks tank can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers. A powerful pure devotee of the Lord, however, can deliver not only his personal self but also many others in his association.

In other words, the cleansing of the polluted heart by other methods (like the culture of empiric knowledge or mystic gymnastics) can simply cleanse one's own heart, but devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure, empowered devotee. A true representative of the Lord like Nārada, Śukadeva Gosvāmī, Lord Caitanya, the six Gosvāmīs and later Śrīla Bhaktivinoda Thākura and Śrīmad Bhaktisiddhānta Sarasvatī Thākura, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear *Śrīmad-Bhāgavatam* one realizes his constitutional relationship with the Lord in the transcendental humor of servitude, friendship, paternal affection or conjugal love, and by such self-realization one becomes situated at once in the transcendental loving service of the Lord. Not only were all the pure devotees like Nārada self-realized souls, but they were engaged in preaching work automatically by spiritual impetus, and thus they delivered many poor souls entangled in the material modes. They became so powerful because they sincerely followed the *Bhāgavatam* principles by regular hearing and worshiping. By such actions the accumulated material lusts, etc., become cleansed by the personal endeavor of the Lord within the heart. The Lord is always within the heart of the living being, but He becomes manifested by one's devotional service.

Purification of the heart by culture of knowledge or mystic *yoga* may be all right for the time being for an individual person, but it is like the cleansing of a small quantity of stagnant water by chemical processes. Such clarification of water may stand for the time being and the sediments settle down, but by a slight agitation everything becomes muddy. The idea is that devotional service to the Lord is the only method of cleansing the heart for good. Whereas other methods may be superficially good for the time being, there is a risk of becoming muddy again due to agitation of the mind. Devotional service to the Lord, with specific attention for hearing *Śrīmad-Bhāgavatam* regularly and always, is the best recommended method for liberation from the clutches of illusion.

TEXT 6

धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति ।
मुक्त सर्वपरिक्षेपः पान्थः स्वशरणं यथा ॥ ६ ॥

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlaṁ na muñcati
mukta-sarva-parikṣeṣaḥ
pānthaḥ sva-śaraṇam yathā

dhautā-ātmā—whose heart has been cleansed; *puruṣaḥ*—the living being; *kṛṣṇa*—the Supreme Personality of Godhead; *pāda-mūlam*—the shelter of the lotus feet; *na*—never; *muñcati*—gives up; *mukta*—liberated; *sarva*—all; *parikṣeṣaḥ*—of all miseries of life; *pānthaḥ*—the traveler; *sva-śaraṇam*—in his own abode; *yathā*—as it were.

TRANSLATION

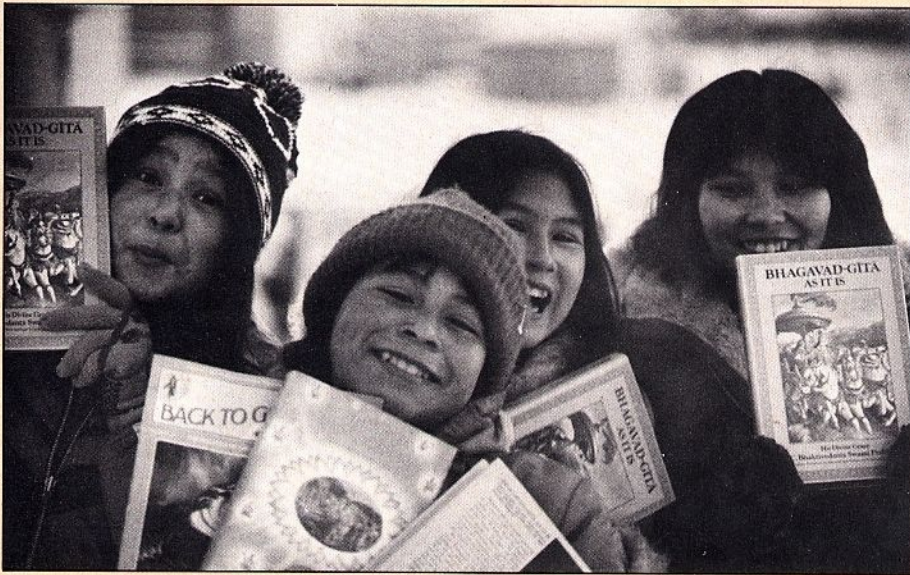
A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

(continued in next issue)



Every Town and Village

A look at the worldwide activities of the International Society for Krishna Consciousness



Eskimo children in Yellowknife were enthusiastic to receive literature on Kṛṣṇa consciousness from Canadian devotees.

Hare Kṛṣṇa Among the Eskimos

Yellowknife, Canada—Two women recently traveled 850 miles from Edmonton to this lonely outpost in Canada's Northwest Territories to spread the message of Kṛṣṇa consciousness. Rādhikā-devī dāsī and Kṛṣṇāṅgī-devī dāsī braved daily temperatures of -30 to -40° F to bring Kṛṣṇa conscious books and BACK TO GODHEAD magazines to Yellowknife's 10,000 resi-

dents, a good many of whom are native Eskimos and Indians. When Rādhikā and Kṛṣṇāṅgī headed home after the month-long expedition, they had distributed 5,000 BACK TO GODHEADS, several hundred hardbound volumes, and, to the Yellowknife Public Library, a full set of books by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

Bombay Magazine Lauds Govinda's

Bombay—Bombay magazine has this to say about the Hare Kṛṣṇa restaurant in Juhu Beach.

"Tucked away in the Juhu retreat of the International Society for Krishna Consciousness (ISKCON) is a restaurant which serves Indian food that would meet the approval of even those who have never found anything quite like mother's cooking. Called Govinda's, the restaurant is run with a mixture of religious fervour and occidental thoroughness. Pure vegetarian Indian thalis [dishes] are served by polite, English-speaking waiters, and the bhajans chanting the praises of Ram and Krishna are interspersed with an English commentary, adding a quaint charm to the dichotomous ambiance.

"The softly lit restaurant exudes a sense

of peace, and for those who like a little bit of quiet with their food, Govinda's is definitely the place to go.

"So particular is the management about its vegetarianism that not even onions or garlic are used in the preparations. Nor is anything that could possibly be considered harmful to human health.

"The prices are extremely reasonable, and the atmosphere is relaxed and cozy without giving you the feeling that you are being lulled into a stupor before being fleeced.

"So you can eat all you like at Govinda's without having to think that you'll have to empty out your wallet. You can take your fussy old aunt to eat there or even your delicately disposed child. Or you can go on your own, and watch the rain bouncing

off the paved ground and the wind swaying the trees in the ISKCON compound. Only remember, as you pick up the roasted variyali [after-dinner spice] that appears with the bill, that you have to say your thanksgiving before you leave—Hare Krishna, Hare Rama."

Chariot Festival In New Delhi

New Delhi—For the first time, India's capital has witnessed Ratha-yātrā (The Festival of the Chariots) on a grand scale. Members of the Hare Kṛṣṇa movement organized the celebration, in which throngs of Delhians helped pull through the streets a 50-foot-high chariot bearing carved wooden forms of Lord Jagannātha, Lord Balarāma, and Śrīmatī Subhadrā (Lord Kṛṣṇa, His brother, and His sister). It was a royal procession, complete with gaily decorated elephants and horses and several bands to accompany the chanting and dancing celebrants.

The Ratha-yātrā procession led off a four-day festival of Hare Kṛṣṇa chanting, *Bhagavad-gītā* discourses, plays about Lord Kṛṣṇa and Lord Rāma, films, and free *prasādam* (sanctified vegetarian food). The devotees of Kṛṣṇa in India held similar festivals last spring and summer in Bombay, Poona, Surat, and Calcutta.

Hare Kṛṣṇa Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The devotees at the ISKCON center nearest you will gladly tell you about the meaning of the festivals listed here.

Year 495 Caitanya Era—Month of Padmanābha		
October 13		
Last month of Cātura-māsya-vrata begins (fasting from urad dāl). Spring Rāsa-yātrā of Lord Kṛṣṇa. Disappearance of Śrīla Murāri Gupta.		
Vaiṣṇava Month of Dāmodara		
October 14		October 18
Dāmodara-vrata (Kārtika-vrata) begins (offering of lamps for one month).		Disappearance of Śrīla Narottama dāsa Thākura.
October 23		October 27
Śrī-ramā Ekādāsī (fasting from grains and beans). Disappearance of Śrīla Naraṇan Sarakāra Thākura. Completion of Śrī Caitanya-caritāmṛta by Śrīla Prabhupāda, 1974.		Dīpānṛtā festival (the festival of illuminating Viṣṇu temples with lamps).
October 28	October 29	October 31
Śrī Govārdhana-pūjā. Appearance of Śrīla Raskānanda Prabhu.	Disappearance of Śrīla Vāsudeva Ghoṣa.	Disappearance of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda (fasting till noon).

Spiritual Places

Hare Kṛṣṇa Land BOMBAY

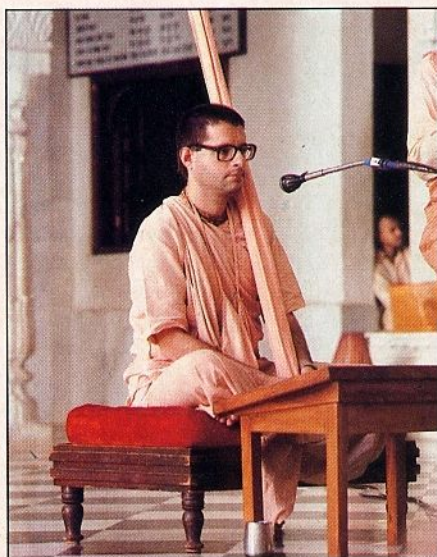
Bombay's most popular cultural center
inspires a renaissance in India's arts and sciences.

by YOGEŚVARA DĀSA

Constantly blending old with new, Bombay, the world's seventh largest city and India's headquarters for business and industry, is a place of contrasts: high-rise luxury apartment buildings dwarfing ramshackle ghettos; women laborers balancing hundred-pound stacks of bricks gingerly on their heads; marble temples surrounded by rickety billboards announcing the latest romance film; traffic jams of cars, trucks, buffalos, and elephants; a nuclear reactor encircled by bamboo scaffolding that sways precariously in the hot, dusty breeze.

There is another, unexpected contrast in Bombay. Leaving the heat and noise of center city on a Sunday afternoon, as many as 30,000 pilgrims journey forty-five minutes by train or bus to prestigious Juhu Beach, where breezes from the Arabian Sea offer welcome relief, and where the skyline of concrete and glass gives way to palm trees and the multidomed outline of the Rādhā-Rāsavihārī temple, the central structure of Hare Kṛṣṇa Land.

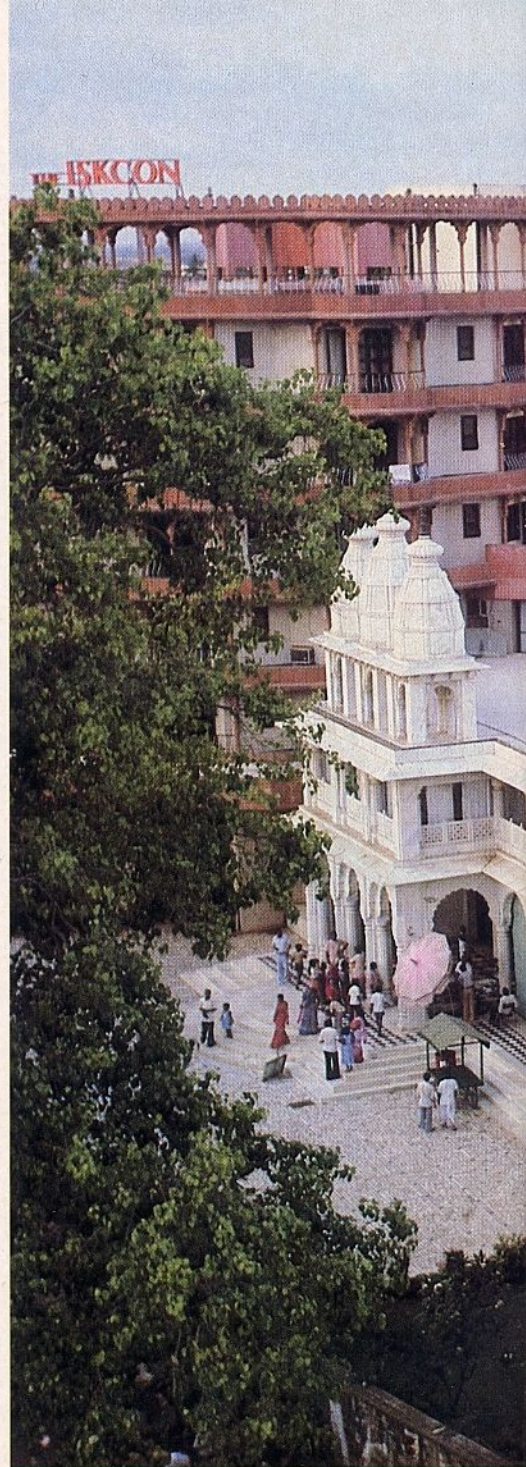
Built by the International Society for Krishna Consciousness (ISKCON) as a place of pilgrimage and culture, Hare Kṛṣṇa Land receives two to three thousand guests daily, ten times that many on Sundays, and as many as 100,000 for its major festivals. Visitors include Bombay residents attracted to the opulent worship of Lord Kṛṣṇa and discourses on *Bhagavad-gītā*, tourists from abroad who come for the four-star hotel service offered at the Juhu center, and local children who assemble out back for games organized by



YOGEŚVARA DĀSA

devotee teachers. In the evening, people assemble in the auditorium for the science seminar sponsored by the Bhaktivedanta Institute, or the classical drama, dance, or musical performance organized by ISKCON's Center for the Devotional Arts (Bhakti Kala Kshetra). Other guests have dinner at Govinda's, Bombay's most popular vegetarian restaurant.

The ISKCON cultural complex resides on four acres of verdant land two minutes from the beach. Also on the property is a two-story book depot. Here devotees load buses and bullock carts for traveling from village to village, distributing the message of Lord Kṛṣṇa in books and magazines they have translated into Hindi, Gujarati,

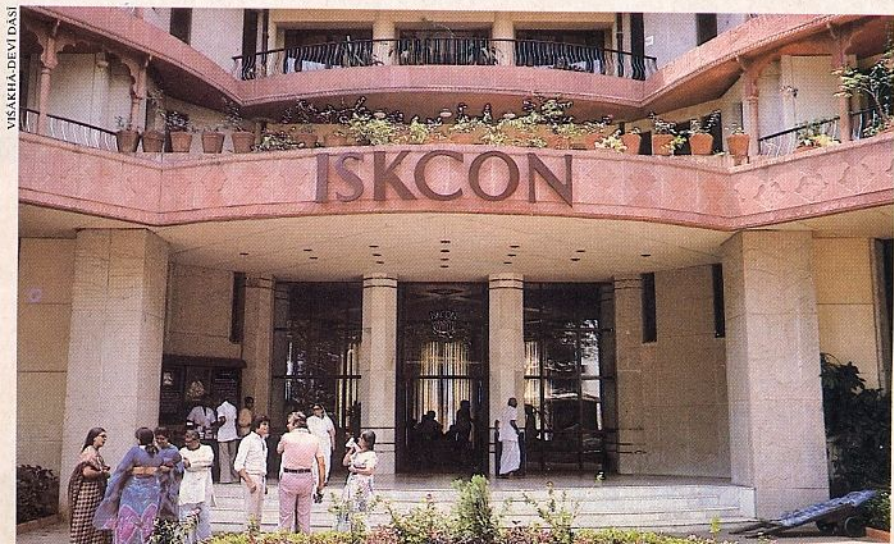


VISAKHĀ-DEVĪ DĀSĪ

Telugu, Sindhi, and other local languages. The publishing is supervised by His Holiness Gopāla-kṛṣṇa Goswami, the director for ISKCON's affairs in western India.

Toward the rear of Hare Kṛṣṇa Land stand the foundations of the Gurukula, a school for children, financed in part by G. D. Birla, octogenarian head of India's leading industrial family. "For doing this work," he told Girirāja Swami, "may God bless you."

Girirāja Swami, an American-born *sannyāsī* (devotee in the renounced order of spiritual life), heads the Juhu project. Under his direction it has grown to include an active membership of 8,000 (more than Bombay's popular Lions or Rotary



At the heart of Hare Kṛṣṇa Land (above), four acres by the Arabian Sea, stands the Rādhā-Rāsavihārī temple, a graceful white marble structure replete with twenty-one domes. Adjoining the temple is the guesthouse, two seven-story towers finished in red and white sandstone. The complex also includes a spacious auditorium and a vegetarian restaurant. The entrance to the guesthouse is shown at left. At far left is Girirāja Swami, president of Hare Kṛṣṇa Land.

clubs), an advisory committee of industrialists and influential civic leaders, and a congregation numbering in the hundreds of thousands. In fact, in this city of six million people it is hard to find anyone who has not at least once visited the famous Hare Kṛṣṇa Land at Juhu.

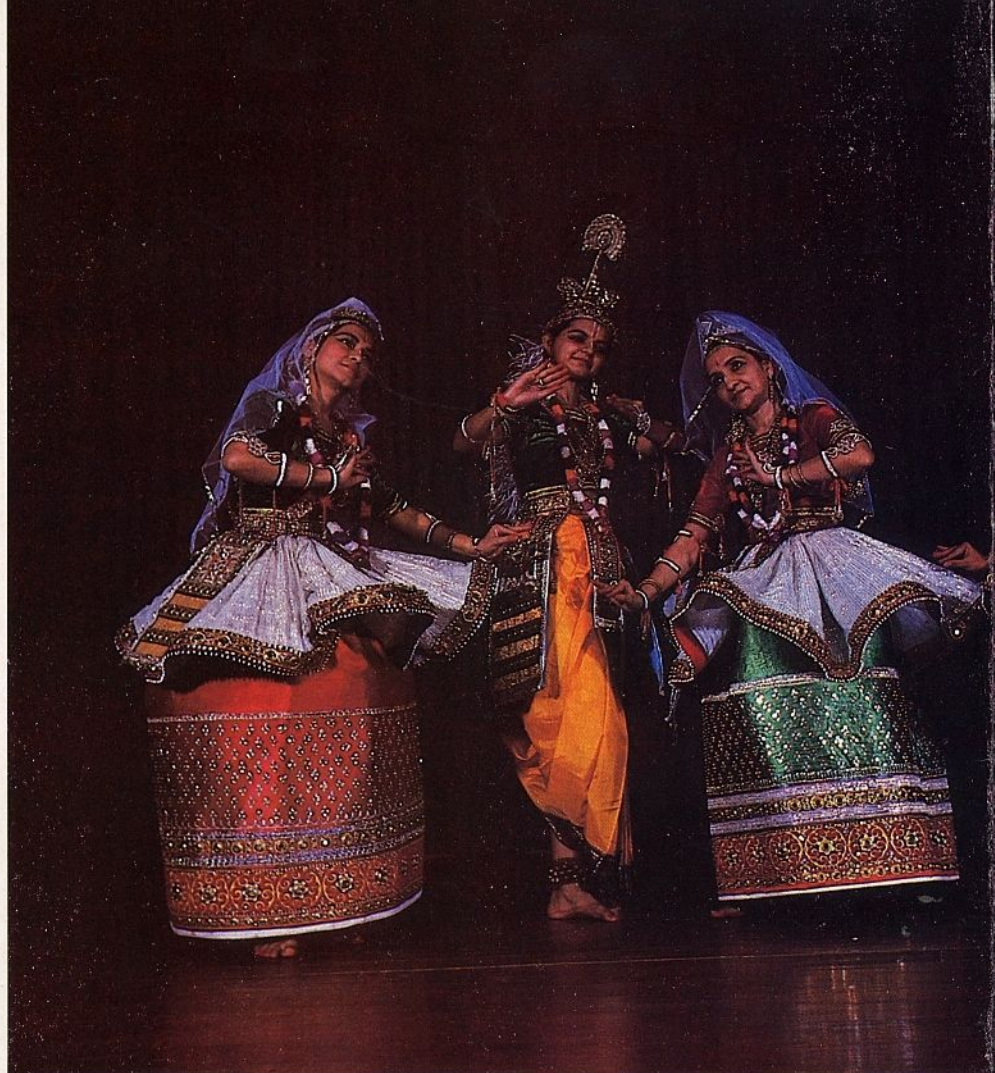
Girirāja Swami explains, "Śrīla Prabhupāda, ISKCON's founder and spiritual guide, envisioned such a project twenty years ago, when he was preparing to bring the teachings of Lord Kṛṣṇa to the West. He knew that many Westerners coming to India formed bad impressions, that India by Western standards appeared a poverty-stricken nation. He also knew that few Westerners know where or how to look to discover India's spiritual wealth. So after establishing Kṛṣṇa consciousness in America and Europe, he returned with his disciples and built Hare Kṛṣṇa Land."

For months after the devotees arrived, they held public festivals that drew as many as 40,000 people at a time and raised millions of rupees for construction. More than half the funds needed to build Hare Kṛṣṇa Land came from abroad, from devotees and sympathizers who shared Śrīla Prabhupāda's vision of a holy place in Bombay. When the center opened, in 1978, twenty thousand visitors attended, along with media from four continents and a host of dignitaries. Indian Health Minister Raj Narain remarked, "It is amazing to me that you Westerners have taken to the Indian culture just now when we are losing it."

Many Bombay residents believe that beauty, dignity, and divinity were sacrificed when India's political leaders chose the path of Westernization, and that Hare Kṛṣṇa Land safeguards important elements of that waning spiritual heritage: classical arts and architecture, consummate vegetarian cuisine, temple worship, and scriptural instruction to the highest Vaiṣṇava standard.

Sadajiwatlal Chandulal, Bombay businessman and former president of the Hindu Vishva Parishad (an international religious organization), knew Śrīla Prabhupāda before his departure for the West. He says, "There was little appreciation in India for his efforts to revive Kṛṣṇa consciousness, and therefore he went to the West to launch his movement. After independence in 1947, rather than return to her own spiritual traditions, India diverted herself to materialism and the pursuit of personal wealth. It was a gloomy picture, but upon his return Prabhupāda injected new life with his vigorous preaching and projects like Juhu."

Since the 1940s, scholarly misinterpretations of *Bhagavad-gītā* have attempted to deny Kṛṣṇa's divinity and minimize the value of devotional culture. Slogans like "Factories are our temples" became har-



BHARGAVA DASA

The Jhaveri Sisters, from India's north-eastern state of Manipur, perform a classical Manipuri dance at Hare Kṛṣṇa Land's Bhaktivedanta Auditorium (above).

At right, actress Hema Malini helps distribute books at a Juhu cultural gathering. "Books on Kṛṣṇa consciousness are the basis of all ISKCON activities," says Girirāja Swami (seated to her left), "for they teach how all interests are best fulfilled with Kṛṣṇa at the center."



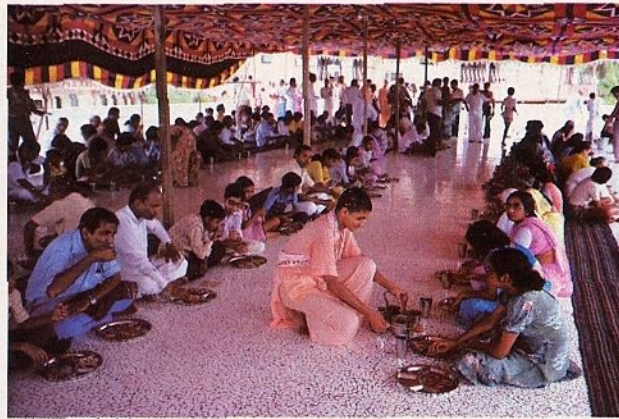
YOGESVARA DASA

bingers of a bright new future, while religious customs and beliefs fell to the status of antiquated and empty rites.

"By going abroad and proving the universality of Kṛṣṇa consciousness," Sadajiwatlal says, "Prabhupāda permitted people to feel pride in their own spiritual convictions. He showed that true devotional life was not the cause of India's social problems but rather her only hope."

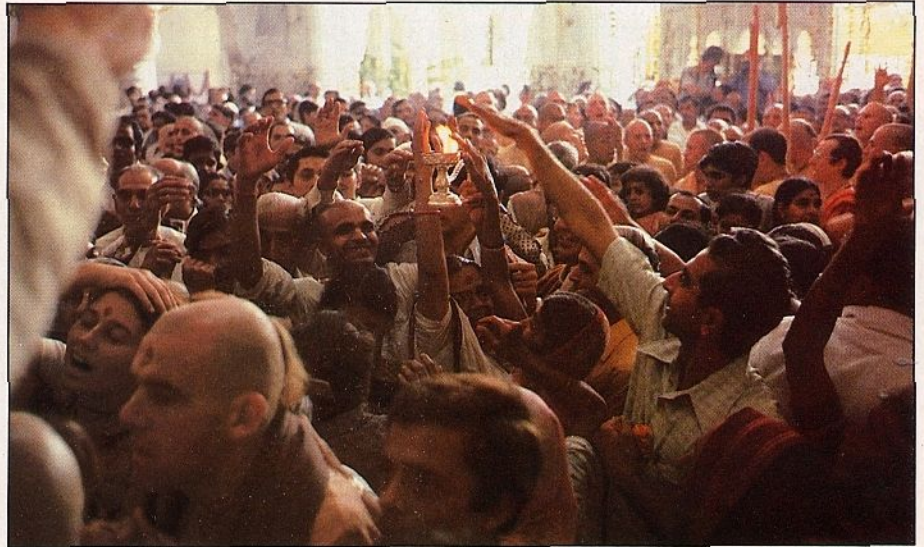
Part of India's Westernization included importing foreign modes of dress, conduct, and entertainment. Today India produces more commercial songs and films than any other country in the world, much to the regret of even some artists who have made fortunes for commercial cinema in India.

Hema Malini is to Indian cinema what curry is to rice: an all-pervasive



Life members of the Hare Kṛṣṇa movement feast on *kṛṣṇa-prasādam*, food offered to Lord Kṛṣṇa, in the shade of a brightly colored canopy (left).

VISAKHA-DEVI DASÍ



VISAKHA-DEVI DASÍ

A place of varied spiritual moods. In the early morning devotees gather in the main temple (left) for a class in Vedic philosophy. In the small pavilion at the back sits an image of Śrīla Prabhupāda, who established Hare Kṛṣṇa Land. Behind him is the temple's open courtyard. Later in the day, guests jam the temple for joyful ceremonies (above).

precipitation by becoming a Life Member of the Society and offering a benefit classical dance performance at the ISKCON auditorium last year.

Every evening crowds gather at the auditorium for programs organized by ISKCON's Center for the Devotional Arts. Some evenings the devotees perform plays in Hindi or Bengali from the Vedic scriptures, but usually guests are treated to music or dance by one of India's top artists—singers such as M. S. Subhaskanti and Hari Om Sharan and dancers like Vyjayanthimala Bali and the Jhaveri Sisters.

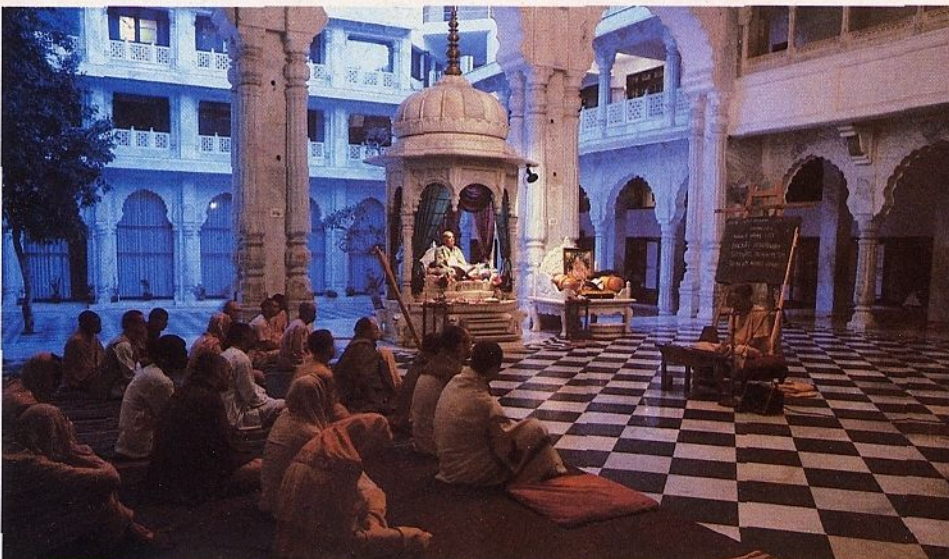
"Dance and music have always been integral to India's devotional life," explains Nayana Jhaveri, head of the renowned family of Manipuri dancers. "Previously, saintly kings were patronizing these things, and through public performances even common people learned about Kṛṣṇa's

influence. Her beauty and stardom are known across the subcontinent. But of her seventy-five films in the past thirteen years, only one—*Meera*, the story of India's greatest devotional poetess—stressed a spiritual message.

"Nobody went to see it," she acknowledges with a sigh. "I would be happy to play more devotional parts, but the public has lost all interest. One of the few conso-

lations I have is the ISKCON center at Juhu. The devotees and the spiritual programs they sponsor have increased devotion in the arts. Not just any temple can do that. I think it is because ISKCON always stresses Kṛṣṇa in its programs, whereas other places may encourage worship but without any personal, devotional quality to the gestures."

Hema Malini demonstrated her ap-



YOGESVARA DASÁ

ISKCON Rural Development

Encouraging Self-sufficiency Through Self-realization

What they do essentially is take a failing farm and make it work. The unique part is that they do it without spending any money. So effective is the work of ISKCON Rural Development (IRD) that farm owners across Maharashtra Province have extended offers of free land in exchange for an IRD project in their area. One such offer included an entire village.



Mūrti dāsa (left), an architect for ISKCON Rural Development, discusses ecologically innovative designs for the housing on IRD projects with Citrakāra and Dr. Vasudev Pandya, of the All-India Khadi and Village Commission.

Citrakāra dāsa, a thirty-two-year-old Swiss devotee whose interest in communal village life brought him to India in 1974, heads the IRD office at Hare Kṛṣṇa Land in Bombay.

To begin the IRD project, Citrakāra and his team leased farmland near Nasrapur (two hours from Bombay), organized renovation and construction work, and then invited neighboring villages to participate, only to find that competition for the jobs exacerbated already strained village relations.

"We gathered laborers together from five villages," Citrakāra explains, "and showed them how there would be no scarcity of work in service to Lord Kṛṣṇa. Some villagers cleaned the grounds, others whitewashed the temple, cooked, collected firewood, farmed, or helped in the dispensary. For the first time since independence those five villages worked together and sat as a community for a meal, prepared and served by the devotees. Now there is a spiritual bond where just months before there were gang wars and murders."

Devotees anticipate that the project, named Gokula Dhāma after the village in north India where Lord Kṛṣṇa displayed His childhood pastimes five thousand years ago, will be a prototype for village reconstruction across the country. Under the guidance of an ISKCON advisory board, villagers in and around Nasrapur have already formed cooperatives that

benefit more than four thousand residents of the area. IRD is also providing villagers with common-lift irrigation systems, agricultural training, warehousing, and marketing facilities.

"Our first concern is that villages become Kṛṣṇa conscious and organize for complete self-sufficiency," Citrakāra says. "So establishing the temple is the first order of business. Then we begin cottage industries such as weaving, pottery, gobar gas units, and workshops for household items such as soap and incense." (Gobar gas is methane generated from cow dung. It is used for heating, cooking, and lighting.)

As news of ISKCON's strategy for rural development spread, the project was able to assemble an advisory committee of fifty-four members, including government officials, retired businessmen, engineers, veterinarians, and MDs, ready to dedicate time and money to the effort.

"With all our good motives, none of us could have done anything of this importance and scale independently," says Vasudev Pandya, an economist. Dr. Pandya, who works with the All-India Khadi and Village Commission, now heads an IRD committee responsible for the production and sale of cottage industry items.

Dr. Pandya says, "The industrialists and businessmen of Bombay themselves come from small villages—only a small fraction of the city is actually indigenous—and dozens of these people have already



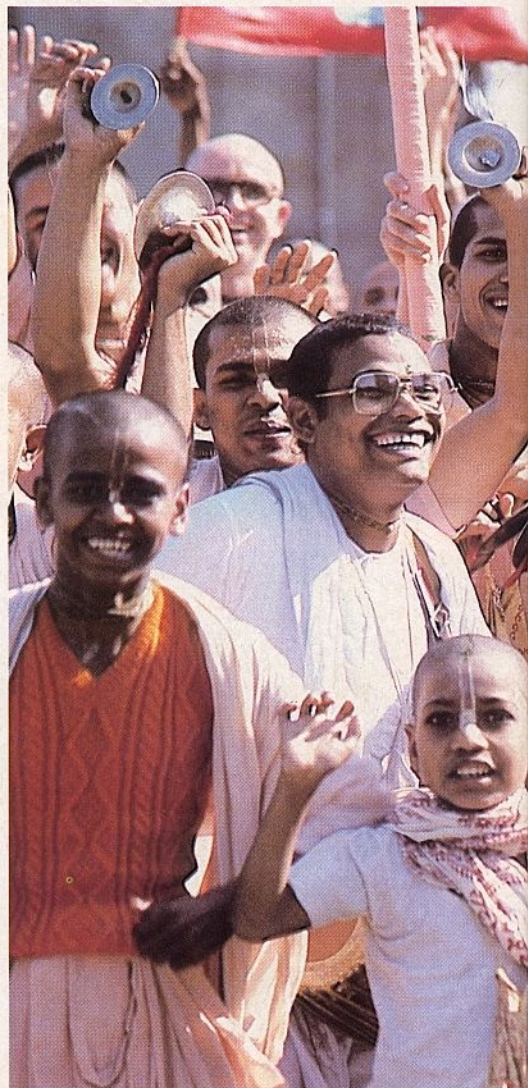
Citrakāra dāsa, director of the ISKCON Rural Development project, views khadi cloth handloom with R. V. Mehta, general manager of the workshop for the Khadi Village Industries Commission.

come forward offering to donate land for similar ISKCON development projects. They see that devotees are not mercenary, that they are honestly motivated to spiritualize the society and have no political axes to grind."

From among the various offers of land, the IRD committee has selected twenty projects for Maharashtra Province based on the Gokula Dhāma prototype.



YOGESVARA DĀSA

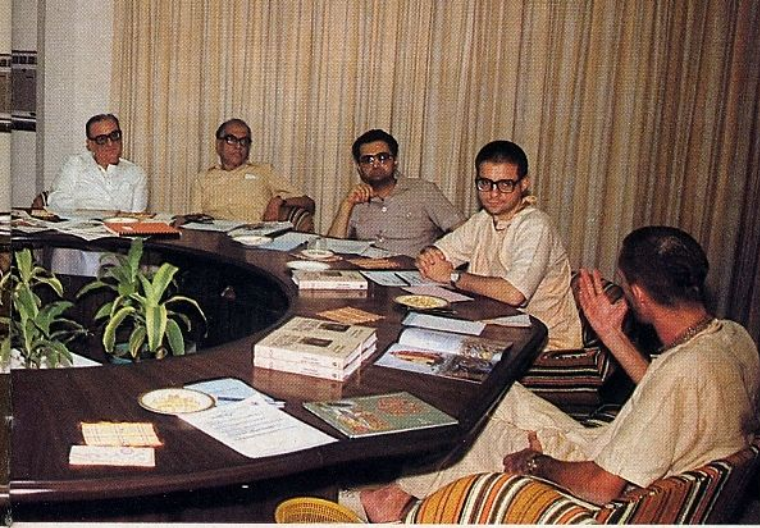


YOGESVARA DĀSA

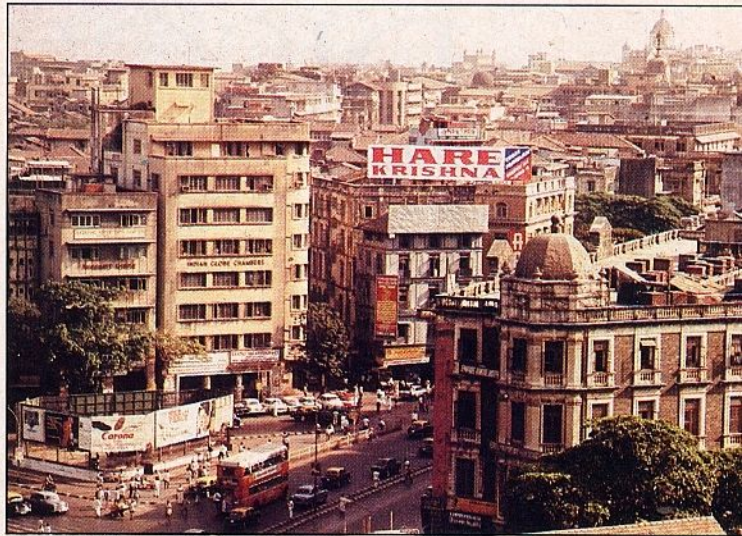
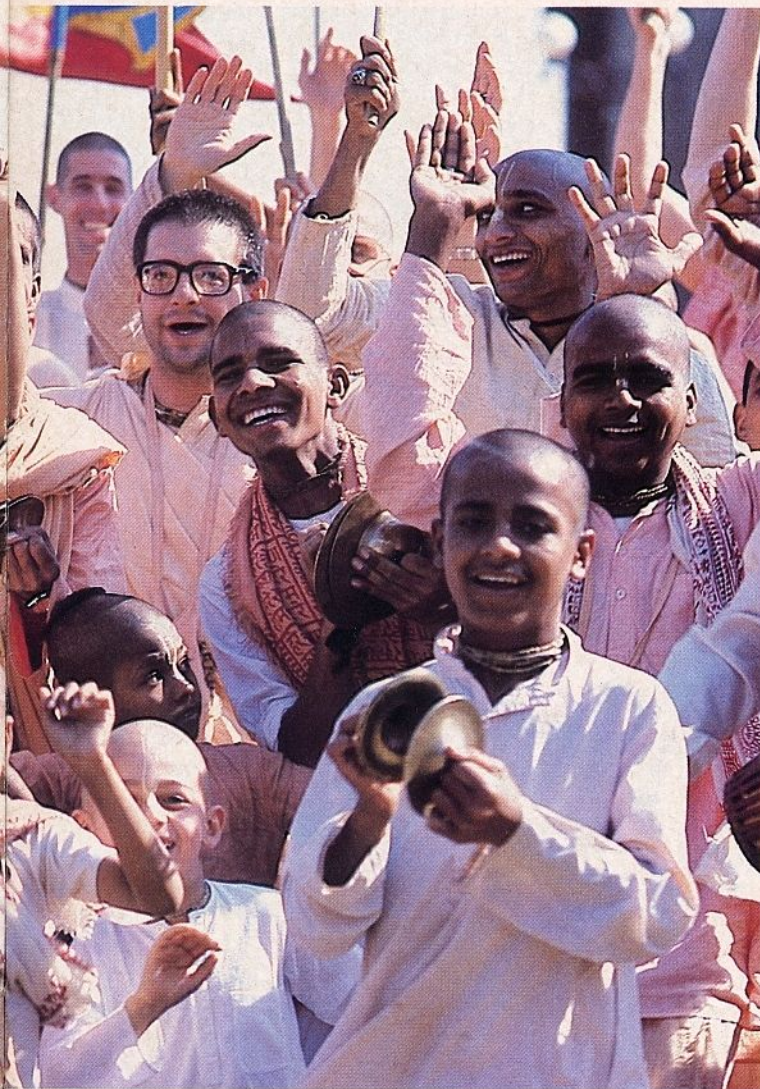
pastimes and our eternal relationship with Him. Spirituality was the essence of art. Now Western education has changed that, and with the loss of devotion has come aggressivity and crassness in the arts."

The Jhaveri Sisters have given benefit performances at ISKCON temples in Māyāpur, Vṛndāvana, and Bombay. Recently they also danced at the ISKCON Ratha-yātrā festivals in Italy and France.

"The best opportunity for artists to



The ISKCON Advisory Council meets to discuss the upcoming Ratha-yātrā (chariot festival). From left to right: Citrakāra; S. P. Mandelia, president of Century Rayon; M. L. Bhakta, solicitor; Sadajiwatlal Chandulal, trustee, Hindu Vishwa Parishad; Brijrattan Mohatta, industrialist and philanthropist; Dr. N. D. Desai, industrialist and initiated ISKCON devotee; Girirāja Swami; and Jagat-guru Swami, coordinator for Ratha-yātrā.



YADUBARA DASA

people is also the purity of their message. Indians have grown accustomed to self-appointed 'Gods' who promise *mokṣā* [liberation] in exchange for money. But Prabhupāda taught his disciples to speak according to *sāstra* [scripture] and to live their lives by strict brahminical standards. Today ISKCON is one of India's best known and best supported institutions for that one reason alone."

Outside India, Kṛṣṇa temples rely on the proceeds from literature distribution and devotee-run businesses for their maintenance. In its country of origin, however, ISKCON rests on solid popular support that crosses all barriers of caste and creed—a phenomenon that sets it apart from the numerous temples of India where non-Hindus are denied participation. At Hare Kṛṣṇa Land, for example, the manager is from a Hindu family, the bookkeeper is a Jain, one of the project coordinators is Muslim, another Christian, the secretary comes from a Jewish family, and the initiating *guru* is the son of a Baptist minister.

Joyful devotees chant Hare Kṛṣṇa in downtown Bombay (left). Above, a banner announces a Hare Kṛṣṇa festival.

make a devotional offering to Lord Kṛṣṇa," says Nayana Jhaveri, "is at ISKCON festivals."

Devotees sponsor spiritual festivals monthly, not only in India's big cities but also in the small villages that are home for seventy percent of the population. Sometimes 10,000 villagers join the devotees in chanting Hare Kṛṣṇa. Distribution of *prasādam* (sanctified vegetarian foods) plays an important part in these gather-

ings, as do the discourses given by devotees in native languages. A European or American devotee speaking Lord Kṛṣṇa's message in a local dialect triggers dozens of "*aachas*," India's universal expression of surprise.

"It's not just the novelty of Western devotees that impresses people," says Brijrattan Mohatta, director of several engineering and chemical-manufacturing companies in Bombay. "What attracts

"The rest of India reflects whatever is done here," says R. K. Maheshwari, a lawyer and initiated ISKCON devotee. "Inject something good into Bombay, and the whole country benefits. So Kṛṣṇa consciousness has been a unifying force in this country, not by making converts but by demonstrating how people, whatever their caste or background, can be happy by directing their energies to the service of God."

THE ROLE OF THE DISCIPLE

Questions at Harvard Divinity School

Recently Professor Harvey Cox of Harvard University invited Śubhānanda dāsa, a Hare Kṛṣṇa devotee, to give three talks on the traditional role of the guru. Later the talking went on, between Professor Cox and his divinity students and their guest. The previous issue of *BACK TO GODHEAD* carried part of this discussion. Here we present the conclusion.

Student: You've been speaking at some length about the notion of the *guru*. According to your tradition, what is the role of the disciple? How does he deal with the *guru*?

Śubhānanda dāsa: In the Fourth Chapter of *Bhagavad-gītā*, Kṛṣṇa says, "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him." So these are fundamental duties of the disciple: service and inquiry. To submit oneself as the *guru's* servant teaches one humility and obedience. Due to false pride, we may instinctively dislike the idea of obedience, but it is an important element of spiritual life. In Catholicism, for instance, obedience (along with poverty and chastity) is recommended as an ideal characteristic of a monk. Obedience to spiritual authority—God, scripture, spiritual guides, and so on—decreases false pride and egoism, which are obstacles on the spiritual path, and brings one into harmony with divine providence. And the other point here is inquiry. The disciple must be a genuine spiritual seeker—he must have a burning desire to know the Truth and the path by which he can realize the Truth and escape illusion and suffering. The *guru* naturally responds most strongly to the disciple who renders sincere and loving service and who has a sincere desire for knowledge and liberation.

The other *Gītā* verse that comes to mind is in the Eighteenth Chapter. Kṛṣṇa tells

Arjuna, his disciple, that gaining spiritual knowledge is difficult for those who lack austerity and devotion. If the disciple is not austere—that is, if he is a sensualist—he will have a hard time comprehending transcendental knowledge in all its subtleties. In other words, mere intellectual ability is not enough. There must be purity of heart, purity of purpose. And that purity develops through certain moral and ethical practices, including sexual restraint, nonviolence to all living beings (which naturally includes ethical vegetarianism), and the avoidance of intoxication. A simple and pure life brings about nobility of purpose and receptivity to higher, spiritual pursuits. And in addition to service, inquiry, and austerity, the disciple must have devotion to his spiritual master. This devotion may take many forms, and it is understood that it takes time to develop. When this devotion is mature, the disciple accepts his *guru's* instructions as his very life and soul.

Student: Would you like to tell us about your own experience in relation to your own *guru*?

Śubhānanda dāsa: If you'd like me to. My spiritual master is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who, as you probably know, is the founder of the Kṛṣṇa consciousness movement. I met him, you might say, through his disciples. In the course of various philosophical explorations, I happened to visit one of ISKCON's *āśramas*. I'd been looking for a spiritual or meditational discipline and for a communal way of living, and the *āśrama* seemed to have the best of both. By living with the devotees, all of whom were actual or aspiring disciples of Śrīla Prabhupāda, I naturally heard a lot about him. Some of the devotees who had seen him in person exhibited a devotion to him that impressed and moved me. But even more than the enthusiastic devotion of his

disciples, it was his books—reading his books—that convinced me he was a formidable spiritual authority. It wasn't until I had been a member of the movement for one year that I met him. In the course of that year I had developed a very real and deep faith in him as my spiritual master. Over the next few years my relationship with Śrīla Prabhupāda developed and deepened, both through numerous contacts and occasional personal discussions, but also, more importantly, through studying his books and serving him in separation while residing in Kṛṣṇa consciousness *āśramas* throughout the United States.

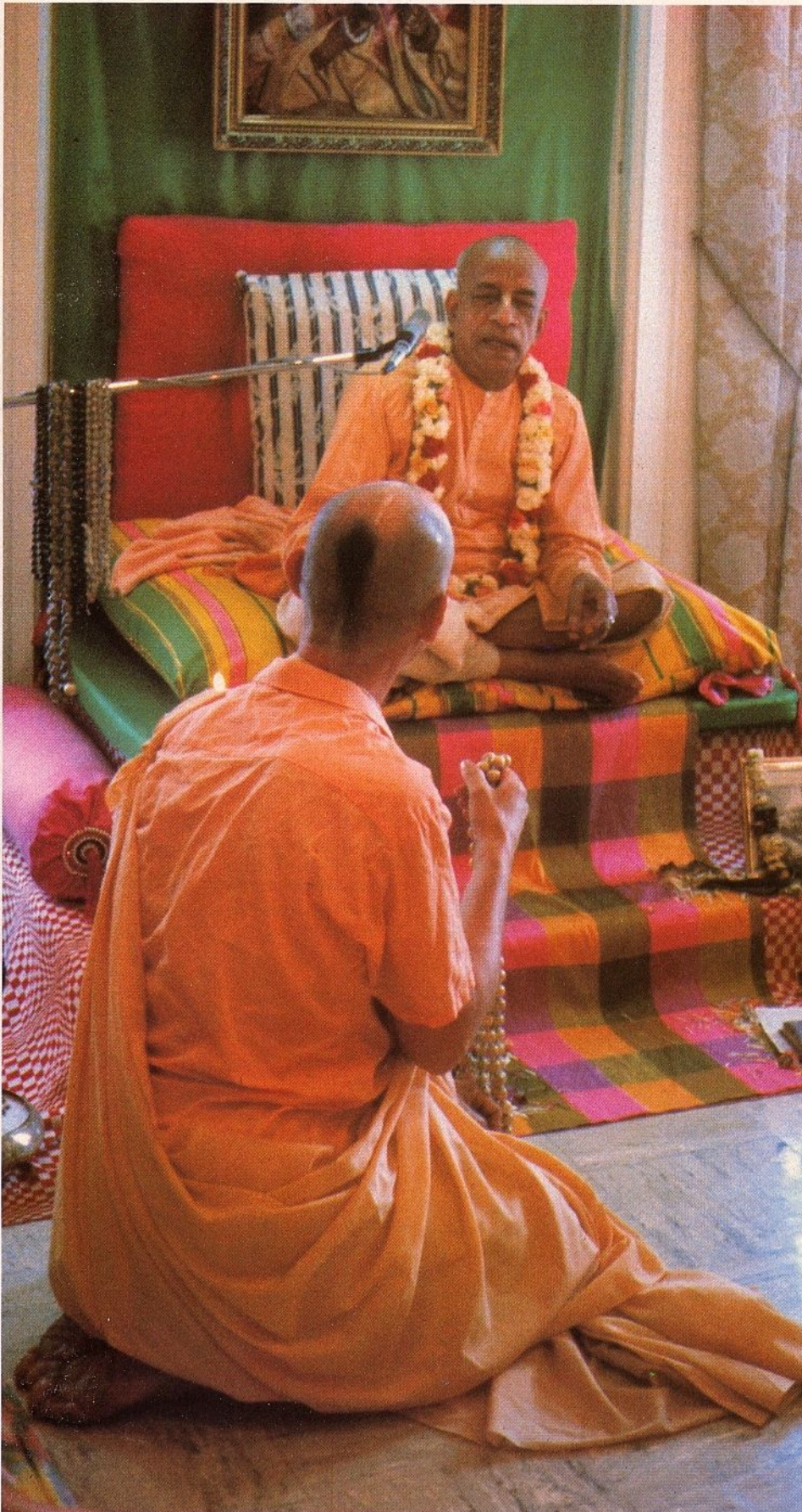
Student: My idea of the *guru*-disciple relationship is that the disciple lives with the *guru* in his constant association, the disciple literally sitting at his *guru's* feet. Is that only a stereotypical view?

Śubhānanda dāsa: The disciple need not always be in the physical presence of his *guru*. In fact, this kind of bodily association is not even necessary. The disciple's relationship with the *guru* doesn't depend upon physical proximity. This may be difficult to comprehend from the material point of view, but the *guru*-disciple relationship is not material. It works not under material laws but spiritual ones. Even materially, you can understand that when you're separated from one who is very dear to you, your mental recollection of that person can provide some degree of solace. In a sense, you feel your beloved within your heart. So this fact hints that the *guru*-disciple relationship is noncorporeal—and in fact it goes much further than any common familial or romantic relationship.

Vedic texts speak of two ways to associate with the *guru*. *Vapuḥ* means to associate with him through physical presence, and *vāṇī*, which literally means "words" or "instructions," points out that the disciple associates with his *guru* by hearing, assimilating, and acting upon his instructions. That association is not metaphorical. It is real. To the degree that the disciple humbly and sincerely submits himself to the instructions of his *guru*—to that extent he feels the sublime, transcendental presence of his *guru*. This may be materially inexplicable, but it is a spiritual fact.

Student: Can you say something more about the nature of that relationship?

Śubhānanda dāsa: The point is that it is a relationship, a two-way relationship. A relationship between two people, a sublime reciprocation of love—through inquiry and service, and guidance and blessings. The disciple is not serving a mere concept, but an actual person. But no ordinary person and no ordinary service. The disciple knows that his *guru* has the ability to carry him to lofty spiritual heights, and the disciple actually experiences the profound



"Just try to learn the truth by approaching a spiritual master," says Lord Kṛṣṇa in *Bhagavad-gītā*. "Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth."

compassion and power of his teacher. He cannot help feeling grateful and devoted, even worshipful.

Yet this *guru-bhakti*, love for one's *guru*, is not generated merely by a sense of gratitude, thankfulness for his benedictions. The disciple loves his *guru* because the *guru* is lovable! A genuine *śuddha-bhakta*, a pure devotee of Kṛṣṇa, is decorated with all saintly attributes. Without getting into an elaborate list of saintly characteristics, suffice it to say that when a person has attained full Kṛṣṇa consciousness, God consciousness, when his consciousness is situated in such a pure, refined, and exalted state, then his personality, his actions, his words—all things about him—become filled with transcendental sublimity.

One cannot help but become moved by such a rare, spiritually surcharged soul, at least if one is not callous or cynical. Simply being in the presence of such a person inspires humility and prayerfulness. Naturally one feels a desire to associate with and serve such an exalted soul. At first one may render service to such a *guru* because one understands that there is spiritual benefit in doing so. One may serve out of a feeling of obligation, or simply out of habit. But as the relationship develops, one serves more and more out of spontaneous devotion. The relationship becomes increasingly personal and loving. Love for a pure soul exalts the mind and the spirit. There is no mundane love that can compare with it. This love for the *guru* is of the same transcendental quality as love for God, *kṛṣṇa-bhakti*, because it is the *guru's* godly qualities that inspire it. *Guru-bhakti* is, in that sense, an expression of love for God. And as one's relationship with the *guru* develops and expands, so does one's relationship with Kṛṣṇa. It is a sublime transcendental arrangement.

Student: A few moments ago you were saying that the disciple can feel that his *guru* is with him even when not in the *guru's* immediate presence. Are you speaking of a general sense of contact with the *guru*, or of something more like an intense mystical experience?

Śubhānanda dāsa: Both. Of course, the stress is on the first, less dramatic idea. It's not necessary for a disciple to have intense mystical experiences of his *guru*, although some certainly do have such experiences. What is important is that one establishes a legitimate and sincere relationship with his *guru*, that he hears from the *guru* and serves him steadily. An authentic *guru-disciple* relationship does not need to be validated, so to speak, by intense mystical experiences.

I should point out that in our tradition we tend to emphasize gradual, steady spiritual authority over sudden mystical

experiences and spontaneous revelations. Not that Kṛṣṇa consciousness doesn't lead to sublime states of revelation and ecstasy. It does. But if mystical experience per se is overemphasized, some people might take these experiences cheaply and even contrive them. They may interpret any unusual mental sensation as mystical.

Student: One hears stories of *gurus* "zapping" their disciples with sudden spiritual experiences, and that sort of thing. Is there any validity to that?

Śubhānanda dāsa: A spiritual master can, certainly, elicit deep feelings and experiences in his disciples, but that is not the real test of the *guru's* authenticity. There are individuals who, through yogic disciplines, have developed certain kinds of mental or psychic powers and can exert strong psychic influence on others. Various affective or cognitive experiences can be intense, and one may easily misjudge them to be spiritual. But one cannot judge by feelings—even intense or unusual feelings—alone. The real test of a *guru* is whether, by following him, you are actually becoming free from material illusion and material desires and are making spiritual advancement. The *guru* is not a drug but a great soul who can lead a sincere seeker to God.

Student: When your *guru*, Śrīla Prabhupāda, passed away, did you accept another *guru*?

Śubhānanda dāsa: No. The relationship with one's *guru* does not end with the physical demise of either the *guru* or the disciple. It continues eternally as a tangible spiritual fact.

Student: What about people who have joined the Kṛṣṇa consciousness movement since your *guru* passed away?

Śubhānanda dāsa: Several of Śrīla Prabhupāda's senior disciples have now accepted the role of spiritual master, and they are initiating disciples.


Student: Are new members told which among these new *gurus* they must accept as their own, or is that voluntary?

Śubhānanda dāsa: It's purely voluntary. The new devotee accepts as his spiritual master the person who most inspires his faith and whom he feels he can trust with his spiritual life.

Student: Although he is physically absent, do you still feel your *guru's* presence with you?

Śubhānanda dāsa: Yes, definitely. I am far from a perfect disciple, but somehow I continue to feel his guidance and blessings, and the feeling is the principal sustaining force of my life.

Professor Cox: Śubhānanda, I'd like to thank you very much for giving so freely of your time and speaking with us in such an informative as well as personal way.

Śubhānanda dāsa: Thank you for inviting me. Hare Kṛṣṇa. 

THE YOGA DICTIONARY

The Sanskrit language is rich in words to communicate ideas about spiritual life, yoga, and God realization. This dictionary, appearing by installments in BACK TO GODHEAD, will focus upon the most important of these words (and, occasionally, upon relevant English terms) and explain what they mean. (For a guide to proper pronunciation, please see page 1.)

B **Bad Karma.** According to the law of *karma*, for everything we do nature responds, giving us some reaction, whether good or bad. If we act in accord with nature's laws, nature will respond to us favorably; and if we act discordantly, rubbing nature the wrong way or trying to assault or exploit her, mother nature may pinch us—or kick us in the face.

Nature's kicks are called *bad karma*.

If one is suffering from some chronic disease, if one is ugly or unintelligent, or if one is entangled in some legal troubles, he's suffering from *bad karma*. And our other sufferings, large and small, are also what are due us in the karmic cycle.

When we break nature's laws, the reactions may hit us in this lifetime, or they may come later, in a future life. So we're suffering now the results of our past mistakes, and we'll suffer in the future for the ones we're making now.

Nature's laws are complicated, subtle, mysterious, and inflexible. If we try to beat them, we ourselves shall take the beating. But even when we try to live simply and naturally and make nature our friend, it isn't so simple—friendly old nature still makes us suffer the miseries of repeated birth and death, disease and old age. So even "good *karma*" really isn't very good.

A transcendentalist, therefore, strives to get entirely free from the forces of material nature. The *Bhagavad-gītā* explains how.

Baladeva Vidyābhūṣaṇa. A great spiritual master who appeared in the 18th century in the disciplic succession of devotees. He is the author of *Govinda-bhāṣya*, a commentary on the *Vedānta-sūtra*.

Balarāma. Balārāma (also known as Baladeva) is the first expansion of Lord Kṛṣṇa, the original Personality of Godhead. The Supreme Lord has the ability to appear simultaneously in an unlimited number of forms, each fully powerful and identical with Him yet each distinct and uniquely individual. Lord Balarāma is the first of these forms, or "expansions," and all other expansions of the Lord proceed from Him.

In the pastimes of Lord Kṛṣṇa, Lord Balarāma appears as Lord Kṛṣṇa's elder brother.

Bali Mahārāja. One of twelve famed *mahājānas*, or great devotees of the Lord, described in the ancient Vedic literature. He is outstanding for having surrendered everything to the Lord. When Bali Mahārāja was reigning as king of the three worlds, Lord Kṛṣṇa appeared to him in

the form of Vāmana, a beautiful dwarf *brāhmaṇa* boy. Lord Vāmana begged Bali Mahārāja for three paces of land, and King Bali felt duty-bound to grant this request for charity. Śukrācārya, the king's spiritual master, recognized that the dwarf *brāhmaṇa*, being Kṛṣṇa Himself, could respond by taking away everything the king had. So he urged King Bali not to grant Vāmana's request. But Bali Mahārāja rejected even his own spiritual master and agreed to grant Lord Vāmana the boon for which He had asked. Lord Vāmana then assumed a gigantic form and covered the entire earth with one step, and with His second step He covered the entire universe. Bali Mahārāja, challenged to make good his promise, then offered his own head as the place for the Lord's third footprint.

Bhagavad-gītā. An ancient Sanskrit text, seven hundred verses long, consisting of a dialogue between Lord Kṛṣṇa, the Supreme Personality of Godhead, and His friend and disciple Arjuna. In the course of this dialogue, Lord Kṛṣṇa enlightens the perplexed Arjuna, leading him from confusion and despondency to the highest understanding and joy.

Bhagavad-gītā is the basic text of Kṛṣṇa consciousness. In India it is the most cherished of scriptures, and for its luminous philosophical wisdom it is honored throughout the world.

Bhagavān. The word *bhagavān* refers to one who is complete in six opulences—beauty, wealth, fame, strength, knowledge, and renunciation. There are many people who are beautiful, famous, wealthy, and so on, but *bhagavān* refers to the person who has all these opulences to the greatest possible extent. It is therefore a name of the Supreme Personality of Godhead, the Supreme Lord.

That the Supreme Personality of Godhead is Kṛṣṇa is confirmed throughout the Vedic literature. In *Bhagavad-gītā*, whenever Lord Kṛṣṇa speaks, the text begins with the words *śrī bhagavān uvāca*, meaning "The Supreme Personality of Godhead spoke as follows."

The Absolute Truth may be understood in three features—as *Brahman*, as *Paramātmā*, and as *Bhagavān*. *Brahman* refers to the Absolute Truth in its aspect of impersonal oneness. *Paramātmā* refers to the same Absolute, realized as the Lord in everyone's heart. And *Bhagavān* also refers to the same Absolute, understood in His aspect as the Supreme Person. The Vedic teachings conclude that realization of *Bhagavān* constitutes the highest perfection.

Haight-Ashbury

(continued from page 9)

had faith that Lord Jagannātha was especially merciful to the fallen. He prayed that the Lord of the universe would not be offended by His reception at New Jagannātha Purī.

When the *kīrtana* ended, Śrīla Prabhupāda explained further: "This process which we just now introduced on the advent of Lord Jagannātha Svāmī means that now this temple is completely fixed. So this is the worshiping process. And this simple process, if you follow, you just see how you realize the Absolute Truth."

"Another thing I request you: All the devotees—when you come to the temple, you bring one fruit and one flower. If you can bring more, it is very good. If not, it is not very expensive to bring one fruit and one flower—whatever you can afford—and offer it to the Deity."

He paused, looking around the room: "Yes, now you can distribute *prasādam*."

The guests sat in rows on the floor, and the devotees began serving *prasādam*, offering the first plate to Prabhupāda. The food preparations were those Prabhupāda had personally taught the devotees in his kitchen: *samosās*, *halavaḥ*, *purīs*, rice, several cooked vegetables, fruit chutney, sweets—all the Sunday specials. The guests loved the *prasādam* and ate as much as they could get. While the devotees served *prasādam*, the guests relaxed and enjoyed an evening of feasting and convivial conversation. After Prabhupāda tasted all the preparations, he looked up with raised eyebrows: "Very nice preparations. All glories to the cookers."

When Prabhupāda noticed an older, respectably dressed man leaving the room without receiving a feast plate, Prabhupāda became concerned: "Oh, why is he going away? Ask him to come."

A boy ran after him, opening the temple

door, and calling, "Please don't leave. Swamiji requests . . ."

As the man reentered the storefront, Prabhupāda requested, "Please, please, take *prasādam*." And turning to the servers, he instructed, "Give him *first*." And so the feasting continued beneath the altar of Lord Jagannātha and under the auspices of His servant, Śrīla Prabhupāda.

Lord Jagannātha's presence quickly beautified the temple. Devotees made garlands for Him daily. Paintings arrived, and devotees also put Indian prints of Kṛṣṇa on the walls. The lights flashing on Lord Jagannātha made His eyes seem to pulsate and His colors jump, and He became a special attraction in the psychedelic neighborhood of Haight-Ashbury.

As Prabhupāda had requested, devotees and guests began bringing offerings before the altar of Lord Jagannātha. Hippies would come by and leave whatever they could: a stalk of wheat, half a loaf of bread, a box of Saltines, a piece of fudge, candles, flowers, or fruit. Hearing that before using something for yourself you should first offer it to God, some hippies began bringing their new clothes and offering them with a prayer to Lord Jagannātha before wearing them. These hippies didn't follow Lord Jagannātha's instructions, but they wanted His blessings.

Each night, the devotees performed the ceremony Prabhupāda had taught them, taking turns offering a candle before Lord Jagannātha. When the devotees asked whether they could add anything to the ceremony, Prabhupāda said yes, they could also offer incense. He said there were many more details of Deity worship, numerous enough to keep the devotees busy all day; but if he were to tell them everything at once, they would faint.

Speaking privately in his room to one of his disciples, Prabhupāda said that during

kīrtana in the temple he thought of Lord Caitanya dancing before Lord Jagannātha. He told how Lord Caitanya had traveled to Purī and danced before Lord Jagannātha in such ecstasy that He had been unable to say anything more than "Jaga— . . . Jaga—." Lord Caitanya had been thinking, "Kṛṣṇa, for so long I wanted to see You. And now I am seeing You." When Lord Caitanya had lived in Purī, as many as five hundred men at a time would visit Him, and every evening there would be a huge *kīrtana* with four parties, each with four *mrdāṅga* players and eight *karātāla* players. "They would all dance, and the four parties would chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa. . . . That was going on every evening so long He stayed at Jagannātha Purī."

The devotees understood that there was a great difference between themselves and Śrīla Prabhupāda. He had never been a hippie. He wasn't at home amid the illusion of Haight-Ashbury's LSD, psychedelic posters, rock musicians, hippie jargon and street people. They knew he was different, though sometimes they forgot. He spent so much time with them every day—eating with them, joking with them, depending on them. But then sometimes they would remember his special identity. When they chanted with him in the temple before Lord Jagannātha, he, unlike them, would be thinking of Lord Caitanya's *kīrtana* before Lord Jagannātha in Purī. When Lord Caitanya had seen Jagannātha, He had seen Kṛṣṇa, and His love for Kṛṣṇa had been so great that He had gone mad. Prabhupāda thought of these things to a degree far beyond what his disciples could understand—and yet he remained with them as their dear friend and spiritual instructor. He was their servant, teaching them to pray, like him, to be able to serve Kṛṣṇa: "O Lord of the universe, kindly be visible unto me." ❀

(To be continued.)

BHAKTI-YOGA

(continued from page 13)

faith. Nonetheless, the physicists are confident that they can verify one another's observations, and they would not accept the charge that their conclusions are invalid because they cannot be checked by laymen.

For a given class of observations to be considered objective, the general rule is that a group of responsible people must be able to verify them. These people must agree on a clear theoretical understanding of what observations are to be expected and how they are to be interpreted. Modern physics is based on such a group of experts, and the same can be said of the process of *bhakti-yoga*. The system of

bhakti-yoga is maintained and propagated by a disciplic succession of teachers, or *gurus*, who have reached a high platform of personal realization. These teachers adhere to a standard body of knowledge contained in books such as *Bhagavad-gītā*, and their conclusions and conduct can be checked by the larger community of realized persons, or *sādhus*. Qualified *sādhus* can discuss and evaluate the higher realizations of *bhakti-yoga* just as readily as expert physicists can discuss and evaluate the findings of experimental physics.

Since *bhakti-yoga* is based on verifiable observation, it is dependent neither on blind faith nor on speculative arguments. Yet any difficult undertaking requires faith, and the process of *bhakti-yoga* is no

exception. For example, before studying modern chemistry the prospective student must have faith that the many experiments on which the subject is based, actually work. He cannot know in advance that they will work, but without faith that they will he would not be motivated to carry out the arduous labor needed to master the subject. Normally, the student will begin with a certain amount of initial faith, and this faith will grow as he acquires more and more practical experience. The same gradual development of faith occurs in *bhakti-yoga*. ❀

(Next month we shall continue by discussing why control of the senses is a necessary experimental condition in the science of *bhakti-yoga*.)

International Society for Krishna Consciousness CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

AFRICA

Accra, Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ Cato Ridge 237; **Johannesburg, S. Africa**—Elberta Rd., Honeydew (mail: P.O. Box 5302, Weltevreden Park 1715)/ 6752845; **Lagos, Nigeria**—2B Coker Rd., Ilupeju (mail: P.O. Box 8793, Lagos)/ 962189; **Mauritius**—White House, Celicourt Antelme St., Quartre Bornes (mail: P.O. Box 718, Port Louis, Mauritius); **Mombasa, Kenya, E. Africa**—Madhavani House, Sauti Ya Kenya and Kisumu Rd., P.O. Box 82224/ 312248; **Nairobi, Kenya, E. Africa**—Puran Singh Close, P.O. Box 28946/ 744365; **Osaka (Accra), Ghana, W. Africa**—P.O. Box 01568.

ASIA

INDIA: Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 49935; **Bangkok, Thailand**—99 Soi Sahakorn 1, Ramkambhaeng Road/ 3778557; **Bangalore, Mysore**—34/A, 9B Cross, West of Chord Rd., Rajajinagar 2nd Stage, 560 010; **Bhubaneswar, Orissa**—National Highway No. 5, Nayapalli (mail: c/o P.O. Box 173, 751 001)/ 53125; **Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 049/ 566-860; **Calcutta, W. Bengal**—3 Albert Rd., 700 017/ 44-3757; **Chandigarh**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674; **Chhaya (Haridaspur), W. Bengal**—Thakur Haridas Sripatbari Sevashram, P.O. Chhaya, P.S. Bongaon, Dist. 24 Parganas; **Gauhati, Assam**—Post Bag No. 127, 781 001; **Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018; **Imphal, Manipur**—Tiddim Rd., Shangkhaiprou 795 001; **Madras, Tamil Nadu**—232 Kilpauk Garden Road, Madras 600 010; **Māyāpūr, W. Bengal**—Shree Māyāpūr Chandrodaya Mandir, P.O. Shree Māyāpūr Dham (District Nadia); **New Delhi**—M-119 Greater Kailash 1, 110 048/ 624-590; **Surat, Gujarat**—21-A Dhawajli Apts., Athwa lines, 395007/ 87668; **Trindāvān, U.P.**—Krishna-Balārām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178.

FARMS: Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluq, Hyderabad District, 501 401; **Māyāpūr, W. Bengal**—(contact ISKCON Māyāpūr).

RESTAURANTS: Bombay—Hare Krishna Land; **Trindāvān**—Krishna-Balārām Mandir.

OTHER COUNTRIES: Colombo, Sri Lanka—188, New Chetty St., Colombo 13/ 33325; **Hong Kong**—5 Homantin St., Flat 23, Kowloon/ 3-7122630; **Kathmandu, Nepal**—8/6 Battis Putali, Goshalla; **Mandaue City, Philippines**—231 Pagsabungan Rd., Basak, Cebu/ 83254; **Selangor, Malaysia**—No. 18 Jalan 6/6, off Jalan Anak Gassing, Petaling Jaya/ 564957. **Tehran, Iran**—Felinin Ave. (old Kakh), Shemstad St., No. 3/ 644-272; **Tokyo, Japan**—3-13-4 Kamirenjyaku, Mitaka-shi, Tokyo T181.

AUSTRALASIA

Adelaide, Australia—13-A Frome St., Adelaide 5000, South Australia/ (08) 223-2084; **Auckland, New Zealand**—Hwy. 18, Riverhead (next to Huapai Golfcourse) (mail: c/o R. D. 2, Kumeu)/ 412-8075; **Bali, Indonesia**—Jalan Sagamona 17, Denpasar/ 8045; **Brisbane, Australia**—56 Bellevue Terrace, St. Lucia 4066, Queensland (mail: P.O. Box 649, Toowong 4066)/ 07-370-7478; **Christchurch, New Zealand**—30 Latimer Sq./65689; **Jakarta, Indonesia**—Jalan Rawamangun Muka Timur 80/ 4835-19; **Lautoka, Fiji**—5 Tavewa Ave. (mail: c/o P.O. Box 125)/ 61-633, ext. 48; **Melbourne, Australia**—197 Danks St., Albert Park, Melbourne, Victoria 3206 (mail: P.O. Box 125)/ 699-5122; **Perth, Australia**—79 Armadale Crescent, Coolbinia 6050 Western Australia (mail: P.O. Box 148, North Perth WA 6006)/ 444-9678; **Singapore, Malaysia**—103 Wellington Rd., Singapore 2775/ 257-4255; **Sydney, Australia**—112 Darlinghurst Rd., King's Cross 2011, N.S.W. (mail: P.O. Box 159)/ (02) 357-5162.

FARMS: Auckland, New Zealand (New Varshana)—contact ISKCON Auckland; **Colo, Australia (Bhakti-**

vedanta Ashram)—Upper Colo Rd., N.S.W. (mail: P.O. Box 493, St. Mary's, 2760, N.S.W.)/ 045-75-5824; **Murwillumbah, Australia (New Govardhana)**—'Eungella', Tyalgum Rd. via Murwillumbah, N.S.W. 2484 (mail: c/o P.O. Box 687)/ 066-72-1903.

RESTAURANTS: Adelaide—Govinda's, 13 Frome Street; **Melbourne**—Gopal's, 237 Flinders Lane/ 63 1578; **Melbourne**—Gopal's, 251 Malvern Rd., Prahran/ 240 0202; **Parramatta**—Gopal's, 18A Darcy St./ (02) 635-0638; **Sydney**—Mukunda's, 233 Victoria St., Darlinghurst/ 357 5162.

EUROPE

Amsterdam, Holland—Keizersgracht 94/ 020-249 410; **Antwerp, Belgium**—25 Katelijnenvest/ 031-320987; **Athens, Greece**—133 Solonos; **Bristol, England**—11 Kensington Park, Easton, Bristol 5/ 51 02 93; **Catania, Sicily**—Via Empedocle 84, 95100/ 095-522-252; **Copenhagen, Denmark**—Korfvej 9, 2300 Copenhagen S/ 972337; **Dublin, Ireland**—2 Belvedere Place, Dublin 1/ 743-767; **Gallarate, Italy**—Via A. Volta 19, Gallarate 20131 (VA)/ 0331-783-268; **Glasgow, Scotland**—571 Sauchiehall St., Charing Cross, Glasgow G3 7PQ/ 041-221-5999; **Göteborg, Sweden**—Karl Gustavsgatan 19, 1125 Göthenburg/ 031-110955; **Grödinge, Sweden**—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151; **Heidelberg, W. Germany**—Kürfürsten-Anlage 5, 6900 Heidelberg/ 06211-15101; **Las Palmas de Gran Canaria, Canary Islands**—Néstor de la Torre, 26-5 B, London, England (city)—10 Soho St., London W1/ 01-437-3662; **London, England (country)**—Bhaktivedanta Manor, Lechliffe Heath, Watford, Hertfordshire WD2 8EP/ Radlett 7244; **Madrid, Spain**—Velásquez 24, 2da. dcha., Madrid 1/ 276-0447; **Manchester, England**—106 College Road, Whalley Range, Manchester 16/ 061-881 1947; **Munich, W. Germany**—Govinda's Club, Parzialstrasse 3, Munich/ 089-368456; **Paris, France**—20 rue Vieille du Temple, Paris 75004/ 887-52-07; **Rome, Italy**—Salita del Poggio Laurentino 7, Rome 00144/ (06) 593-075; **Septon, Belgium**—Chateau de Petit Somme, Septon 5482/ 086-322480; **Stockholm, Sweden**—Grevgatan 18, 114 53 Stockholm/ 08-623411; **Strasbourg, France**—57, Ave. des Vosges, 67000 Strasbourg/ (88) 362409; **Vienna, Austria**—Govinda Kulturzentrum, Lerchenfelderstrasse 17, A-1070 Wien/ (0222) 96 10 633; **West Berlin, W. Germany**—ISKCON bei Renate Utri, Wendehalsweg 12, 1000 W. Berlin/ 030-6019471; **Worcester, England**—Chaitanya College at Croomer Court, Severn Stoke, Worcester WR8 9DW/ 090 567-214; **Zürich, Switzerland**—Bergstrasse 54, 8032 Zürich/ (01) 69. 33.88.

FARMS: Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyāda-Nṛṣiṅha-Ḷṣetra)—(contact ISKCON Munich); **Brihuega, Spain (New Vraja Mandala)**—(Santa Clara) Brihuega, Guadalajara/ (11) 280018; **Düdingen, Switzerland**—Im Stillen Tal, CH 3186 Düdingen (FR)/ (037) 43.26.97; **Florence, Italy (Villa Vṛndāvana)**—Via Comunaledegli Scopeti, no. 108, St. Andrea in Percussina, San Casciano Val di Pesa 56030 (Firenze)/ 055-820054; **Kiryat Tivon, Israel**—Neve Hemed, Hamisrah St., Kiryat Haroshet, 36925/ (04) 933672; **London, England**—(contact Bhaktivedanta Manor); **Valency, France (New Māyāpūr)**—Lucay-Lemale, 36 600/ (54) 40-23-26.

RESTAURANTS: London—Healthy, Wealthy and Wise, 9-10 Soho St./ 01-437-1835; **Stockholm**—Govinda's (at ISKCON Stockholm); **Vienna**—Govinda (at ISKCON Vienna); **Zürich**—Govinda, Brandschenkestrasse 12, 8002 Zürich.

LATIN AMERICA

BRAZIL: Belem, PA—Rua Cesarino Alvim 795, Juruas, 66.000; **Belo Horizonte, Minas Gerais**—Rua Gonçalves Dias 2411, Lurdas, 30.000/ (031) 335-1551; **Curitiba, Paraná**—Rua Pres Carlos Calvacante 1090, São

Francisco, 80.000; **Fortaleza, CE**—Rua Demétrio de Menezes 4240, Apt. 15, Antonio Bexerra, 60.000; **Pindamonhangaba, SP**—Ave. Dom João Bosco 848, Santana, 12.400; **Pórtó Alegre, RS**—Rua Eurico Lara 430, Menino Deus, 90.000/ (0512) 237598; **Recife, Pernambuco**—Ave. 17 de Agosto 257, Parnamirim 50.000/ (081) 268-1908; **Rio de Janeiro, RJ**—Estrada dos Três Rios 654, Jacarepágua, 22.700; **Salvador, Bahia**—Rua Alvaro Adorno 17, Brotas, 40.000/ (071) 244-1072; **São Paulo, SP**—Rua dos Franceses 323, Bela Vista, 01329/ (011) 284-4075; **Vitoria, ES**—Escadaria Santos 29, Ladeira São Bento, 29.000/ (027) 223-1311.

FARM: Pindamonhangaba, São Paulo (New Gokula)—Ribeirão Grande (mail: C.P. 108, 12.400 Pindamonhangaba)/ 279-7836.

MEXICO: Guadalajara—Morelos No. 1514 S.H./ 261278; **Mexico City**—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132; **Monterrey**—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./ 42 67 66; **Puebla**—Sierra Madre 9010, Colonia Maravillas, Puebla; **Vera Cruz**—Calle 3, Carabelas No. 784, Fraccionamiento Reforma.

OTHER COUNTRIES: Antofagasta, Chile—Calle las Gardénias No. 1326; **Bogotá, Colombia**—Carrera 3A No. 54-A-72/ 255-9842; **Cochabamba, Bolivia**—P.O. Box 3988/ 46441; **Concepción, Chile**—Nongüen, 588/ 23150; **Cuzco, Peru**—345 Calle Procuradores/ 2277; **Georgetown, Guyana**—24 Uitvlugt Front, West Coast Demerara; **Guatemala City, Guatemala**—Sexta Avenida 1-89, Zona 1/ 24618; **La Paz, Bolivia**—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes/ 785023; **Lima, Peru**—Jiron Junin 415/ 28-94-91; **Medellin, Colombia**—Carrera 32, No. 54-42; **Panama City, Panama**—43-58 Via Espana Altos, Al Lado del Cine, Bella Vista; **Puerto Alto, Chile**—Casilla 44/ 283; **Quito, Ecuador**—Apdo. 2384, Calle Yasuni No. 404 (mail: P.O. Box 2384); **St. Augustine, Trinidad and Tobago**—Gordon St. at Santa Margarita Circular Rd./ 809-662-4605; **San Jose, Costa Rica**—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002); **San Salvador, El Salvador**—67 Avenida Sur No. 115, Colonia Escalon; **Santiago, Chile**—Estudiantes, 150; **Santo Domingo, Dominican Republic**—Calle Cayetano Rodriguez No. 254/ (809) 688-7242; **Valparaiso, Chile**—Colon 2706/ 7099.

FARM: Guyana—Seawell Village, Corentyne, East Berbice.

RESTAURANTS: Cuzco, Peru—345 Calle Procuradores; **Lima, Peru**—Azangaro 149; **San José, Costa Rica**—50 metros al este de la casa amarilla, Avenida 7 No. 1325; **Santiago, Chile**—Govinda's (at ISKCON Santiago).

NORTH AMERICA

CANADA: Calgary, Alberta—429 Third Ave. N.E., T2E OH7/ (403) 269-1616; **Edmonton, Alberta**—8957 77th Ave., T5N 2N7/ (403) 466-9037; **Montreal, Quebec**—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101; **Ottawa, Ontario**—212 Somerset St. E., K1N 6V4/ (613) 233-1884; **Regina, Saskatchewan**—2817 Victoria Ave., S4T 1K6/ 306-352-8071; **Toronto, Ontario**—243 Avenue Rd., M5R 2J6/ (416) 922-5415; **Vancouver, B.C.**—5580 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-8216; **Waterloo, Ontario**—51 Amos Ave., N2L 2W6/ (519) 888-7321.

FARM: Hemingford, Quebec (New Nadagram)—315 Backbrush Rd., RR. No. 2, JOL 1H0 (514) 247-3429.

RESTAURANTS: Ottawa—The Back Home Buffet, 212 Somerset St. E./ (613) 233-460; **Toronto**—Govinda's, 1280 Bay St./ (416) 968-1313; **Vancouver**—Govinda's, 1221 Thurlow/ (604) 682-8154.

U.S.A.

EASTERN: Atlanta, Georgia—1287 Ponce de

RLD

Leon Ave. N.E., 30306/ (404) 377-8680; **Baltimore, Maryland**—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3883; **Boston, Massachusetts (city)**—72 Commonwealth Ave., 02116/ (617) 536-1695; **Boston, Mass. (country)**—527 Canton St., Westwood, Mass. 02090/ (617) 329-7568; **Cleveland, Ohio**—15720 Euclid Ave., E. Cleveland, 44112/ (216) 851-9367; **Columbus, Ohio**—99 E. 13th Ave., 43201/ (614) 294-9402; **Gainesville, Florida**—1214 S.W. 1st Ave., 32601; **Hartford, Connecticut**—1683 Main St., E. Hartford, 06108/ (203) 528-1600; **Hyannis, Massachusetts**—127 Ridgewood Ave., 02601/ (617) 771-4244; **Lake Huntington, New York**—P.O. Box 388, 12752/ (914) 932-8332; **Long Island, New York**—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184; **Miami Beach, Florida**—2445 Collins Ave., 33140/ (305) 531-0331; **Newark, Delaware**—168 Elkton Rd., 19711/ (302) 453-8510; **New York, New York**—846 7th Ave., 10019/ (212) 246-3503; **Philadelphia, Pennsylvania**—51 W. Allens Lane, 19119/ (215) 247-4600; **Pittsburgh, Pennsylvania**—1112 N. Negley Ave., 15026/ (412) 361-9949; **Providence, Rhode Island**—39 Glendale Ave., 02906/ (401) 273-9010; **San Juan, Puerto Rico**—1016 Ponce de Leon St., Rio Piedras, 00925/ (809) 765-4745; **State College, Pennsylvania**—103 E. Hamilton Ave., 16801/ (814) 234-1867; **Towaco, New Jersey**—100 Jacksonville Rd., 07082/ (201) 299-0970; **Washington, D.C.**—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100.

CENTRAL: Baton Rouge, Louisiana—859 Aster St., 70803; **Chicago, Illinois**—1716 W. Lunt Ave., 60626/ (312) 973-0900; **Dallas, Texas**—5430 Gurley Ave., 75223/ (214) 827-6330; **Detroit, Michigan**—383 Lenox Ave., 48215/ (313) 824-6000; **E. Lansing, Michigan**—319 Grove St., 48823/ (517) 351-6603; **Houston, Texas**—1111 Rosalie St., 77004/ (713) 526-9860; **New Orleans, Louisiana**—2936 Esplanade Ave., 70119/ (504) 488-7433; **St. Louis, Missouri**—3926 Lindell Blvd., 63108/ (314) 535-8085.

WESTERN: Berkeley, California—2334 Stuart St., 94705/ (415) 540-9215; **Denver, Colorado**—1400 Cherry St., 80220/ (303) 333-5461; **Honolulu, Hawaii**—51 Coelho Way, 96817/ (808) 595-3947; **Laguna Beach, California**—285 Legion St., 92651/ (714) 494-7029; **Los Angeles, California**—3764 Watska Ave., 90034/ (213) 558-9016; **Portland, Oregon**—3828 Southeast Division St., 97202/ (503) 231-5792; **San Diego, California**—1030 Grand Ave., Pacific Beach, 92109/ (714) 483-2500; **San Francisco, California**—(Bhaktivedanta Institute and Fellowship) 1403 Willard St., 94117/ (415) 664-7724; **Seattle, Washington**—400 18th Ave. E., 98112/ (206) 329-7011.

FARMS: Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-1143; **Gurabo, Puerto Rico (New Gandhamadana)**—Box 215 B, Route 181, Santa Rita, 00658; **Hopland, California (New Mt. Kailas)**—Route 175, Box 469, 95449/ (707) 744-1100; **Hotchkiss, Colorado (New Barshana)**—P.O. Box 112, 81419/ (303) 527-4584; **Lynchburg, Tennessee (Murāri-sevaka)**—Rt. No. 1, Box 146-A (Mulberry), 37359/ (615) 759-7058; **Moundsville, W. Virginia (New Vrindaban)**—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600; **Ninole, Hawaii**—P.O. Box 26, 96773/ (808) 595-3947; **Port Royal, Pennsylvania (Gitānāgarī)**—R.D. No. 1, 17082/ (717) 527-2493.

RESTAURANTS: Cleveland—Govinda's, 1725 Euclid Ave., 44112/ (216) 694-9864; **Los Angeles**—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269; **Miami Beach**—Govinda's (at ISKCON Miami Beach); **St. Louis**—(at ISKCON St. Louis)/ (314) 535-8161; **San Francisco**—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083; **San Francisco**—The Seven Mothers, 86 Carl St., 94117/ (415) 566-0663; **San Juan**—Govinda's (at ISKCON San Juan); **Santa Cruz, California**—Govinda's, 2-1245 East Cliff Drive 95062/ (408) 475-9833. **Washington, D.C.**—Govinda's, 515 8th St. S.E., 20003/ (202) 543-9600.

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

WHAT IS A MANTRA? In Sanskrit, *man* means "mind" and *tra* means "freeing." So a *mantra* is a combination of transcendental sounds that frees our minds from anxiety.

Ancient India's Vedic literature singles out one mantra as the *mahā* (supreme) *mantra*. The *Kali-santarāna Upaniṣad* explains, "These sixteen words—Hare KṚṣṇa, Hare KṚṣṇa, KṚṣṇa KṚṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the present age of quarrel and anxiety."

Five centuries ago, while spreading the

mahā-mantra throughout India, Śrī Caitanya Mahāprabhu prayed, "O Supreme Lord, in Your name You have invested all Your transcendental energies."

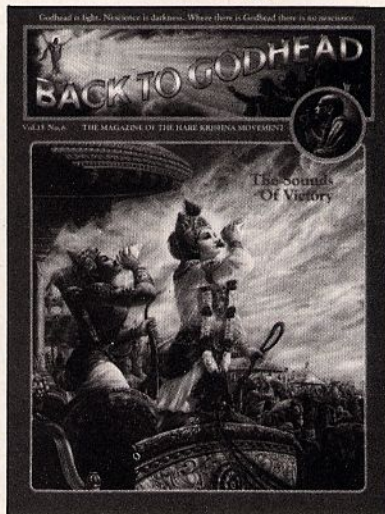
The name *KṚṣṇa* means "the all-attractive one," the name *Rāma* means "the all-pleasing one," and the name *Hare* is an address to the Lord's devotional energy. So the *mahā-mantra* means, "O all-attractive, all-pleasing Lord, O energy of the Lord, please engage me in Your devotional service." Chant the Hare KṚṣṇa *mahā-mantra* and your life will be sublime.

SUBSCRIBE

to the most thoughtful, authoritative journal

of spiritual life . . .

BACK TO GODHEAD



- * Practical Teachings for Yoga and Self-realization
- * Spiritual Views on World Events
- * Intimate Looks at People On the Spiritual Path
- * Award-winning Art and Design

When you want a source of deep spiritual understanding and satisfaction, there's no deeper source than KṚṣṇa Himself, the reservoir of eternal beauty, knowledge, and bliss. Clip the coupon below, and throughout the year your postman will bring you the nectar of KṚṣṇa consciousness, in the pages of BACK TO GODHEAD magazine.

Send this coupon today so we may serve you by beginning your subscription. . . .

NO-RISK GUARANTEE

If at any time you are not entirely satisfied with your subscription to *Back to Godhead*, just drop us a note and tell us to cancel your subscription. We'll send you back your *full* eight dollars—no questions asked.

(Guarantee applies only in the U.S.A.)

BACK TO GODHEAD

P. O. Box 1308—AC, Fort Lee, NJ 07024

0AX2

YES, please send me a full subscription (11 issues a year) to

BACK TO GODHEAD. I enclose a check or money order for

one year (\$8.00) one year outside the U.S.A. (\$13.00)

two years (\$15.00) two years outside the U.S.A. (\$26.00)

Name _____

Street _____

City _____ State _____ ZIP _____

If you prefer not to cut this page, go ahead and send your order on a separate piece of paper.

NOTES FROM THE EDITOR

The Search for Self-fulfillment

“There is no ‘real’ me—a tiny homunculus hidden beneath layers of frozen feelings. . . . It is not an isolated ‘object,’ a ghost locked in a machine or a mere consciousness located within the body. . . . You are inextricably enmeshed in the web of meanings shaped by the psychoculture that you helped to form and that, in turn, helps to form you.” (Daniel Yankelovich, in *New Rules: Searching for Self-fulfillment in a World Turned Upside Down*)

What is the self? Is it something shaped and shared by our surroundings, as Dr. Yankelovich believes, or something private, autonomous, internal? Since everyone, no matter how he chooses to define the self, is interested in self-fulfillment, it is of paramount importance to know what the self is. Generally our concepts of the self are vague and speculative; so we often feel unfulfilled, even after attaining our goals. At a time when we are finding material goals more and more difficult to attain and when we are at a loss to find deep self-satisfaction, the Vedic literature’s unique statements can provide us with invaluable information about the self and self-fulfillment.

In *Bhagavad-gītā* Lord Kṛṣṇa describes the self as a permanent individual, an eternal conscious entity who interrelates with other selves. *Bhagavad-gītā* gives us exact information of the self as an imperishable, nonmaterial particle, a spiritual soul (*ātmā*), who gives consciousness to the otherwise dead body.

People often deny the existence of the *ātmā* simply because the concept of the spiritual soul is rejected by modern science. Since with empirical methods one cannot detect or measure the spiritual soul, many people conclude—dogmatically—that no soul exists and that whoever believes in such a thing is only imagining a “ghost in the machine.” But from the perspective of *Bhagavad-gītā*, to think of life in mechanistic terms, as mere chemical combinations and electrical impulses, is at best misguided, and at worst demonic.

Many people who scoff at religious explanations for the self embrace the theories of science as their new religion. Yet after hundreds of years of scientific philosophizing and experimentation, there is still no empirical explanation for consciousness, which the *Bhagavad-gītā* explains to be the symptom of the self. Even the simple fact of individual conscious perception—everyone’s awareness that

he is alive—remains totally inexplicable in material terms. Although the common man is in awe of advanced research in computer science (“artificial intelligence”) and other technologies, no scientist has been able to duplicate anything like a conscious living being.

The reason mechanistic science has failed to explain or create consciousness is easy to grasp. As *Bhagavad-gītā* explains, the *ātmā*, the source of consciousness, lies entirely beyond the body and mind, so methods of perception that depend on the sensory apparatus of the body and mind can never detect the *ātmā*. Still, we can readily see the difference between the *ātmā* and the body by reflecting a little on our common everyday discourse. We think of the body as “ours,” and we say “my hand” or “my foot,” even “my mind.” Since the “I,” the self, is the *owner* of the body, it must be *different* from the body.

Bhagavad-gītā describes that above the body is the mind, above the mind is the intelligence, and above the intelligence is the spiritual soul. It is because of a case of mistaken identity, false ego, that the deathless spiritual soul takes up residence in the perishable material body. The self’s identification with the body is like a person’s taking his body in a dream to be real. And a society that accepts the theories of mechanistic science as the absolute truth reinforces this misidentification.

Vedic knowledge confirms the sociologists’ claim that the beliefs of a society greatly influence the self. From birth, parents assure a child that he or she is a boy or a girl, a member of a certain family, a certain society, and so on. Except in a rare case in which a family or society imparts transcendental knowledge to the conditioned soul, one grows up with concocted, socialized conceptions of the self. Therefore one is bound to meet frustration in one’s search for self-fulfillment. Since one is actually eternal, one cannot be satisfied with temporary material goals.

The self can truly be satisfied only by gaining enlightenment concerning his relationship with the Supreme. Lord Kṛṣṇa describes this enlightenment in *Bhagavad-gītā* (6.21-23):

In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a posi-

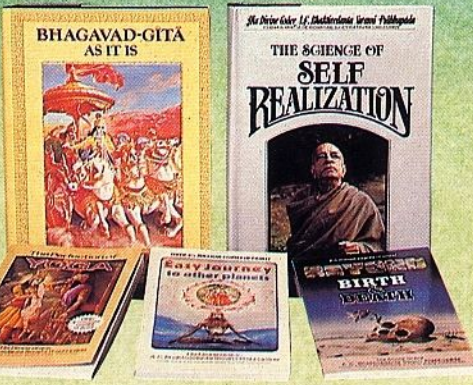
tion, one is never shaken, even in the midst of the greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

And what about social responsibility? If the soul is spiritual, different from the material body, doesn’t that mean that a self-realized soul is antisocial, uninterested in helping others? No. Rather, when a human being comes to understand his real identity as *ātmā*, an eternal spiritual soul, a servant of God, then for the first time he realizes his loving connection with all living beings. Such a self-realized person becomes automatically nonviolent, even toward animals. And being self-satisfied and therefore not overly dependent on material things, he does not conflict with others in vicious competition. Moreover, his universal vision, in which he sees all living entities as spiritual souls or sons of God, enables him to take a nonsectarian view and give up envious distinctions of race, sex, religion, and nationality.

Paradoxically, one who becomes spiritually self-realized ceases to be selfish. The materialist, on the other hand, is always selfish. One who regards the self as isolated and private will selfishly try to experience as much sense pleasure as possible and minimize his concern for others. Or if he chooses to see the self in terms of shared meanings with society, he usually pursues the selfish interests of a particular social class or nation over all others. Only he who sees all selves on the spiritual basis can act in a way that will actually benefit others in their self-fulfillment.

Bhagavad-gītā teaches that the real purpose of human life is to transcend death by liberating the *ātmā* from his bondage to material life. The soul who does not understand the self’s relationship to Lord Kṛṣṇa, the Supreme Personality of Godhead, has to transmigrate and return again to the material life of miseries: repeated birth, old age, disease, and death. Self-fulfillment conceived only in terms of one’s body, family, occupation, or nation is ignorance. Real self-fulfillment never ends, even with death. Since people are becoming increasingly concerned about self-fulfillment in an age full of uncertainties and great dangers, I would suggest that they not overlook the treasure of information about the eternal self and its fulfillment that has been presented by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in *Bhagavad-gītā As It Is*. —SDG

New books of ancient wisdom



POPULAR SELECTIONS

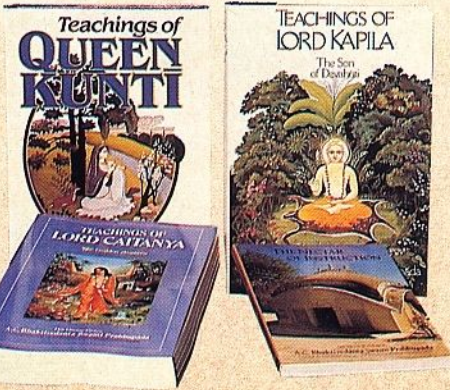
BHAGAVAD-GĪTĀ AS IT IS. This is the most important book with which to embark on the spiritual quest. This is the most widely read edition of the *Gītā* in English, and it gives the complete text of this great classic, with 56 full-color illustrations and an extensive commentary that ensures clear understanding. Hardbound: \$6.95 (11)

THE SCIENCE OF SELF-REALIZATION. A rich collection of interviews, lectures, essays, and letters by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda that reveal the secrets of the self within, nature, the universe, and the Supreme Self. Hardbound: \$9.95 (14) Softbound: \$2.95 (13)

THE PERFECTION OF YOGA. A lucid explanation of the psychology, methods, and purpose of yoga and meditation. \$1.50 (15)

EASY JOURNEY TO OTHER PLANETS. A close look at mystic yoga, astral travel, and divine love in the material and spiritual universes. \$1.50 (16)

BEYOND BIRTH AND DEATH. Startling evidence of the soul's incredible journey after death. \$1.50 (17)



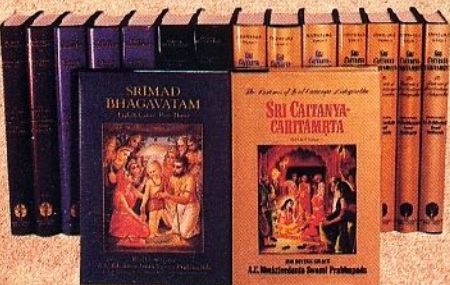
ADVANCED STUDIES

TEACHINGS OF QUEEN KUNTĪ. Illuminating outpourings of the soul of a great and saintly woman. Hardbound: \$9.95 (48)

TEACHINGS OF LORD KAPILA. A great sage explains how to discriminate between matter and spirit and achieve pure consciousness. Hardbound: \$9.95 (47)

TEACHINGS OF LORD CAITANYA. The essential teachings of Lord Kṛṣṇa's most recent incarnation. Hardbound: \$6.95 (44). Softbound: \$4.95 (45)

THE NECTAR OF INSTRUCTION. How to become a *gōsvāmī*, a master of the mind and senses. \$2.95 (41)



ŚRĪMAD-BHĀGAVATAM, CAITANYA-CARITĀMṚTA. These two works—each a multivolume, richly illustrated hardbound set—fully explain the deepest truths of self-realization and Kṛṣṇa consciousness. For further information, please circle 46 on the coupon at right.

ŚRĪLA PRABHUPĀDA-LĪLĀMṚTA—VOL. 2, PLANTING THE SEED, by Satsvarūpa dāsa Goswami. The first biography of the founder and spiritual master of the Hare Kṛṣṇa movement. Relive Śrīla Prabhupāda's first year in New York City, struggling to begin Kṛṣṇa consciousness in the West. Now also available: VOL. 1, A LIFETIME IN PREPARATION. Recounts Prabhupāda's 69 years in India, where he laid the groundwork for his worldwide mission. Hardbound: \$9.95. Vol. 1 (1), Vol. 2 (2)

PLANTING THE SEED
New York City 1965-1966
A Biography by Satsvarūpa dāsa Goswami

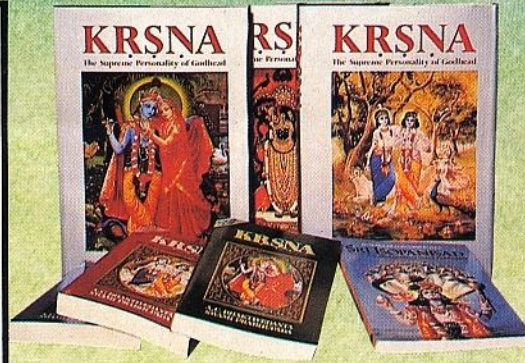
LIFE COMES FROM LIFE. Presents a startling challenge to the modern scientific theory of the origin of life and the universe. Accompany His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda on 16 morning walks as he recounts the wisdom of the ancient Vedas. Hardbound: \$4.95 (9)

THE PATH OF PERFECTION
Yoga for the Modern Age
A.C. BHAKTIVEDANTA SWAMI PRABHUPADA
concerning consciousness, meditation, karma, death, and reincarnation. Hardbound: \$4.95 (10)

PATH OF PERFECTION. A brilliant exposition of the path of bhakti-yoga, a simple but all-inclusive form of yoga for the modern age. Based on the science of yoga as taught in the *Bhagavad-gītā*, these historic talks by the greatest exponent of the Indian spiritual tradition probe deeply into questions

BACK TO GODHEAD SUBSCRIBE

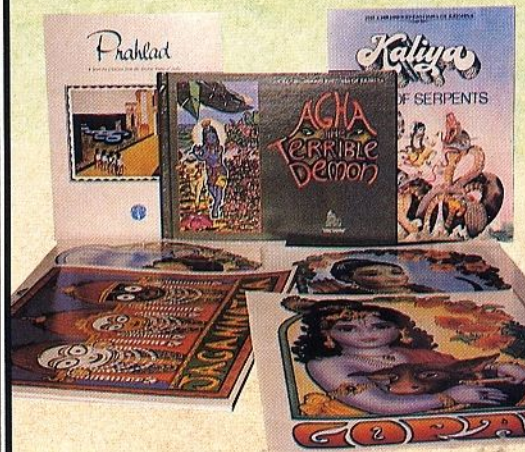
to this unique spiritual journal—fully devoted to the world of Kṛṣṇa consciousness and self-realization. One year... only \$8.00 (outside U.S., \$13.00)



INTERMEDIATE STUDIES

KṚṢṆA, THE SUPREME PERSONALITY OF GODHEAD. The famous Kṛṣṇa stories—ancient Indian narratives presented in a readable short-story format. Hardbound: \$9.95 per volume (21, 22, 23); \$24.95 per 3-volume set. (24) Softbound: \$2.95 per volume (31, 32, 33); \$6.95 per 3-volume set. (34)

ŚRĪ IṢOPANIṢAD. The jewel of the *Upaniṣads*. Nineteen gemlike verses and elaborate purports that present the fundamentals of transcendental knowledge. \$2.95 (18)



BOOKS FOR CHILDREN

PRAHLAD ILLUSTRATED STORYBOOK. Kṛṣṇa saves His devotee. \$1.95 (51)

AGHA ILLUSTRATED STORYBOOK. Kṛṣṇa kills an evil serpent. \$5.95 (52)

KALIYA ILLUSTRATED STORYBOOK. Kṛṣṇa subdues a great snake. \$2.95 (57)

NIMAI COLORING BOOK. Lord Caitanya's childhood pastimes. \$2.95 (55)

JAGANNATH ACTIVITY BOOK. Jagannath cut-outs and coloring. \$2.95 (56)

RAMA COLORING BOOK. Kṛṣṇa's pastimes as a great king. \$1.95 (54)

GOPAL COLORING BOOK. Kṛṣṇa's pastimes as a cowherd boy. \$1.95 (53)

The Bhaktivedanta Book Trust, Dept. 16-10

3764 Watska Ave., Los Angeles, CA 90034

- Send me a free complete catalog of books and more information about the International Society for Krishna Consciousness.
- Send me the next eleven issues of *Back to Godhead*, only \$8.00 (outside U.S., \$13.00)
- Send the books I've circled below.

1	10	13	16	21	24	33	44	47	52	55
8	11	14	17	22	31	34	45	48	53	56
9	12	15	18	23	32	41	46	51	54	57

My check or money order for \$ _____ total payment is enclosed.

Please bill my Master Charge VISA Exp. date _____ Interbank no. _____

Card no. _____ Signature _____

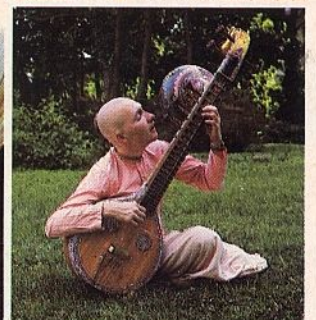
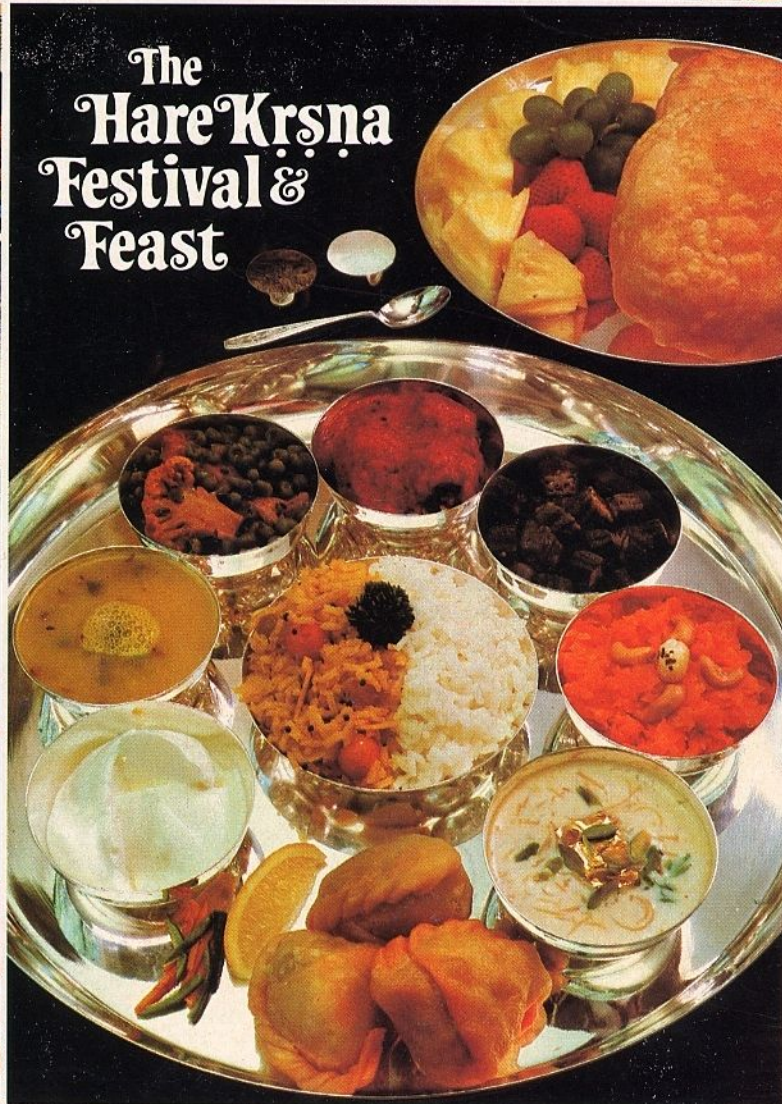
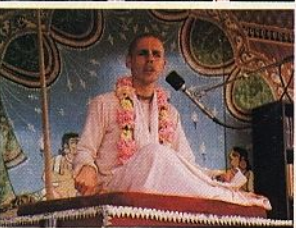
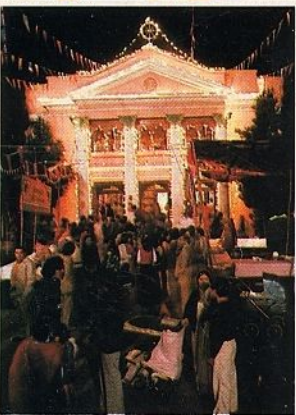
Name _____

Address _____

City _____ State _____ ZIP _____

If your order is under \$4.95, please add \$.75 for postage; \$4.95 to \$9.95, add \$1.00 postage; over \$9.95, add 10% of total order.

The prices listed above are suggested minimum donations to cover printing costs. The BBT is a nonprofit organization, and all donations are tax-deductible.



Delicious, traditional Vedic cuisine was part of the cultural legacy Kṛṣṇa consciousness brought to Western shores. Eating, like everything else for Kṛṣṇa devotees, is a part of the complete spiritual experience of life. Sunday sees the doors swung open and hundreds of friends—regulars as well as newcomers—joining in a festival of music, dance, and spiritual discourse and then sharing hearty plates of savories, vegetable extravaganzas, sweets, and nectar drinks. Come by, Sunday or any day, and relish the taste of the world's oldest cultural tradition. See page 31 for the center nearest you.