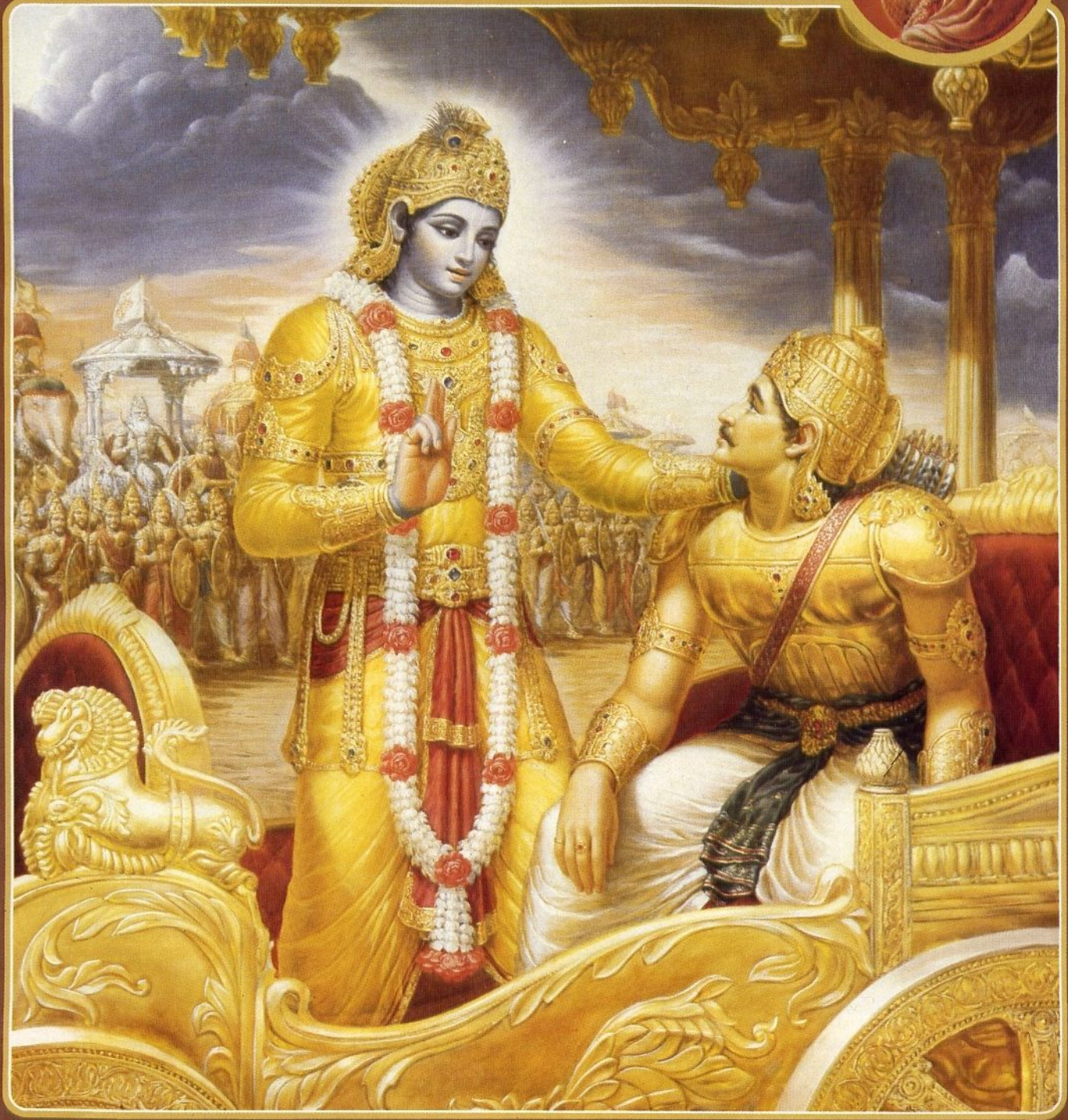
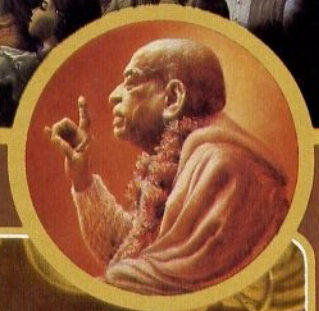


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol.16 No.1-2

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



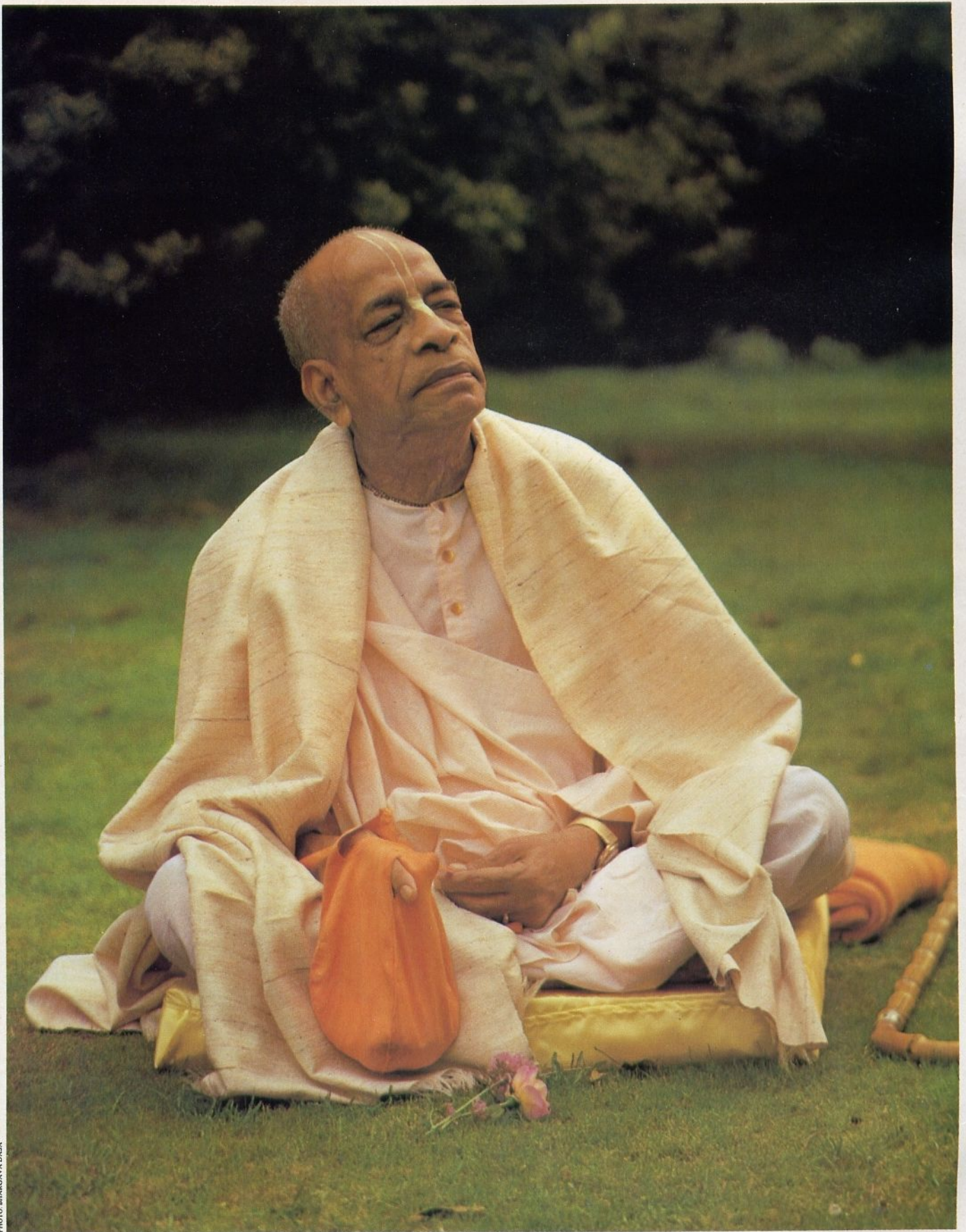


PHOTO BHĀRGAVA DĀSA

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

BACK TO GODHEAD

VOL. 16, NO. 1-2

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 Jayādvaīta Swami
ASSOCIATE EDITORS Dravida dāsa, Jagajīvana dāsa,
Yogeśvara dāsa

CONTRIBUTING EDITORS Drutakarmā dāsa,

Ravindra Svarūpa dāsa

CONSULTING EDITOR Hṛdayānanda dāsa Goswami

DESIGN Yamarāja dāsa

PRODUCTION Prabhupāda dāsa, Sādhana-siddhi dāsa,

Candrānana dāsa

CIRCULATION Jaya-jagadīśa dāsa, Mano-mohini-devī dāsi,

Tamohara dāsa

PHOTOGRAPHY Nitya-trptā-devī dāsi, Vidyānanda dāsa,

Viśākhā-devī dāsi

SANSKRIT EDITOR Gopīparādhana dāsa

PROOFREADER Kṣamā-devī dāsi

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, Śrī Prabhupāda molded his international society into a worldwide confederation of āśramas, schools, temples, and farm communities. He passed away in 1977 in India's Vrndāvana, the place most sacred to Lord Kṛṣṇa, and his disciples are carrying forward the movement he started.

Published eleven times a year (monthly except April) by the Bhaktivedānta Book Trust, a nonprofit organization. Send \$8.00 (\$10.00 outside USA) for a one-year subscription.

Subscription offices: 3764 Watseka Avenue, Los Angeles, California 90034.

Editorial offices: 41-51 West Allens Lane, Philadelphia, Pa. 19119.

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

Note to subscribers: To bring the number for each issue of BACK TO GODHEAD closer into line with the actual dates on our publishing schedule, this issue is numbered "Vol. 16, No. 1-2." But only the numbers are changing; our schedule is not. The next issue—No. 3-4—will come out one month from now, and we will make sure you get your full eleven issues.

CONTENTS

Relevant Inquiries

By His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda

2

People

A Spokesman for Kṛṣṇa Culture in Sweden

Presenting an alternative to moral anarchy.
A picture essay.

5

The Biography of a Pure Devotee

Breaking the American Silence

Śrī Prabhupāda takes the Hare Kṛṣṇa mantra to the heart of Greenwich Village.

13

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

Science

Chance and the Unity of Nature

A mathematician challenges some basic premises of modern science.

21

Every Town and Village

Śrī Prabhupāda Speaks Out

Notes from the Editor

19

29

32

COVER: Lord Kṛṣṇa, the Supreme Personality of Godhead, speaks *Bhagavad-gītā* to His devotee Arjuna. The time: five thousand years ago. The place: India's sacred Kurukṣetra plain. Years of persecution and double-dealing by Arjuna's cousins, the Kurus, has led finally to this point, the imminent start of a great war of succession. But when Arjuna sees his friends, relatives, and even his *guru* poised for battle on the opposing side, his will falters, and he refuses to fight. "O Kṛṣṇa," he laments, "now I am confused about my duty and have lost all composure because of weakness. Now I am Your disciple, a soul surrendered unto You. Please instruct me." Then, to His fully surrendered devotee and friend, Kṛṣṇa speaks the transcendental knowledge of the *Gītā*—knowledge that removes Arjuna's ignorance and that has provided the most profound spiritual guidance for all mankind ever since. (Painting: Parīkṣit dāsa.)

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."

RELEVANT INQUIRIES

by HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

A small child walking with his father goes on inquiring constantly. He asks his father so many odd things, and the father has to satisfy him with proper answers. When I was a young father in my householder life, I was overflowed with hundreds of questions from my second son, who was my constant companion. One day it so happened that a bridegroom's party was passing our tramcar, and the four-year-old boy, as usual, inquired what the big procession was. He was given all possible answers to his thousand and one questions regarding the marriage party, and finally he asked whether his own father was married! This question gave rise to loud laughter from all the elderly gentlemen present, although the boy was perplexed as to why we were laughing. Anyway, the boy was somehow satisfied by his married father.

The lesson from this incident is that since a human being is a rational animal, he is born to make inquiries. The greater the number of questions, the greater the advancement of knowledge and science. The whole of material civilization is based on this originally large volume of questions put by young men to their elders. When elderly persons give the proper answers to the questions of the youngsters, civilization makes progress, one step after another. The most intelligent man, however, inquires about what happens after death. The less intelligent make lesser inquiries, but the questions of those who are more intelligent go higher and still higher.

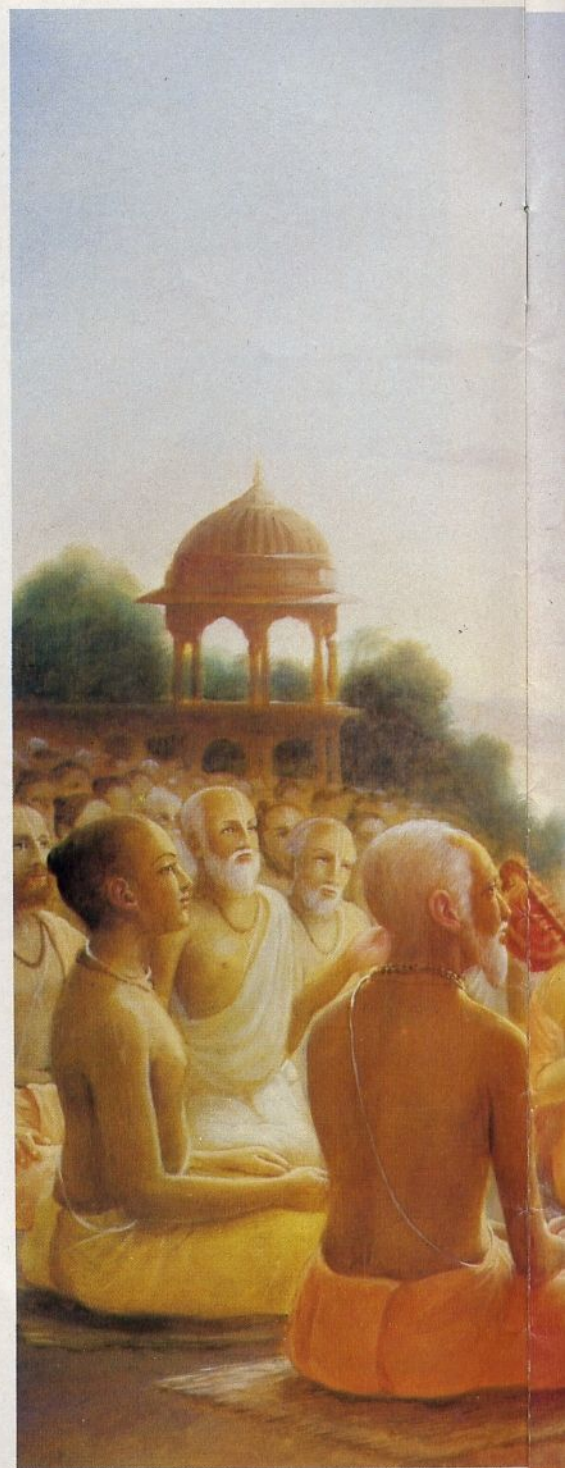
Among the most intelligent of men was Mahārāja Parīksit, the great king of the entire world, who was accidentally cursed

by a *brāhmaṇa* to meet death from the bite of a serpent within seven days. The *brāhmaṇa* who cursed him was only a boy, yet he was very powerful, and because he did not know the importance of the great king, the boy foolishly cursed him to meet death within seven days. This was later lamented by the boy's father, whom the king had offended. When the king was informed of the unfortunate curse, he at once left his palatial home and went to the bank of the Ganges, which was near his capital, to prepare for his impending death.

Because he was a great king, almost all the great sages and learned scholars assembled at the place where the king was fasting prior to leaving his mortal body. At last, Śukadeva Gosvāmī, the youngest contemporary saint, also arrived there, and he was unanimously accepted to preside at that meeting, although his great father was also present.

The king respectfully offered Śukadeva Gosvāmī the principal seat of esteem and asked him relevant questions regarding his passing from the mortal world, which was to take place on the seventh day thenceforward. The great king, as a worthy descendant of the Pāṇḍavas, who were all great devotees of the Lord, placed the following relevant inquiries before the great sage Śukadeva.

"My dear sir, you are the greatest of the great transcendentalists, and therefore I submissively beg to ask you about my duties at this moment. I am just on the verge of my death. Therefore, what should I do at this critical hour? Please tell me, my lord—what should I hear, what should I worship, or whom should I remember now? A great sage like you does not stay at the home of a householder more than necessary, and therefore it is my good fortune that you have kindly come here at the time



of my death. Please, therefore, give me your directions at this critical hour."

The great sage, having thus been pleasingly requested by the king, answered his questions authoritatively, for the sage was a great transcendental scholar and was also well equipped with godly qualities, since he was the worthy son of Bādarāyaṇa, or Vyāsadeva, the original compiler of the Vedic literature.

Śukadeva Gosvāmī said, "My dear king, your inquiry is very much relevant, and it is also beneficial for all people of all times. Such inquiries, which are the high-

This article first appeared in 1960, when Śrīla Prabhupāda himself was publishing BACK TO GODHEAD in India.



est of all, are relevant because they are confirmed by the teachings of the *vedānta-darśana*, the conclusion of the Vedic knowledge, and are *ātmavit-sammataḥ*; in other words, liberated souls, who have full knowledge of their spiritual identity, put forward such relevant inquiries in order to elucidate further information about the Transcendence.”

The *Śrīmad-Bhāgavatam* is the natural commentary upon the great *Vedānta-* (or *Śārīraka-*) *sūtras*, which were compiled by Śrīla Vyāsadeva. The *Vedānta-sūtras* are the topmost Vedic literature, and they

contain the nucleus of basic inquiries about the transcendental subject of spiritual knowledge. Yet although Śrīla Vyāsadeva compiled this great treatise, his mind was not satisfied. Then he happened to meet Śrī Nārada, his spiritual master, who advised him to describe the identity of the Personality of Godhead. Upon receiving this advice, Vyāsadeva meditated on the principle of *bhakti-yoga*, which showed him distinctly what is the Absolute and what is the relativity, or *māyā*. Having achieved perfect realization of these facts, he compiled the great narration of the

Śrīmad-Bhāgavatam, or beautiful *Bhāgavatam*, which begins with actual historical facts concerning the life of Mahārāja Parīkṣit.

The *Vedānta-sūtra* begins with the key inquiry about the Transcendence, *athāto brahma-jijñāsā*: “One should now inquire about Brahman, or the Transcendence.”

As long as a man is in the full vigor of life, he forgets the naked truth of death, which he has to meet. Thus a foolish man makes no relevant inquiry about the real problems of life. Everyone thinks that he will never die, although he sees evidence

of death before his eyes at every second. Here is the distinction between animalism and humanity. An animal like a goat has no sense of its impending death. Although its brother goat is being slaughtered, the goat, being allured by the green grass offered to it, will stand peacefully waiting to be slaughtered next. On the other hand, if a human being sees his fellow man being killed by an enemy, he either fights to save his brother or leaves, if possible, to save his own life. That is the difference between a man and a goat.

An intelligent man knows that death is born along with his own birth. He knows that he is dying at every second and that the final touch will be given as soon as his term of life is finished. He therefore prepares himself for the next life or for liberation from the disease of repeated birth and death.

A foolish man, however, does not know that this human form of life is obtained after a series of births and deaths imposed in the past by the laws of nature. He does not know that a living entity is an eternal being, who has no birth and death. Birth, death, old age, and disease are external impositions on a living entity and are due to his contact with material nature and to his forgetfulness of his eternal, godly nature and qualitative oneness with the Absolute Whole.

Human life provides the opportunity to know this eternal fact, or truth. Thus the very beginning of the *Vedānta-sūtra* advises that because we have achieved this valuable form of human life, it is our duty—now—to inquire, What is Brahman, the Absolute Truth?

A man who is not intelligent enough does not inquire about this transcendental life; instead, he inquires about many irrelevant matters that do not concern his eternal existence. From the very beginning of his life, he inquires from his mother, father, teachers, professors, books, and so many other sources, but he does not have the right type of information about his real life.

As mentioned before, Parikṣit Mahārāja was given a warning notice that he would meet death within seven days, and he at once left his palace to prepare himself for the next stage. The king had at least seven days at his disposal in which to prepare for death, but as far as we are concerned, although at least we know that our death is sure, we have no information of the date fixed for the occurrence. I do not know whether I am going to meet death at the next moment. Even such a great man as Mahatma Gandhi could not calculate that he was going to meet with death in the next five minutes, nor could his great associates guess his impending death. Nonetheless, all such gentlemen present

themselves as great leaders of the people.

It is ignorance of death and life that distinguishes an animal from a man. A man, in the real sense of the term, inquires about himself and what he is. Wherefrom has he come into this life, and where is he going after death? Why is he put under the troubles of threefold miseries although he does not want them? Beginning from one's childhood, one goes on inquiring about so many things in his life, but he never inquires about the real essence of life. This is animalism. There is no difference between a man and an animal as far as the four principles of animal life are concerned, for every living being exists by

Human life is meant for research into eternal life. The Vedānta-sūtra advises that one should conduct this research now or never.

eating, sleeping, fearing, and mating. But only the human life is meant for relevant inquiries into the facts about eternal life and the Transcendence.

Human life is therefore meant for research into eternal life, and the *Vedānta-sūtra* advises that one should conduct this research now or never. If one fails to inquire now into these relevant matters about life, one is sure to go back again to the animal kingdom by the laws of nature. Therefore, even if a foolish man appears advanced in material science—that is, in eating, sleeping, fearing, mating, and so on—he cannot get free from the cruel hands of death by the law of nature. The law of nature works under three modes—goodness, passion, and ignorance. Those who live under conditions of goodness are promoted to the higher, spiritual status of life, and those who live under conditions of passion remain stationed in the same place in the material world where they are now, but those who live under conditions of ignorance are sure to be degraded to the lower species.

The modern setup of human civilization is a risky one because it offers no education about relevant inquiries into the essential principles of life. Like animals, people do not know that they are going to

be slaughtered by the laws of nature. They are satisfied with a bunch of green grass, or a so-called jolly life, like the waiting goat in a slaughterhouse. Considering such a condition of human life, we are just trying to make a humble attempt to save the human beings by the message of BACK TO GODHEAD. This method is not fictitious. If there is at all to be an era of reality, this message of BACK TO GODHEAD is the beginning of that era.

According to Śrī Sukadeva Gosvāmī, the real fact is that a *grhamedhī*, or a person who has tied himself, like the goat meant for slaughter, in the business of family, society, community, nation, or humanity at large in regard to the problems and necessities of animal life—namely eating, sleeping, fearing, and mating—and who has no knowledge of the Transcendence, is no better than an animal. He may have inquired about physical, political, economic, cultural, educational, or similar other matters of temporary, material concern, but if he has not inquired about the principles of transcendental life, he should be regarded as a blind man driven ahead by uncontrolled senses and about to fall into a ditch. That is the description of the *grhamedhī*.

The opposite of the *grha-medhī*, however, is the *grha-stha*. The *grhashta-āśrama*, or the shelter of spiritual family life, is as good as the life of a *sannyāsī*, a member of the renounced order. Regardless of whether one is a householder or a renunciant, the important point is that of relevant inquiries. A *sannyāsī* is bogus if not interested in relevant inquiries, and a *grhashta*, or householder, is bona fide if he is inclined to put forward such inquiries. The *grhamedhī*, however, is simply interested in the animal necessities of life. By the laws of nature, the *grhamedhī's* life is full of calamities, whereas the life of the *grhashta* is full of happiness. But in the modern human civilization, the *grhamedhīs* are posing as the *grhashtas*.

We should therefore know who is what. A *grhamedhī's* life is full of vices, because he does not know how to live a family life. He does not know that beyond his control is a power who supervises and controls his activities, and he has no conception of his future life. The *grhamedhī* is blind to his future and has no aptitude for making relevant inquiries. His only qualification is that he is bound by the shackles of attachment to the false things he has contacted in his temporary existence.

At night such *grhamedhīs* waste their valuable time by sleeping or by satisfying their different varieties of sexual urges by visiting cinema shows and attending clubs and gambling houses, where women and liquor are indulged in lavishly. And during

(continued on page 12)



A SPOKESMAN FOR KṚṢṆA CULTURE IN SWEDEN

In a welfare state gone sour,
Vegavān dāsa presents an alternative
to moral anarchy.

Text and photos by
YOGEŚVARA DĀSA

Vegavān dāsa makes his home at the peaceful Kṛṣṇa conscious farm community called New Rādhākuṇḍa, twenty miles south of Stockholm in Korsnäs Gård. But his life is hardly one of obscurity. His weekly all-night call-in show, *Radio Kṛṣṇa*, and his university lectures on the spiritual traditions of India have made him well known in and around Stockholm. And since New Rādhākuṇḍa offers a practical view of Vedic social planning, Vegavān also speaks to many of the philosophy and religion classes that visit the farm daily.

Vegavān's role as a spokesman for Kṛṣṇa culture extends even to the national level. As a member of the Swedish Forum for Religions and World Views, an ecumenical council of educators and religious leaders, he periodically presents Kṛṣṇa conscious plans for spiritual social reform to members of the Swedish socialist government. In seminars and published articles, Vegavān proposes a shift in emphasis away from the Social Democratic preoccupation with economic development and dependence on a welfare state to a self-sufficient, community-based society cen-

tered on God consciousness and simple human ideals.

Radio Kṛṣṇa is a major vehicle for the Vedic system of social reform, called *varṇāśrama*.^{*} The all-night radio show combines Kṛṣṇa conscious philosophy and discussion with music, drama, and guest appearances to produce one of Stockholm's most popular programs.

"What surprises me most is the sincere, nitty-gritty questions our listeners ask,"

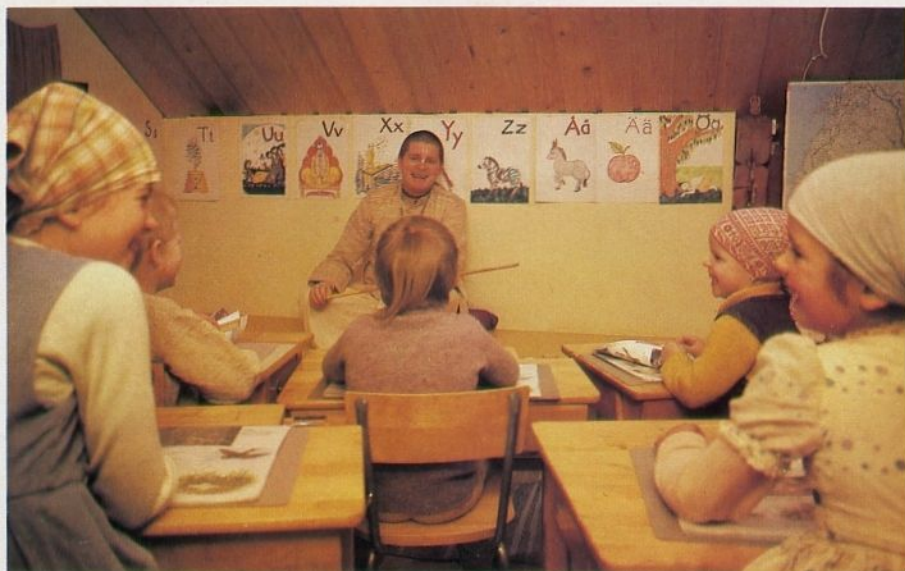
^{*}For more on the *varṇāśrama* system, see BACK TO GODHEAD, Vol. 15, No. 9.



Vegavān says. “There is a spiritual curiosity in this country that has gone unsatisfied for years. I get questions like ‘If the whole country were to become God conscious, who would do the work?’ So I explain that the Vedic system does not prescribe renouncing one’s occupation to become God conscious, but rather executing one’s prescribed duties for the pleasure of the Supreme Lord. A farmer continues to farm, but he offers a portion of the harvest to God’s temple so that sanctified foods can be distributed for everyone’s purification. A businessman continues his business, but he offers professional services, goods, or money to

Education and child rearing in Kṛṣṇa consciousness are the subjects of this *Radio Kṛṣṇa* broadcast (right). Kāḷindī dāśī, one of New Rādhākuṅḍa’s academic teachers, fields questions from callers. Above, on another night Vegavān explains Kṛṣṇa conscious social planning to listeners. Says Vegavān, “There’s a spiritual curiosity in this country that has gone unsatisfied for years.”





Nature study has its lighter moments at New Rādhākūṇḍa's *gurukula* school. While receiving training in the basic academic subjects, students also learn Sanskrit, lessons from scripture, and devotional character. Classes in arts and crafts, farming, and music round out their curriculum.

protection. Today's huge agribusinesses with their petroleum-based fertilizers simply make us more and more dependent on foreign oil and deplete the natural qualities of the soil. Cow dung is the best of all natural fertilizers and can be used to produce methane gas for lighting, heating, and cooking. At our farm community, rather than slaughter cows and bulls, we use the cow's milk to prepare many wonderful foods, and we use the bulls to till the ground. In this way society becomes free from the dependency on oil and machinery. People call to tell me the show is so interesting that they can't turn it off and end up staying awake until we go off the air at 6 A.M. Many people know that the present social system in Sweden lacks fundamental truth, and this shows up in our listeners' response to *Radio Kṛṣṇa*."

In his broadcasts and lectures, Vegavān quotes freely from the *Bhagavad-gītā*, which gives the spiritual foundation of the *varṇāśrama* system. Translations of the *Gītā* have existed in Swedish since the late 1890s. State policy, however, has always discouraged participation in non-Lutheran cultures. In fact, it wasn't until Śrīlā Prabhupāda's *Bhagavad-gītā As It Is* first appeared here in Swedish (translated from the English by Vegavān) that Swedes began to take seriously the practical spiritual knowledge available in India's Vedic literatures. Isolated by geography and tradition, they had concentrated on exploit-

ing Sweden's vast natural resources and evolving a socialist government of collectivities and farm settlements. By the end of the Second World War, economic advancement had become the nation's driving force.

But the all-encompassing welfare state that has burgeoned since the war and the material benefits the state has produced have failed to bridge the chasm between Social Democratic idealism and the growing number of dissidents, between the promises of material perfection and the rising dissatisfaction with an impersonal, soulless society.

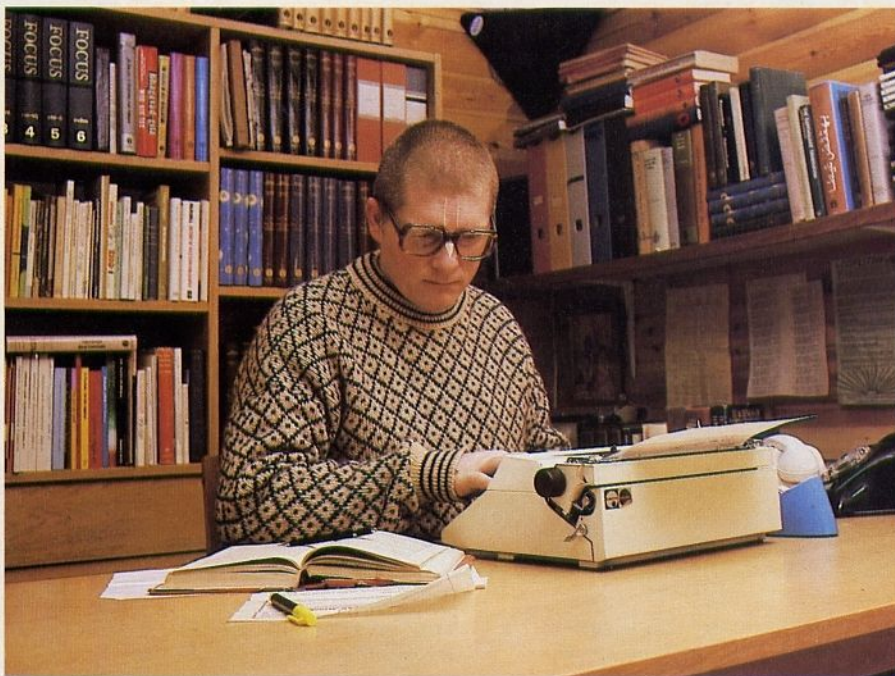
"Swedes got their first taste of austerity when the oil crisis struck in 1973," Vegavān explains. "For the first time a lot of people considered that maybe material prosperity wasn't quite the panacea it was cracked up to be. Interestingly, with the growing uncertainty over the economy has come an increased interest in topics like reincarnation, meditation, *yoga*, and vegetarianism. That's one reason why our direct presentation of Kṛṣṇa consciousness has met with so much success. People here admire that we've taken a bold stand and dared to do something different. As they see their artificial economic values falter, more and more Swedes are voicing respect for the spiritual values devotees represent: honesty, morality, cleanliness, simplicity."

Four years ago Vegavān helped pioneer the New Rādhākūṇḍa farm, which got its name from a holy place in India where Lord Kṛṣṇa enjoyed pastimes five thousand years ago. The model Vedic community embodies many principles of the *varṇāśrama* philosophy. Residents all follow the basic rules of Kṛṣṇa conscious life: no meat-eating, no illicit sex, no taking of intoxicants, and no gambling. They rise early and observe a morning program of worship, study, and meditation. After

help spread God consciousness. The artist uses his or her talents to glorify God, and so on. Nothing stops, but the consciousness of the members of society changes from self-centered to God-centered.

"Our lines are jammed from midnight to 6 A.M. An important reason for the show's success is that we touch on real issues and give practical solutions. We go into detail about everything from medicine to meditation, from international policy to the economy, abortion, and natural foods.

"Energy is also a big topic. I tell listeners that the *varṇāśrama* system encourages an agrarian society based on cow



breakfast the fifteen school-aged children go off to classes in reading, writing, mathematics, and Kṛṣṇa conscious subjects, and (for the older ones) history, geography, nature study, and Sanskrit. Adults form various work teams: farmers, cooks, a maintenance crew, administration and teaching staffs, artists, and a group of thirteen translators, typists, editors, and designers who work on publishing editions of the Vedic scriptures in Eastern European languages. In addition, three devotees run Govinda's, a popular vegetarian restaurant in downtown Stockholm. Everyone gathers at one o'clock for lunch and again in the evening for temple ceremonies and a class on the *Bhagavad-gītā*.

New Rādhākuṇḍa receives hundreds of weekly visitors who seek practical spiritual guidance. "In recent years," Vegavān explains, "Swedes have experimented with a new kind of collectivity—one based on ecological principles and idealistic theories of human equality. A leader from the largest of these communes came to see me last week requesting that we step in and help salvage the project from dissolution. Months of trial and error on their part—open classrooms, free love—had left basic questions unanswered: What should the communal goals be? What constitutes appropriate sexual relations and family life? How can the commune avoid factions and private interests?"

"Most communes fail to recognize that a viable social organization does not just emerge from a shared desire for cooperation and a willingness to work hard. There must be a foundation of spiritual training and devotional service to God. People from troubled communes come to Kṛṣṇa's farm because they see the devo-

Writing for academic journals, editing textbooks for state schools, and preparing audiovisual materials on India and Eastern thought often keep Vegavān up late in his office at the New Rādhākuṇḍa farm (above).

Right, the Forum for Religions and World Views, an ecumenical council of educators and religious leaders, meets at the farm. Vegavān shares the podium with Per Beskow, professor of religious history at the University of Lund.

tees happy, cooperating, raising wholesome children—enjoying everything they've been striving for and more. Our advantage is our heritage—thousands of years of precedent for the programs we follow, all described in detail in the Vedic literatures. Rather than speculate about community life or spiritual practices, we follow the Vedic tradition: put Lord Kṛṣṇa in the center and serve Him under the guidance of a bona fide *guru* and the scriptures."

In Sweden, where people tend to be absorbed into a secular welfare state, a successful spiritual community like New Rādhākuṇḍa is something of an anomaly. Having been educated to believe that a good standard of living is the proper goal of human life, many Swedes have until recently considered themselves fulfilled and let the spiritual side of life languish.

"But now," says Vegavān, "things have begun to change. There is a widespread feeling that life's spiritual dimension has been cruelly neglected. Swedish theologians replaced service to God with service to man, and that confused religion with so-



cial policy. The consequences were predictable: moral anarchy. In a country of eight million there are more than a million alcoholics. There are six suicides a day and 34,000 abortions a year—one out of every four pregnancies. More than half of all marriages break up. Although the per-capita income is among the highest in the world, the Swedes are suffering like anything.

"Perhaps partly in response to the severe social problems here, Swedes have given Kṛṣṇa consciousness a dramatically favorable reception. In 1973 Śrīla Prabhupāda lectured to an auditorium of students at Uppsala University. He spoke about the *varṇāśrama* system, the division of society into classes according to individual capacity and inclination, and about the need to recognize God as the proprietor of



all creation and the true center of human endeavor. Although the students were socialists, they gave him a standing ovation, and devotees have been welcome guests in classrooms here ever since.”

But the open-armed reception of Kṛṣṇa consciousness in Swedish classrooms has two distinct sides. One is a real interest among teachers and students in an ancient spiritual culture that offers a working plan for social reorganization; the other is a perfunctory treatment of religion by the State Education Department, which is geared toward discrediting God consciousness as a meaningful personal and social way of life. In fact, starting in the upper grades of secondary school, instructors present religions of the world as an escape from reality.

“What no one seems to have antici-

pated,” comments Vegavān, “is the feasibility of Kṛṣṇa culture as a viable social program. By inviting us into the classroom, officials may have expected to see us hang by our own rope, but instead they’ve been surprised by the positive response we’ve gotten. Students from the State Teachers’ Training College spent two days at the Kṛṣṇa farm and left so enthusiastic over the variety of activities, the talent, the practicality of how devotees live that many have become friends and supporters. Word has spread. Last week the Sociology Department of Uppsala University invited us to participate in a four-day symposium called ‘Practical Utopia.’ Researchers from the department want to know what makes New Rādhākūṇḍa tick so well.”

A high-school teacher from Stockholm

who brought his class to visit New Rādhākūṇḍa commented, “Swedish materialistic idealism is exaggerated. Especially the young people here have strong intimations of a need for higher spiritual purposes. Of course, by and large they still think in terms of a new stereo set, but they nonetheless respect Hare Kṛṣṇa devotees for posing essential questions—Who am I? Who is God?—and for living truly committed lives of devotion.”

Says Dr. Bertil Persson, Sweden’s leading authority on Middle Eastern religions and author of school textbooks on comparative religion, “Coming in contact with the Kṛṣṇa culture has affected students in this country in four ways. First, it has given them a new perspective on man as an entity with a positive spiritual identity. Second, it has given them a new perspective on



God as something more than a mere principle, as a living transcendental person who reciprocates with His devotees. Third, having devotees address students has removed many prejudices over India and other religious traditions and has opened their minds to unfamiliar spiritual ideas. For example, for the first time they are confronted with the striking prospect of death not as an end but as a beginning. Finally, Kṛṣṇa consciousness has forced students to reconsider their vision of the caste system (*varṇāśrama*). All they have known has been the stereotyped condemnation of an archaic, exploitative idea. It never occurred to them—nor were they ever encouraged to think—that material divisions in society do not preclude spiritual unity.”

Vegavān has high hopes for the future of Sweden’s *varṇāśrama* project, but he is realistic about immediate prospects. “Young people in Sweden find little appealing at home. Old people are losing their jobs. Taxes here are the highest in the world. There is a lot of bitterness toward the establishment, so there is bound to be change. But religion—all religion—is still seen by most people as part of the establishment. So I expect politics to remain the major recourse for dissenters for quite some time.

“Nonetheless, the Kṛṣṇa consciousness movement has become the best known and the most respected spiritual community in the country. If we as devotees remain pure, both in our personal lives and in our presentation of Kṛṣṇa consciousness, I have no doubt that our contribution will be a lasting one.”

Hauling wood (above)

is a family affair for Vegavān, his wife Padmavatī, and their children. The New Rādhākuṇḍa community (right) serves as a successful example for Sweden’s troubled communes. “Our advantage is our heritage,” explains Vegavān. “Following thousands of years of precedent, we simply put Kṛṣṇa in the center and serve Him under the guidance of a bona fide *guru* and the scriptures.”





ALITA DASA

INQUIRIES

(continued from page 4)

the day, they waste their valuable life in accumulating money or, if they have sufficient money to spend, by adjusting the comforts of their family members. Their standard of living and their personal needs increase with their increase in monetary income. Thus there is no limit to their expenses, and they are never satiated. Consequently there is unlimited competition in the field of economic development, and therefore there is no peace in any society of the human world.

Everyone is perplexed by the same questions about earning and spending, but ultimately one must depend on the mercy of mother nature. When there is a scarcity in production or there are disturbances caused by providence, the poor plan-making politician blames it on cruel nature but carefully avoids studying how and by whom the laws of nature are controlled. The *Bhagavad-gītā*, however, explains that the laws of nature are controlled by the Absolute Personality of Godhead. God alone is the controller of nature and the natural laws.

Ambitious materialists sometimes examine a fragment of the law of nature, but they never care to know the maker of these laws. Most of them do not believe in the existence of an absolute person or God who controls the laws of nature. Rather, they simply concern themselves with the principles by which different elements interact, but they make no reference to the ultimate direction which makes such interactions possible. They have no relevant questions or answers in this regard. The second of the *Vedānta-sūtras*, however, answers the essential question about Brahman by asserting that the Supreme Brahman, the Supreme Transcendence, is He from whom everything is generated. Ultimately, He is the Supreme Person.

Not only is the foolish *grhamedhī* ignorant of the temporary nature of the particular type of body he has obtained, but he is also blind to the actual nature of what is happening before him in the daily affairs of his life. He may see his father die, his mother die, or a relative or neighbor die, yet he does not make the relevant inquiries about whether or not the other existing members of his family will die. Sometimes he thinks and knows that all the members of his family will die today or tomorrow and that he also will die. He may know that the whole family show—or, for that matter, the whole show of community, society, nation, and all such things—is but a temporary bubble in the air, having no permanent value. Yet he is mad after such temporary arrangements and does not concern himself with any

relevant inquiries. He has no knowledge as to where he has to go after his death. He works very hard for the temporary arrangements of his family, society, or nation, but he never makes any future arrangement either for himself or for others who will pass from this present phase of life.

In a public vehicle like a railway carriage, we meet and sit down together with some unknown friends and become members of the same vehicle for a short

**Materialists
concern themselves
with the principles
by which different
elements interact,
but they make
no reference to the
ultimate direction
which makes
such interactions
possible.**

time, but in due course we separate, never to meet again. Similarly, in a long sojourn of life, we get a temporary sitting accommodation in a so-called family, country, or society, but when the time is up, we are unwillingly separated from one another, never to meet again. There are so many questions relevant to our temporary arrangements in life and our friends in these temporary arrangements, but a man who is a *grhamedhī* never inquires about things of a permanent nature. We are all busy making impermanent plans in various degrees of leadership, without knowing the permanent nature of things as they are.

Śrīpāda Śaṅkarācārya, who especially strove to remove this ignorance in society and who advocated the cult of spiritual knowledge in regard to the all-pervading impersonal Brahman, said in despair, “Children are engaged in playing, young boys are engaged in so-called love affairs with young girls, and the old are seriously thoughtful about adjusting a baffled life of struggle. But, alas, no one is prepared to inquire relevantly into the science of Brahman, the Absolute Truth.”

Śrī Śukadeva Gosvāmī, who was asked

for direction by Mahārāja Parīkṣit, responded to the king's relevant inquiries by advising him as follows:

*tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam*

“O descendant of Bharata, it is the duty of mortal men to inquire about, hear about, glorify, and meditate upon the Personality of Godhead, who is the most attractive person because of His fullness in opulence. He is called Hari because He alone can undo the conditional existence of a living being. If we at all want to be freed from conditional existence, we must make relevant inquiries about the Absolute Truth so that He may be pleased to bestow upon us perfect freedom in life.” [*Śrīmad-Bhāgavatam* 2.1.5]

Śrī Śukadeva Gosvāmī has particularly used four words in regard to the absolute Personality of Godhead. These words distinguish the Absolute Person, or Parabrahman, from other persons, who are qualitatively one with Him. The Absolute Personality of Godhead is addressed as *sarvātmā*, or all-pervading, because no one is aloof from Him, although not everyone has this realization. The Personality of Godhead, by His plenary representation, resides in everyone's heart as Paramātmā, the Supersoul, along with each individual soul. Therefore every individual soul has an intimate relationship with Him. Forgetfulness of this eternally existing intimate relationship with Him is the cause of conditional life since time immemorial. But because He is *Bhagavān*, or the supreme personality, He can at once reciprocate the responsive call of a devotee. Moreover, because He is the perfect person, His beauty, opulence, fame, strength, knowledge, and renunciation are all unlimited sources of transcendental bliss for the individual soul.

The individual soul becomes attracted by all these different opulences when they are imperfectly represented by other conditioned souls, but the individual soul is not satisfied by such imperfect representations, and therefore he perpetually seeks the perfect one. The Personality of Godhead's beauty has no comparison, nor do His knowledge and renunciation. But above all, He is *īśvara*, or the supreme controller. We are at present being controlled by the police action of this great king. This police control is imposed upon us because of our disobedience of law. But because the Lord is *Hari*, He is able to cause the disappearance of our conditional life by giving us full freedom in spiritual existence. It is therefore the duty of every man to make relevant inquiries about Him and thus go back to Godhead.

The Biography of a Pure Devotee

BREAKING THE AMERICAN SILENCE

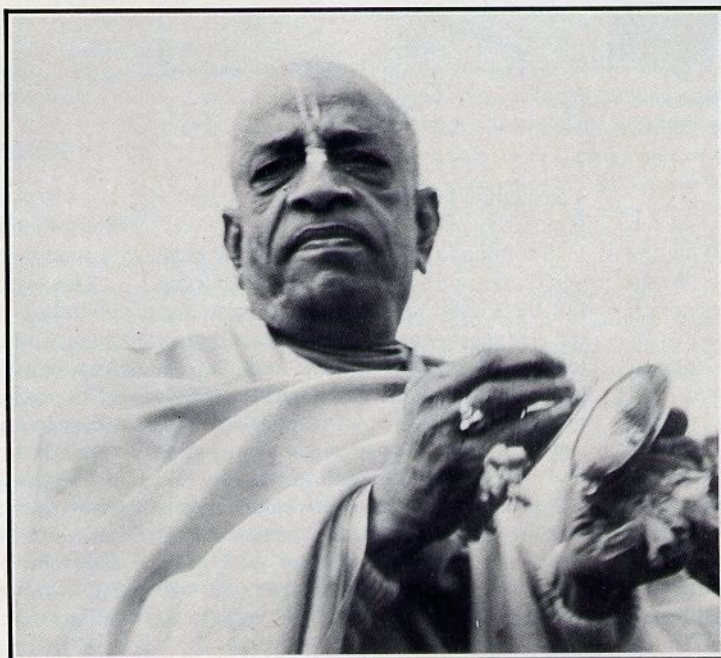
Fall, 1966: Greenwich Village.
A guru had never before gone onto the streets
and sung the names of God.

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

Śrīla Prabhupāda had founded America's first Kṛṣṇa temple, initiated his first American disciples, and performed America's first Vedic wedding. Now he was ready for another big step: America's first public chanting of Hare Kṛṣṇa by a genuine guru.

During the two months spent at 26 Second Avenue, Śrīla Prabhupāda had achieved what had formerly been only a dream. He now had a temple, a duly registered society, full freedom to preach, and a band of initiated disciples. When a Godbrother had written asking him how he would manage a temple in New York, Prabhupāda had said that he would need men from India but that he might find an American or two who could help. That had been last winter. Now Kṛṣṇa had put him in a different situation: he had received no help from his Godbrothers, no big donations from Indian business magnates, and no assistance from the Indian government, but he was finding success in a different way. These were "happy days," he said. He had struggled alone for a year, but then "Kṛṣṇa sent me men and money."

Yes, these were happy days for Prabhupāda, but his happiness was not like the happiness of an old man's "sunset years," as he fades into the dim comforts of retirement. His was the happiness of youth, a



time of blossoming, of new powers, a time when future hopes expand without limit. He was seventy-one years old, but in ambition he was a courageous youth. He was like a young giant just beginning to grow. He was happy because his preaching was taking hold, just as Lord Caitanya had been happy when He had traveled alone to South India, spreading the chanting of Hare Kṛṣṇa. Prabhupāda's happiness was that of a selfless servant of Kṛṣṇa to whom Kṛṣṇa was sending candidates for devotional life. He was happy to place the seed of devotion within their hearts and to train them in chanting Hare Kṛṣṇa, hearing about Kṛṣṇa, and working to spread Kṛṣṇa consciousness.

Prabhupāda continued to accelerate. After the first initiations and the first marriage, he was eager for the next step. He was pleased by what he had, but he wanted to do more. It was the greed of the Vaiṣṇava—not a greed to have sense grati-

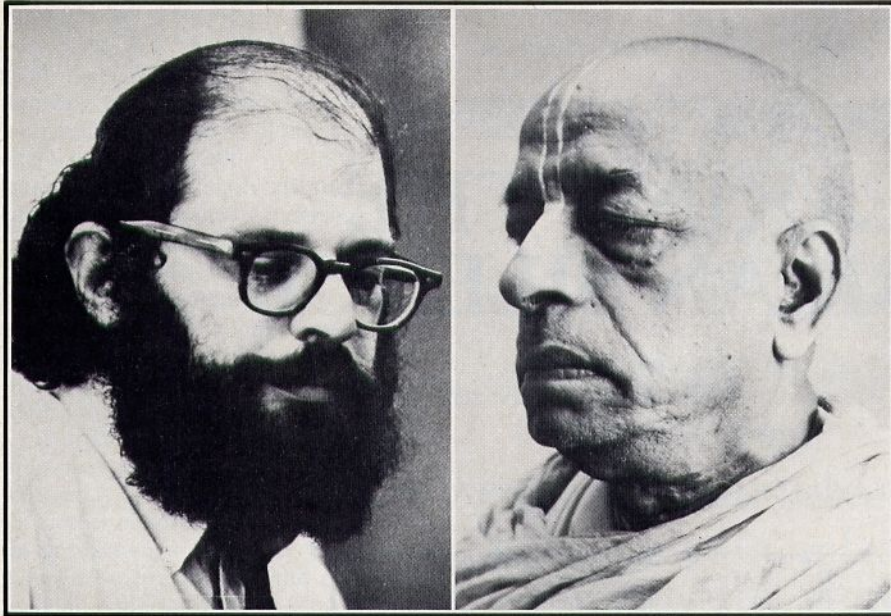
fication but to take more and more for Kṛṣṇa. He would "go in like a needle and come out like a plow." That is to say, from a small, seemingly insignificant beginning, he would expand his movement to tremendous proportions. At least, that was his desire. He was not content with his newfound success and security at 26 Second Avenue, but was yearning to increase ISKCON as far as possible. This had always been his vision, and he had written it into the ISKCON charter: "to achieve real unity and peace in the world . . . with-

in the members, and humanity at large."

Swamiji gathered his group together. He knew that once they tried it they would love it. But it would only happen if he personally went with them. Washington Square Park was only half a mile away, maybe a little more.

Ravindra Svarūpa: *He never made a secret of what he was doing. He used to say, "I want everybody to know what we are doing." Then one day, D-day came. He said, "We are going to chant in Washington Square Park." Everybody was scared. You just don't go into a park and chant. It seemed like a weird thing to do. But he assured us, saying, "You won't be afraid when you start chanting. Kṛṣṇa will help you." And so we trudged down to Washington Square Park, but we were very upset about it. Up until that time, we weren't exposing ourselves. I was upset about it, and I know that several other people were, to be*

From *Śrīla Prabhupāda-līlāmṛta*, by Satsvarūpa dāsa Goswami. © 1980 by the Bhaktivedanta Book Trust.



Allen Ginsberg: "The main thing, above and beyond all our differences, was an aroma of sweetness that he had, a personal, selfless sweetness, like total devotion. And that was what always conquered me."

making a public figure of yourself.

With Prabhupāda leading they set out on that fair Sunday morning, walking the city blocks from Second Avenue to Washington Square in the heart of Greenwich Village. And the way he looked—just by walking he created a sensation. None of the boys had shaved heads or robes, but because of Swamiji—with his saffron robes, his white, pointy shoes, and his shaved head held high—people were astonished. It wasn't like when he would go out alone. That brought nothing more than an occasional second glance. But today, with a group of young men hurrying to keep up with him as he headed through the city streets, obviously about to do *something*, he caused quite a stir. Tough guys and kids called out names, and others laughed and made sounds. A year ago, in Butler, the Agarwals had been sure that Prabhupāda had not come to the United States looking for followers. "He didn't want to make any waves," Sally Agarwal had thought. But now he was making waves, walking through the New York City streets, headed for the first public chanting in America, followed by his first disciples.

In the park there were hundreds of people milling about—stylish, decadent Greenwich Villagers, visitors from other boroughs, tourists from other states and other lands—an amalgam of faces, nationalities, ages, and interests. As usual, someone was playing his guitar by the fountain, boys and girls were sitting together and kissing, some were throwing Frisbees, some were playing drums or flutes or other instruments, and some were walking their dogs, talking, watching

everything, wandering around. It was a typical day in the Village.

Prabhupāda went to a patch of lawn where, despite a small sign that read Keep Off the Grass, many people were lounging. He sat down, and one by one his followers sat beside him. He took out his brass hand-cymbals and sang the *mahā-mantra*, and his disciples responded, awkwardly at first, then stronger. It wasn't as bad as they had thought it would be.

Jagannātha: *It was a marvelous thing, a marvelous experience that Swamiji brought upon me. Because it opened up a great deal, and I overcame a certain shyness—the first time to chant out in the middle of everything.*

A curious crowd gathered to watch, though no one joined in. Within a few minutes, two policemen moved in through the crowd. "Who's in charge here?" an officer asked roughly. The boys looked toward Prabhupāda. "Didn't you see the sign?" Swamiji furrowed his brow and turned his eyes toward the sign. He got up and walked to the uncomfortably warm pavement and sat down again, and his followers straggled after to sit around him. Prabhupāda continued the chanting for half an hour, and the crowd stood listening. A *guru* in America had never gone onto the streets before and sung the names of God.

After *kīrtana*, he asked for a copy of the *Śrīmad-Bhāgavatam* and had Hayagrīva read aloud from the preface. With clear articulation, Hayagrīva read: "Disparity in the human society is due to the basic principle of godless civilization. There is God, the Almighty One, from whom everything emanates, by whom every-

thing is maintained, and in whom everything is merged to rest. . . ." The crowd was still. Afterward, the Swami and his followers walked back to the storefront, feeling elated and victorious. They had broken the American silence.

* * *

Allen Ginsberg lived nearby on East Tenth Street. One day he received a peculiar invitation in the mail:

Practice the transcendental sound vibration Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. This chanting will cleanse the dust from the mirror of the mind.

International Society for Krishna Consciousness. Meetings at 7 A.M. daily. Mondays, Wednesdays, and Fridays at 7 P.M.

You are cordially invited to come and bring your friends.

Swamiji had asked the boys to distribute it around the neighborhood.

One evening, soon after he received the invitation, Allen Ginsberg and his roommate, Peter Orlovsky, arrived at the storefront in a Volkswagen minibus. Allen had been captivated by the Hare Kṛṣṇa *mantra* several years before, when he had first encountered it at the Kumbha-melā in Allahabad, India, and he had been chanting it often ever since. The devotees were impressed to see the world-famous author of *Howl* and leading figure of the beat generation enter their humble storefront. His advocacy of free sex, marijuana, and LSD, his claims of drug-induced visions of spirituality in everyday sights, his political ideas, his exploration of insanity, revolt, and nakedness, and his attempts to create a harmony of likeminded souls—all were influential on the minds of American young people, especially those living on the Lower East Side. Although by middle-class standards he was scandalous and disheveled, he was, in his own right, a figure of worldly repute, more so than anyone who had ever come to the storefront before.

Allen Ginsberg: *Bhaktivedanta seemed to have no friends in America, but was alone, totally alone, and gone somewhat like a lone hippie to the nearest refuge, the place where it was cheap enough to rent.*

There were a few people sitting cross-legged on the floor. I think most of them were Lower East Side hippies who had just wandered in off the street, with beards and a curiosity and inquisitiveness and a respect for spiritual presentation of some kind.

(continued on page 30)

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 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 SIX

Puruṣa-sūkta Confirmed

In this installment of our serialized presentation of Śrīmad-Bhāgavatam, Lord Brahmā begins to tell his son and disciple Nārada of Lord Kṛṣṇa's incarnations. After briefly describing Kāraṇārṇavaśāyī Viṣṇu, the source of all universes, he starts his description of the pastime incarnations of the Lord.

PURPORT

(continued from Texts 40–41)

Although after liberation the living entity can become one with the same quality of existence as the Lord, his very tendency to become contaminated, which the Lord never has, makes the individual living entity different from the Lord. In the *Vedas* it is said, *śuddham apāpa-viddham*: the individual *ātmā* becomes polluted by sin, but the Lord is never contaminated by sins. The Lord is compared to the powerful sun. The sun is never contaminated by anything infectious because it is so powerful. On the contrary, infected things are sterilized by the rays of the sun. Similarly, the Lord is never contaminated by sins; on the contrary, the sinful living entities become sterilized by contact with the Lord. This means that the Lord is also all-pervading like the sun, and as such the word *pratyak* is used in this verse. Nothing is excluded from the existence of the Lord's potential expansions. The Lord is within everything, and He is all-covering also, without being disturbed by the activities of the individual souls. He is therefore infinite, and the living entities are infinitesimal. In the *Vedas* it is said that only the Lord alone exists, and all others' existences depend on Him. He is the generating reservoir for everyone's existential capacity; He is the Supreme Truth of all other categorical truths. He is the source of everyone's opulence, and therefore no one can equal Him in opulence. Being full of all opulences, namely wealth, fame, strength, beauty, knowledge and renunciation, certainly He is the Supreme Person. And because He is a person, He has many personal qualities, although He is transcendental to the material modes. We have already discussed the statement, *ittham-bhūta-guṇo hariḥ* (*Bhāg.* 1.7.10). His transcendental qualities are so attractive that even the liberated souls (*ātmārāmas*) are also attracted by them. Although possessed of all personal qualities, He is nevertheless omnipotent. Therefore, personally He has nothing to do, for everything is being carried out by His omnipotent energies. This is confirmed by the Vedic mantras: *parāsyā śaktir vividhainā śrūyate svābhāviki jñāna-bala-kriyā ca*. This suggests His specific spiritual form, which can never be experienced by the material senses. He can be seen only when the senses are purified by devotional service (*yam evaiṣa vṛṇute tena labhyaḥ*). As such, there are basic differences between the Lord and the living entities, in so many respects. No one can be compared to the Lord, as the *Vedas* declare (*ekam evadvītyaṁ brahma, dvaitād vai bhayaṁ bhavati*). The Lord has no competitor, and He has nothing to fear from any other being, nor can anyone be equal to Him. Although He is the root of all other beings, there are basic differences between Him and other beings.

Otherwise there would have been no necessity for the statement in the previous verse that no one can know Him one hundred percent as He is (*na yaṁ vidanti tattvena*). That no one can fully understand Him is explained also in this verse, but the qualification for understanding to some degree is mentioned here. Only the *praśāntas*, or the unalloyed devotees of the Lord, can know Him to a greater extent. The reason is that the devotees have no demands in their lives but to be obedient servants of the Lord, while all others, namely the empiric philosophers, the mystics and the fruitive workers, all basically have some demand, and as such they cannot be pacified. The fruitive worker wants reward for his work, the mystic wants some perfection of life, and the empiric philosopher wants to merge in the existence of the Lord. Somehow or other, as long as there is a demand for sense satisfaction, there is no chance for pacification; on the contrary, by unnecessary dry speculative arguments, the whole matter becomes distorted, and thus the Lord moves still further away from our understanding. The dry speculators, however, because of their following the principles of austerity and penance, can have knowledge of the impersonal features of the Lord to some extent, but there is no chance of their understanding His ultimate form as Govinda because only the *amalātmanas*, or the completely sinless persons, can accept pure devotional service to the Lord, as confirmed in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpam
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

TEXT 42

आद्योऽवतारः पुरुषः परस्य
कालः स्वभावः सदसन्नमन्थ ।
द्रव्यं विकारो गुण इन्द्रियाणि
विराट् स्वराट् स्यान्तु चरिणुभूयः ॥४२॥

*ādyo 'vatārah puruṣaḥ parasya
kālah svabhāvaḥ sad-asan-manāś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāṣnu cariṣṇu bhūmnaḥ*

ādyah—first; *avatārah*—incarnation; *puruṣaḥ*—Kāraṇārṇavaśāyī Viṣṇu; *parasya*—of the Lord; *kālah*—time; *svabhāvaḥ*—space; *sat*—result; *asat*—cause; *manāḥ*—mind; *ca*—also; *dravyam*—elements; *vikārah*—material ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the complete whole body; *svarāṭ*—Garbhodakāśāyī Viṣṇu; *sthāṣnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Lord.

TRANSLATION

Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakāśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.

PURPORT

That the material creation is not permanent has been discussed many times hereinbefore. The material creation is but a temporary exhibition of the material energy of the Almighty God. This material manifestation is necessary to give a chance to the conditioned souls who are unwilling to associate with the Lord in the relationship of loving transcendental service. Such unwilling conditioned souls are not allowed to enter into the liberated life of spiritual existence because at heart they are not willing to serve. Instead, they want to enjoy themselves as imitation Gods. The living entities are constitutionally eternal servitors of the Lord, but some of them, because of misusing their independence, do not wish to serve; therefore they are allowed to enjoy the material nature, which is called *māyā*, or illusion. It is called illusion because the living beings under the clutches of *māyā* are not factually enjoyers, although they think that they are, being illusioned by *māyā*. Such illusioned living entities are given a chance at intervals to rectify their perverted mentality of becoming false masters of the material nature, and they are imparted lessons from the *Vedas* about their eternal relationship with the Supreme Lord Kṛṣṇa (*vedaiś ca sarvair aham eva vedyaḥ*). So the temporary creation of the material manifestation is an exhibition of the material energy of the Lord, and to manage the whole show the Supreme Lord incarnates Himself as the Kāraṇārṇavaśāyī Viṣṇu just as a magistrate is deputed by the government to manage affairs temporarily. This Kāraṇodakaśāyī Viṣṇu causes the manifestation of material creation by looking over His material energy (*sa aikṣata*). In the first volume of this book we have already discussed to some extent the explanation of the verse *jaḡrhe pauruṣam rūpam*. The duration of the illusory play of material creation is called a *kalpa*, and we have already discussed the creation's taking place in *kalpa* after *kalpa*. By His incarnation and potential activities, the complete ingredients of creation, namely time, space, cause, result, mind, the gross and subtle elements and their interactional modes of nature—goodness, passion and ignorance—and then the senses and their reservoir source, the gigantic universal form as the second incarnation Garbhodakaśāyī Viṣṇu, and all living beings, both moving and standing, which come out of the second incarnation, all became manifested. Ultimately, all these creative elements and the creation itself are but potential manifestations of the Supreme Lord; nothing is independent of the control of the Supreme Being. This first incarnation in the material creation, namely Kāraṇārṇavaśāyī Viṣṇu, is the plenary part of the original Personality of Godhead, Śrī Kṛṣṇa, described in the *Brahma-samhitā* (5.48) as follows:

*yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi*

All the innumerable universes are maintained only during the breathing period of Mahā-Viṣṇu, or Kāraṇārṇavaśāyī Viṣṇu, who is only a plenary part of Govinda, the original Personality of Godhead Lord Kṛṣṇa.

TEXTS 43-45

अहं भवो यज्ञ इमे प्रजेशा
दक्षदयो ये भवदादयश्च ।
स्वर्लोकपालाः खगलोकपाला
नूलोकपालास्तल्लोकपालाः ॥४३॥
गन्धर्वविद्याधरचारणेशा
ये यक्षरक्षोरगनागनाथाः ।
ये वा ऋषीणामृषभाः पितृणां
दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।
अन्ये च ये प्रेतपिशाचभूत-
कूष्माण्डयादोमृगपक्ष्यधीशाः ॥४४॥

यत्किञ्च लोके भगवन्महस-
दोजःसहस्रद् बलवत् क्षमावत् ।
श्रीहीविभूत्यात्मवदद्गुतार्ण
तत्त्वं परं रूपवदस्वरूपम् ॥४५॥

*aham bhavo yajña ime prajāśā
dakṣādāyo ye bhavad-ādāyaś ca
svarloka-pālāḥ khagaloka-pālā
nṛloka-pālās talaloka-pālāḥ*

*gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāga-nāthāḥ
ye vā ṛṣinām ṛṣabhāḥ pitṛṇām
dāityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāca-bhūta-
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ*

*yat kiñca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat
śrī-hri-vibhūty-ātmavad adbhutārṇam
tattvaṁ paraṁ rūpavad asva-rūpam*

aham—myself (Brahmāji); *bhavaḥ*—Lord Śiva; *yajñāḥ*—Lord Viṣṇu; *ime*—all these; *prajā-īśāḥ*—the father of the living beings; *dakṣa-ādāyaḥ*—Dakṣa, Marīci, Manu, etc.; *ye*—those; *bhavaḥ*—yourself; *ādāyaḥ ca*—and the bachelors (Sanat-kumāra and his brothers); *svarloka-pālāḥ*—the leaders of the heavenly planets; *khagaloka-pālāḥ*—the leaders of space travelers; *nṛloka-pālāḥ*—the leaders of mankind; *talaloka-pālāḥ*—the leaders of the lower planets; *gandharva*—the residents of Gandharvaloka; *vidyādhara*—the residents of the Vidyādhara planet; *cāraṇa-īśāḥ*—the leaders of the Cāraṇas; *ye*—as also others; *yakṣa*—the leaders of the Yakṣas; *rakṣa*—demons; *uraga*—snakes; *nāga-nāthāḥ*—the leaders of Nāgaloka (below the earth); *ye*—others; *vā*—also; *ṛṣinām*—of the sages; *ṛṣabhāḥ*—the chief; *pitṛṇām*—of the forefathers; *dāitya-indra*—leaders of the atheists; *siddha-īśvara*—leaders of the Siddhaloka planets (spacemen); *dānava-indrāḥ*—leaders of the non-Āryans; *anye*—besides them; *ca*—also; *ye*—those; *preta*—dead bodies; *piśāca*—evil spirits; *bhūta*—jinn; *kūṣmāṇḍa*—a special type of evil spirit; *yādaḥ*—aquatics; *mṛga*—animals; *pakṣy-adhīśāḥ*—giant eagles; *yat*—anything; *kim ca*—and everything; *loke*—in the world; *bhagavat*—possessed of *bhaga*, or extraordinary power; *mahasvat*—of a special degree; *ojaḥ-sahasvat*—specific mental and sensual dexterity; *balavat*—possessed of strength; *kṣamāvat*—possessed of forgiveness; *śrī*—beauty; *hri*—ashamed of impious acts; *vibhūti*—riches; *ātmavat*—possessed of intelligence; *adbhuta*—wonderful; *arṇam*—race; *tattvaṁ*—specific truth; *param*—transcendental; *rūpavat*—as if the form of; *asva-rūpam*—not the form of the Lord.

TRANSLATION

I myself [Brahmā], Lord Śiva, Lord Viṣṇu, great generators of living beings like Dakṣa and Prajāpati, yourselves [Nārada and the Kumāras], heavenly demigods like Indra and Candra, the leaders of the Bhūrloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyādhara planets, the leaders of the Cāraṇaloka planets, the leaders of the Yakṣas, Rakṣas and Urugas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kūṣmāṇḍas, great aquatics, great beasts and great birds, etc.—in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless—may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

PURPORT

Those in the list given above, beginning from the name Brahmāji, the first living creature within the universe, down to Lord Śiva, Lord Viṣṇu, Nārada and other powerful demigods, men, supermen, sages, ṛṣis, and other lower creatures of extraordinary strength and opulence, including the dead bodies, satans, evil spirits, jinn, aquatics, birds and beasts, may appear to be the Supreme Lord, but factually none of them is the Supreme Lord; every one of them possesses only a fragment of the great potencies of the Supreme Lord. The less intelligent man is surprised to see the wonderful actions of material phenomena, as the aborigines are fearful of a great thunderbolt, a great and gigantic banyan tree, or a great lofty mountain in the jungle. For such undeveloped human beings, merely the slight display of the Lord's potency is captivating. A still more advanced person is captivated by the powers of the demigods and goddesses. Therefore, those who are simply astonished by the powers of anything in the creation of the Lord, without any factual information of the Lord Himself, are known as *śaktas*, or worshipers of the great powers. The modern scientist is also captivated by the wonderful actions and reactions of natural phenomena and therefore is also a *śakta*. These lower-grade persons gradually rise to become *sauriyas* (worshipers of the sun-god) or *gāṇapatyas* (worshipers of the mass of people as *janatā-janārdana* or *daridra-nārāyaṇa*, etc., in the form of Gaṇapati) and then rise to the platform of worshipping Lord Śiva in search for the ever-existing soul, and then to the stage of worshipping Lord Viṣṇu, the Supersoul, etc., without any information of Govinda, Lord Kṛṣṇa, who is the original Lord Viṣṇu. In other ways some are worshipers of race, nationality, birds, beasts, evil spirits, satans, etc. The general worship of Śanideva, the lord of distressful condition, and Sītālādevī, the goddess of smallpox, is also common to the mass of people, and there are many foolish men who worship the mass of people or the poor class of men. So different persons, societies and communities, etc., worship some of the potent manifestations of the Lord, wrongly accepting the powerful object as God. But in this verse it is advised by Brahmāji that none of them is the Supreme Lord; they are only borrowed plumes from the original Almighty Lord Śrī Kṛṣṇa. When the Lord advises in *Bhagavad-gītā* to worship Him alone, it is to be understood that worshipping Lord Kṛṣṇa includes worshipping all that is mentioned, because He, Lord Kṛṣṇa, includes everyone.

When the Lord is described as formless in the Vedic literatures, it is to be understood that all these forms mentioned above, within the experience of universal knowledge, are different exhibitions of the Lord's transcendental potencies only, and none of them factually represents the transcendental form of the Lord. But when the Lord actually descends on the earth or anywhere within the universe, the less intelligent class of men also mistake Him to be one of them, and thus they imagine the Transcendence to be formless or impersonal. Factually, the Lord is not formless, nor does He belong to any of the multiforms experienced within the universal forms. One should try to know the truth about the Lord by following the instruction of Brahmāji.

TEXT 46

प्राधान्यतो यानृष आमनन्ति
लीलावतारान् पुरुषस्य भूम्नः ।
आपीयतां कर्णकायशोषा-
ननुक्रमिष्ये त इमान् सुपेशान् ॥४६॥

prādhānyato yān ṛṣa āmananti
līlāvātārān puruṣasya bhūmnaḥ
āpiyatām karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeshān

prādhānyataḥ—chiefly; *yān*—all those; *ṛṣe*—O Nārada; *āmananti*—worship; *līlā*—pastimes; *avatārān*—incarnations; *puruṣasya*—of the Personality of Godhead; *bhūmnaḥ*—the Supreme; *āpiyatām*—in order

to be relished by you; *karṇa*—ears; *kaṣāya*—foul matter; *śoṣān*—that which evaporates; *anukramiṣye*—shall state one after another; *te*—they; *imān*—as they are in my heart; *su-peshān*—all pleasing to hear.

TRANSLATION

O Nārada, now I shall state, one after another, the transcendental incarnations of the Lord known as *līlā-avatāras*. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.

PURPORT

As it was said in the beginning of *Śrīmad-Bhāgavatam* (1.5.8), one cannot be fully satisfied by hearing unless and until one is given a chance to hear of the transcendental activities of the Lord. So Brahmāji is also trying, in this verse, to stress the importance of narrating the transcendental pastimes of the Lord as He comes and manifests Himself here on the surface of the material planets. Every living entity has a tendency to hear pleasing messages, and as such almost every one of us is inclined to hear news and talks broadcast by the radio stations. But the difficulty is that no one is satisfied at heart by hearing all those messages. The cause of such dissatisfaction is the incompatibility of the message with the innermost stratum of the living soul. This transcendental literature is especially prepared by Śrīla Vyāsadeva to give the utmost satisfaction to the people in general by narration of the activities of the Lord, as instructed by Śrī Nārada Muni to Śrīla Vyāsadeva. Such activities of the Lord are principally of two varieties. One concerns the mundane manifestation of the material creative force, and the other deals with His pastimes in the form of different incarnations in terms of the time and place. There are innumerable incarnations of the Lord, like the waves of the river flowing constantly in and out. Less intelligent persons take more interest in the creative forces of the Lord in the material world, and, being disconnected from their relationship with the Lord, they put forward many theories of the creation in the name of scientific research. The devotees of the Lord, however, know well how the creative forces work concurrently by the action and reaction of the material energy of the Lord. Therefore they take more interest in the transcendental activities of the Lord as He incarnates Himself on the surface of the material world. *Śrīmad-Bhāgavatam* is the history of such activities of the Lord, and people who take interest in hearing *Śrīmad-Bhāgavatam* clear their hearts of accumulated mundane filth. There are a thousand and one rash literatures on the market, but one who has taken interest in the *Śrīmad-Bhāgavatam* loses all interest in such filthy literatures. Śrī Brahmāji is thus attempting to narrate the principal incarnations of the Lord so that they may be drunk by Nārada as transcendental nectar.

Thus end the Bhaktivedanta purports of the Second Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Puruṣa-sūkta Confirmed."

CHAPTER SEVEN

Scheduled Incarnations
with Specific Functions

TEXT 1

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्दरणाय विभ्रत्
क्रौडीं तनुं सकलयज्ञमयीमनन्तः ।
अन्तर्महार्णव उपागतमादिदैत्यं
तं दंष्ट्राद्रिमिव वज्रधरो ददार ॥ १ ॥

brahmovāca

*yatrodyataḥ kṣīti-taloddharaṇāya bibhṛat
krauḍīm tanuṁ sakala-yajña-mayīm anantaḥ
antar-mahārṇava upāgatam ādi-dāityam
tam daṁṣṭrayādriṁ iva vajra-dhara dadāra*

brahmā uvāca—Lord Brahmā said; *yatra*—at that time (when); *udyataḥ*—attempted; *kṣīti-tala*—the planet earth; *uddharaṇāya*—for the matter of lifting; *bibhṛat*—assumed; *krauḍīm*—pastimes; *tanuṁ*—form; *sakala*—total; *yajña-mayīm*—all-inclusive sacrifices; *anantaḥ*—the Unlimited; *antar*—within the universe; *mahā-ṛṇave*—the great Garbha Ocean; *upāgatam*—having arrived at; *ādi*—the first; *dāityam*—demon; *tam*—him; *daṁṣṭrayā*—by the tusk; *adriṁ*—the flying mountains; *iva*—like; *vajra-dharaḥ*—the controller of the thunderbolts; *dadāra*—pierced.

TRANSLATION

Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.

PURPORT

Since the beginning of creation, the demons and the demigods, or the Vaiṣṇavas, are always the two classes of living beings to dominate the planets of the universes. Lord Brahmā is the first demigod, and Hiraṇyākṣa is the first demon in this universe. Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean, which covers half the universe. The other half is the spherical dome within which the innumerable planetary systems exist. The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons and can result in a greatly harmful reaction to the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiraṇyākṣa (the great exploiter of the gold rush), and the earth was detached from its weightless condition and fell down into the Garbhodaka Ocean. The Lord, as maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earth from within the water of Garbhodaka. Śrī Jayadeva Gosvāmī, the great Vaiṣṇava poet, sang as follows:

*vasati daśana-śikhare dharanī tava lagnā
śaśinī kalaṅka-kaleva nimagnā
keśava dhṛta-śūkhara-rūpa
jaya jagadīśa hare*

“O Keśava! O Supreme Lord who have assumed the form of a boar! O Lord! The planet earth rested on Your tusks, and it appeared like the moon engraved with spots.”

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of fanciful men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the

tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the planet earth.

When the Lord appeared to pick up the earth, the demon of the name Hiraṇyākṣa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord's tusk. According to Śrīla Jīva Gosvāmī, the demon Hiraṇyākṣa was killed by the hand of the Lord. Therefore his version is that after being killed by the hand of the Lord, the demon was pierced by the tusk. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this version.

TEXT 2

जातो रुचेरजनयत् सुयमान् सुयज्ञ
आकूतिसूनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीमहरद् यदार्ति
स्वयम्भुवेन मनुना हरिरित्यनूक्तः ॥ २ ॥

*jāto ruceṛ ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām
loka-trayasya mahatim aharad yad ārtim
svāyambhuvena manunā harir ity anūktah*

jātaḥ—was born; *ruceḥ*—of the wife of Prajāpati; *ajanayat*—gave birth; *suyamān*—headed by Suyama; *suyajñaḥ*—Suyajña; *ākūti-sūnuḥ*—of the son of Ākūti; *amarān*—the demigods; *atha*—thus; *dakṣiṇāyām*—unto the wife of the name Dakṣiṇā; *loka*—the planetary systems; *trayasya*—of the three; *mahatim*—very great; *aharat*—diminished; *yat*—all those; *ārtim*—distresses; *svāyambhuvena*—by the Manu named Svāyambhuva; *manunā*—by the father of mankind; *hariḥ*—Hari; *iti*—thus; *anūktah*—named.

TRANSLATION

The Prajāpati first begot Suyajña, in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.

PURPORT

In order to guard against the invention of unauthorized incarnations of God by the fanciful, less intelligent persons, the name of the father of the bona fide incarnation is also mentioned in the authorized revealed scriptures. No one, therefore, can be accepted as an incarnation of the Lord if his father's name, as well as the name of the village or place in which he appears, is not mentioned by the authorized scriptures. In the *Bhāgavata Purāna* the name of the Kalki incarnation, which is to take place in almost four hundred thousand years, is mentioned along with the name of His father and the name of the village in which He will appear. A sane man, therefore, does not accept any cheap edition of an incarnation without reference to the authorized scriptures.

(continued in next issue)



Every Town and Village

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

A Rare Ketch for the Hawaii Kṛṣṇa Center



HARAVRTHDAS

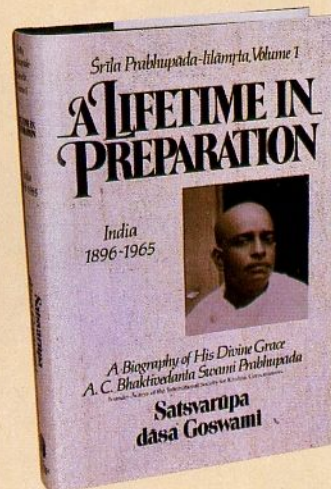
Honolulu, Hawaii—The International Society for Krishna Consciousness has its first floating temple, a 53-foot teakwood ketch recently donated to Narahari dāsa, president of the Honolulu Kṛṣṇa center. Valued at more than \$200,000, the rare boat is a gift from a friend of the movement who appreciated Narahari's desire to sail from island to island spreading Kṛṣṇa consciousness in Hawaii.

The craft's maiden voyage was an adventure. Having christened the boat *Śrī Jaladuta II* (after the Indian steamship that carried His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda from India to America in 1965), Narahari, a seasoned sailor, picked four of his sturdiest men and set out from San Francisco for Honolulu. There was no shortwave radio aboard, so they navigated only by the sun, stars, and planets. "Every night while steering our course," Narahari relates, "I would gaze into the crystal-clear sky filled with unlimited stars and meditate on how insignificant my position is on this insignificant planet. Being alone out in the midst of the great Pacific made us realize that we have no shelter other than Kṛṣṇa's holy name."

The 18-day, 2500-mile journey ended with a reception at Magic Island, the popular Honolulu beach park. The hundred devotees of the Honolulu Kṛṣṇa center celebrated the crew's arrival with chanting of Hare Kṛṣṇa and a feast of *kṛṣṇa-prasādam*, food offered to Lord Kṛṣṇa. Two local TV stations sent reporters to cover the event for the evening news broadcasts.

Now Narahari is putting the finishing touches on the boat's interior, which has been remodeled as a temple. The first mission Narahari plans for the unique craft: a visit to Hawaii's Molokai Island leper colony to distribute *prasādam*.

First Volume of Śrīla Prabhupāda's Biography Published



Los Angeles—The Bhaktivedanta Book Trust has announced the publishing of *A Lifetime in Preparation*, the first volume of *Śrīla Prabhupāda-līlāmṛta*, a projected six-volume biography of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. (The second volume, *Planting the Seed*, has already been published.)

A Lifetime in Preparation charts Śrīla Prabhupāda's life from his birth in 1896 until his voyage to America in 1965, viewing him as a turn-of-the-century Calcutta schoolboy, as a young married businessman, as a devoted disciple of a saintly teacher, and finally as a lone, elderly *svāmī* struggling in India to publish the teachings of Kṛṣṇa consciousness in English.

Ghana Receives 1000 Books On Kṛṣṇa Consciousness

Accra, Ghana—Recently His Holiness Brahmānanda Swami, who coordinates the activities of the Kṛṣṇa consciousness movement in West Africa, presented nearly one thousand books on Kṛṣṇa consciousness to the Ghana Library Board for distribution to 177 libraries throughout this West African nation. The distribution of the books was handled by Mr. A.K. Gyehi, Assistant Director of the School and College Libraries Department of the Ghana Library Board. The books became available through gifts by ISKCON branches in the United States, Canada, and Europe under a "Books for Africa" program.

"The response has been tremendous," says Brahmānanda Swami. "Correspondence to our centers in Africa and Great



SALOME ATILA ADONOO, NEW TIMES CORP., ACCRA

Brahmānanda Swami presents the first of nearly one thousand books to Mr. A.G.T. Ofori, Director of the Ghana Library Board, as Deputy Director David Oddoye (far right) looks on.

Britain has increased tenfold since the Books for Africa program began." The program is also sponsoring donations of books to thirty-six libraries in Nigeria.

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 494 Caitanya Era		
Month of Mādhava	Month of Govinda	
February 18	February 24	March 2
Appearance of Śrīla Naroṭtama dāsa Thākura.	Appearance of Śrīla Bhaktisiddhānta Sarasvatī Thākura.	Vijayā Ekādāśī (fasting from grains and beans).
March 5	March 7	
Śrī Sivarātri-vrata.	Disappearance of Śrīla Jagannātha dāsa Bābājī.	



CHANCE AND THE UNITY OF NATURE

by SADĀPŪTA DĀSA

*"Probability is the most important concept in modern science,
especially as nobody has the slightest idea what it means."*

—Bertrand Russell

Throughout human history, philosophers and seekers of knowledge have sought to discover a single fundamental cause underlying all the phenomena of the universe. Since the rise of Western science in the late Renaissance, many scientists have also felt impelled to seek this ultimate goal, and they have approached it from their own characteristic perspective. Western science is based on the assumption that the universe can be understood mechanistically—that is, in terms of numbers and mathematical formulas—and Western scientists have therefore searched for an ultimate, unified mathematical description of nature.

This search has gone through many vicissitudes, and many times scientists have felt that a final, unified theory was nearly within their grasp. Thus in the middle of the nineteenth century the physicist Hermann von Helmholtz was convinced that "The task of physical science is to reduce all phenomena of nature to forces of attraction and repulsion, the intensity of which is dependent only upon the mutual distance of material bodies."¹ By 1900 many new concepts and discoveries had been incorporated into the science of physics, and Helmholtz's program had become superannuated. At about this time, however, Albert Einstein embarked on a much more sophisticated and ambitious program of unification. His goal was to explain all the phenomena of the universe as oscillations in one fundamental "unified field."

But even while Einstein was working on this project, revolutionary developments in the science of physics were rendering

Subatomic particles moving in a liquid-filled chamber leave tracks (shown here as lettered lines). By studying the subatomic events the tracks represent, scientists try to probe nature's basic universal workings. In fact, scientists have long sought a theory by which to explain the universe fully through chance and simple mathematical laws. But could such a theory adequately explain such phenomena as human life and personality?

his basic approach obsolete. For several decades a bewildering welter of new discoveries made the prospect of finding an ultimate theory seem more and more remote. But the effort to find a unified theory of nature has continued, and in 1979 three physicists (Sheldon Glashow, Abdus Salam, and Steven Weinberg) won the Nobel Prize in physics for their effort in partially tying together some of the disparate elements of current physical theories. On the basis of their work, many scientists are now optimistically anticipating the development of a theory that can explain the entire universe in terms of mathematical equations describing a single, primordial "unified force."

The scientists' search for a unified explanation of natural phenomena begins with two main hypotheses. The first of these is that all the diverse phenomena of nature derive in a harmonious way from some ultimate, unified source. The second is that nature can be fully explained in terms of numbers and mathematical laws. As we have pointed out, the second of these hypotheses constitutes the fundamental methodological assumption of modern science, whereas the first has a much broader philosophical character.

Superficially, these two hypotheses seem to fit together nicely. A simple system of equations appears much more harmonious and unified than a highly complicated system containing many arbitrary, unrelated expressions. So the hypothesis that nature is fundamentally harmonious seems to guarantee that the ultimate mathematical laws of nature must be simple and comprehensible. Consequently, the conviction that nature possesses an underlying unity has assured many scientists that their program of mechanistic explanation is feasible.

We will show in this article, however, that these two hypotheses about nature are actually not compatible. To under-

stand why this is so, we must consider a third feature of modern scientific theories—the concept of chance.

As we carefully examine the role chance plays in mechanistic explanations of nature, we shall see that a mechanistic theory of the universe must be either drastically incomplete or extremely incoherent and disunited. It follows that we must give up either the goal of mechanistically explaining the universe, or the idea that there is an essential unity behind the phenomena of nature. At the end of this article we will explore the first of these alternatives by introducing a nonmechanistic view of universal reality, a view that effectively shows how all the diverse phenomena of nature derive from a coherent, unified source.

First, however, let us examine how scientists employ the concept of chance in mechanistic theories of the universe. Such theories are normally formulated in the mathematical language of physics, and they involve many complicated technical details. Yet the basic concepts of chance and natural law in current physical theories readily lend themselves to illustration by simple examples. We will therefore briefly contemplate a few such examples and then draw some general conclusions about universal mechanistic theories.

Figure 1 depicts a simple device we shall regard, for the sake of argument, as a model universe. This device consists of a box with a window that always displays either a figure 0 or a figure 1. The nature of this box is that during each consecutive second the figure in the window may either remain unchanged or else change exactly once at the beginning of that second. We can thus describe the history of this model universe by a string of zeros and ones representing the successive figures appearing in the window during successive seconds. Figure 2 depicts a sample history.

Let us begin by considering how the concept of chance could apply to our

model universe. For example, suppose we are told that the model universe obeys the following statistical law:

The zeros and ones appear randomly in the window, independently of one another. During any given second the probability is 50% that the window will display a one and 50% that it will display a zero.

How are we to interpret this statement? As we shall see, its interpretation involves two basic questions: the practical question of how we can judge whether or not the statement is true, and the broader question of what the statement implies about the nature of our model universe.

The answer to the first question is fairly simple. We would say that the statement is true of a particular history of ones and zeros if that history satisfied certain statistical criteria. For example, if the probability for the appearance of one is to be 50%, we would expect roughly 50% of the figures in the historical sequence to be ones. This is true of the sample history in figure 2, where the percentage of ones is 49.4%.

We could not, however, require the percentage of ones to be *exactly* 50%. If the sequence itself is random, the percentage of ones in the sequence must also be random, and so we would not expect it to take on some exact value. But if the percentage of ones were substantially different from 50%, we could not agree that these ones were appearing in the window with a probability of 50%.

In practice it would never be possible for a statistical analyst to say definitely that a given history does or does not satisfy our statistical law. All he could do would be to determine a degree of confidence in the truth or falsity of the law as it applied to a particular sequence of ones and zeros. For example, our sample history is 979 digits long. For a sequence of this length to satisfy our law, we would expect the percentage of ones to fall between 46.8% and 53.2%. (These are the "95% confidence limits.") If the percentage did not fall within these limits, we could take this failure as an indication that the sequence did not satisfy the law, but we could not assert this as a definite conclusion.

We have seen that our sample history consists of approximately 50% ones. This observation agrees with the hypothesis that the sequence satisfies our statistical law, but it is not sufficient to establish this, for there are other criteria such a sequence must meet. For example, suppose we divide the sequence into two-digit subsequences. There are four possible subsequences of this type, namely 00, 01, 10, and 11. If the ones and zeros were indeed appearing at random with equal probability, we would expect each of these four subsequences to appear with a frequency

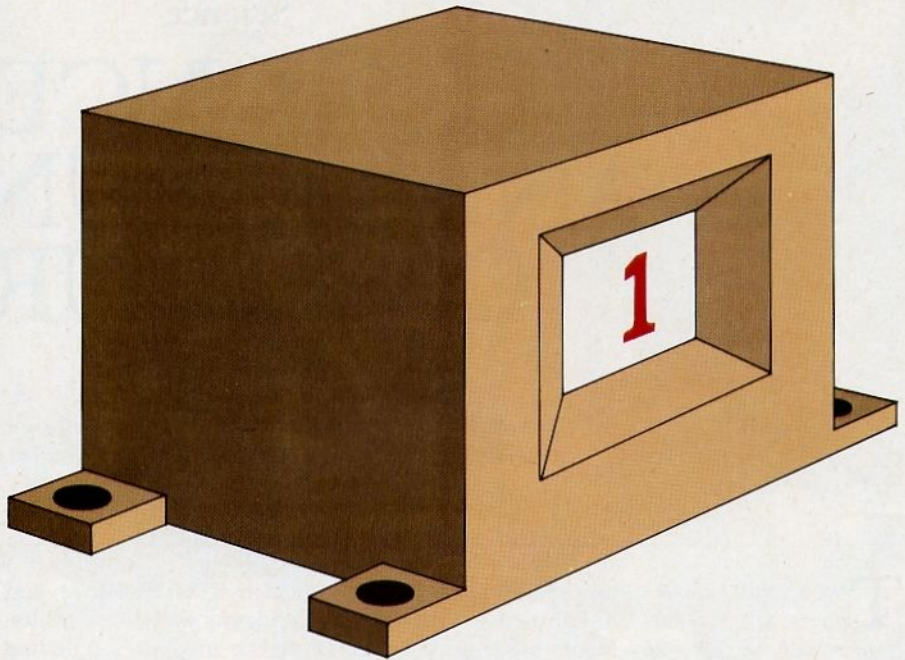


Fig. 1. This device displays a figure of zero or one that can change from second to second. We shall regard it as a model "universe" and use it to illustrate the concepts of random events and universal statistical laws.

of roughly 25%. In fact, these subsequences do appear in our sample history with frequencies of 25.6%, 24.7%, 25.4%, and 24.3% respectively, and these frequencies also agree with the hypothesis that this history satisfies the statistical law.

In general, we can calculate the frequencies of subsequences of many different lengths. A statistical analyst would say that the history obeys our statistical law if subsequences of equal length always tend to appear with nearly equal frequency. (By "nearly equal" we mean that the frequencies should fall within certain calculated confidence limits.)

Introducing "Absolute Chance"

So in practical terms we can interpret our statistical law as an approximate statement about the relative frequency of various patterns of ones and zeros within a larger sequence of ones and zeros. If statistical laws were never attributed a deeper meaning than this, the concepts of randomness and statistical law might seem of little interest. However, because of an additional interpretation commonly given them, these concepts are actually of great significance in modern science, and particularly the science of physics. This interpretation becomes clear in the following reformulation of our statistical law, as understood from the viewpoint of modern physics:

The box contains some apparatus that operates according to definite laws of cause and effect and that determines which figures will appear in the window. But in addition to its predictable, causal behavior, this apparatus periodically undergoes changes that have *no*

cause and that cannot be predicted, even in principle. The presence of a one or a zero in the window during any given second is due to an inherently unpredictable, causeless event. Yet it is also true that ones and zeros are equally likely to appear, and thus we say that their probability of appearance is 50%.

In this formulation, our statistical law is no longer simply a statement about patterns of ones and zeros in a sequence. Rather, it now becomes an assertion about an active process occurring in nature—a process that involves absolutely causeless events. Such an unpredictable process is said to be a "random process" or a process of "absolute chance."

When modern physicists view our statistical law in this way, they still judge its truth or falsity by the same criteria involving the relative frequencies of patterns of ones and zeros. But now they interpret the distribution of these patterns as evidence for inherently causeless natural phenomena. Ironically, they interpret the lawlike regularities the frequencies of various patterns obey as proof of underlying causeless events that, by definition, obey no law whatsoever.

At first glance this interpretation of the concept of randomness may seem quite strange, even self-contradictory. Nonetheless, since the development of quantum mechanics in the early decades of the twentieth century, this interpretation has occupied a central place in the modern scientific picture of nature. According to quantum mechanics, almost all natural phenomena involve "quantum jumps" that occur by absolute, or causeless, chance. At present many scientists regard

the quantum theory as the fundamental basis for all explanations of natural phenomena. Consequently, the concept of absolute chance is now an integral part of the scientific world view.

The role absolute chance plays in the quantum theory becomes clear through the classical example of radioactive decay. Let us suppose our model universe contains some radioactive atoms, a Geiger counter tube, and some appropriate electrical apparatus. As the atoms decay they trigger the Geiger counter and thereby influence the apparatus, which in turn controls the sequence of figures appearing in the window. We could arrange the apparatus so that during any given second a one would appear in the window if a radioactive decay occurred at the start of that second, and otherwise a zero would appear. By adjusting the amount of radioactive substance, we could control the average rate at which the counter was triggered and thus assure that the figure one would appear approximately 50% of the time.

If the apparatus were adjusted in this way, we would expect from observational experience that the sequence of ones and zeros generated by the model universe would satisfy our simple statistical law. Modern physicists interpret this predictable statistical behavior as evidence of an underlying process of causeless chance. Although they analyze the operation of the apparatus in terms of cause and effect, they regard the decay of the atoms themselves as fundamentally causeless, and the exact time at which any given atom decays as inherently unpredictable. This unpredictability implies that the sequence of ones and zeroes generated by the model should follow no predictable pattern. Thus the hypothesis of causeless chance provides an explanation of the model's statistical behavior.

If we analyze the above example of a physical system, we can see that it involves a mixture of two basic elements: determinism and absolute chance. In our example we assumed that the electrical apparatus followed deterministic laws, whereas we attributed the decay of the radioactive atoms to absolute chance. In general, the theories of modern physics entail a combination of these two elements. The deterministic part of the theory is represented by mathematical equations describing causal interactions, and the element of chance is represented by statistical laws expressed in terms of probabilities.

When some scientists view natural phenomena in the actual universe as obeying such combined deterministic and statistical laws, they show a strong tendency to suppose that the phenomena are governed by these laws, and by nothing else. They are tempted to imagine that the laws correspond directly to a real underlying agency that produces the phenomena. Once they visualize such an agency, they naturally think of it as the enduring substantial cause, and they regard the phenomena themselves as ephemeral, insubstantial effects.

Thus the physicist Steven Weinberg refers to the theories of physics as "mathematical models of the universe to which at least the physicists give a higher degree of reality than they accord the ordinary world of sensation."² Following this line of thinking, some researchers are tempted to visualize ultimate mathematical laws that apply to all the phenomena of the universe and that represent the underlying basis of reality. Many scientists regard the discovery of such laws as the final goal of their quest to understand nature.

Up until now, of course, no one has formulated a mathematically consistent uni-

versal theory of this kind, and the partial attempts that have been made involve a formidable tangle of unresolved technical difficulties. It is possible, however, for us to give a fairly complete description of the laws involved in our simple model universe, and by studying this model we can gain some insight into the feasibility of the physicists' reaching their ultimate goal. As we shall see, their goal is actually unattainable, for it is vitiated by a serious fallacy in the interpretation of one of its underlying theoretical concepts—the concept of absolute chance.

Where Are the Details?

When we examine the laws of our model universe, we find that they adequately describe the deterministic functioning of the electrical apparatus and also the statistical properties of the sequence of radioactive decays. They do not, however, say anything about the *details* of this sequence. Indeed, according to our theory of the model universe, we cannot expect this sequence to display any systematic patterns that would enable us to describe it succinctly. We may therefore raise the following questions: Can our theoretical description of the model universe really be considered complete or universal? For the description to be complete, wouldn't we need to incorporate into it a detailed description of the actual sequence of radioactive decays?

Considering these questions, we note that if we were to augment the theory in this way, then by no means could we consider the resulting enlarged theory unified. It would consist of a short list of basic laws followed by a very long list of data displaying no coherent pattern. Yet, if we did not include the exact sequence of radioactive decays, we would have to admit that our theory was incomplete in that it failed to account for this detailed information. Clearly, we could consider such a theory complete only if we adopted a standard of completeness that enabled us to ignore most of the detailed features of the very phenomena our theory was intended to describe.

Now, when we consider the concept of absolute chance, we see that it seems to provide just such a standard of completeness. The idea that a sequence of events is generated by causeless chance seems intuitively to imply that these events should be disorderly, chaotic, and meaningless. We would not expect one totally random sequence to be distinguishable in any significant way from any of the innumerable other random sequences having the same basic statistical properties. We would expect the details of the sequence to amount to nothing more than a display of pointless arbitrariness.

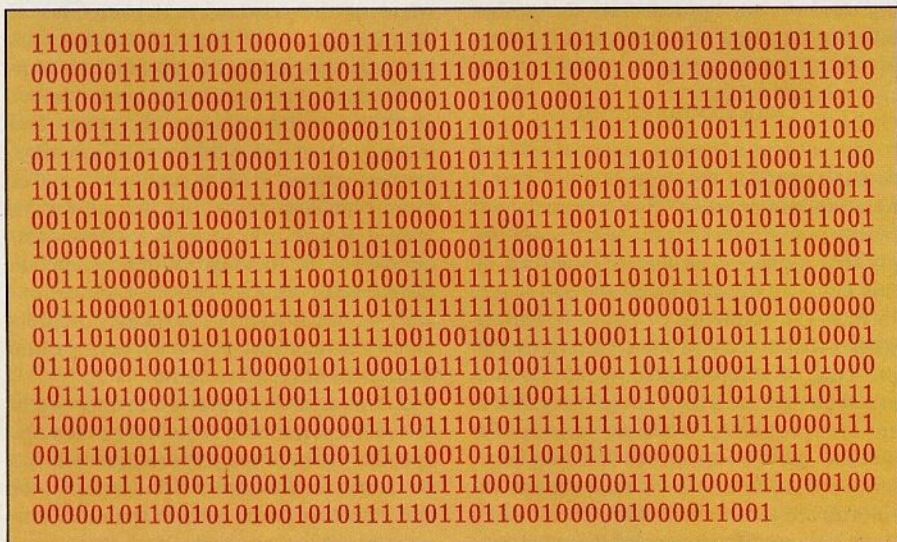


Fig. 2. A history of the model universe spanning a total of 979 seconds.

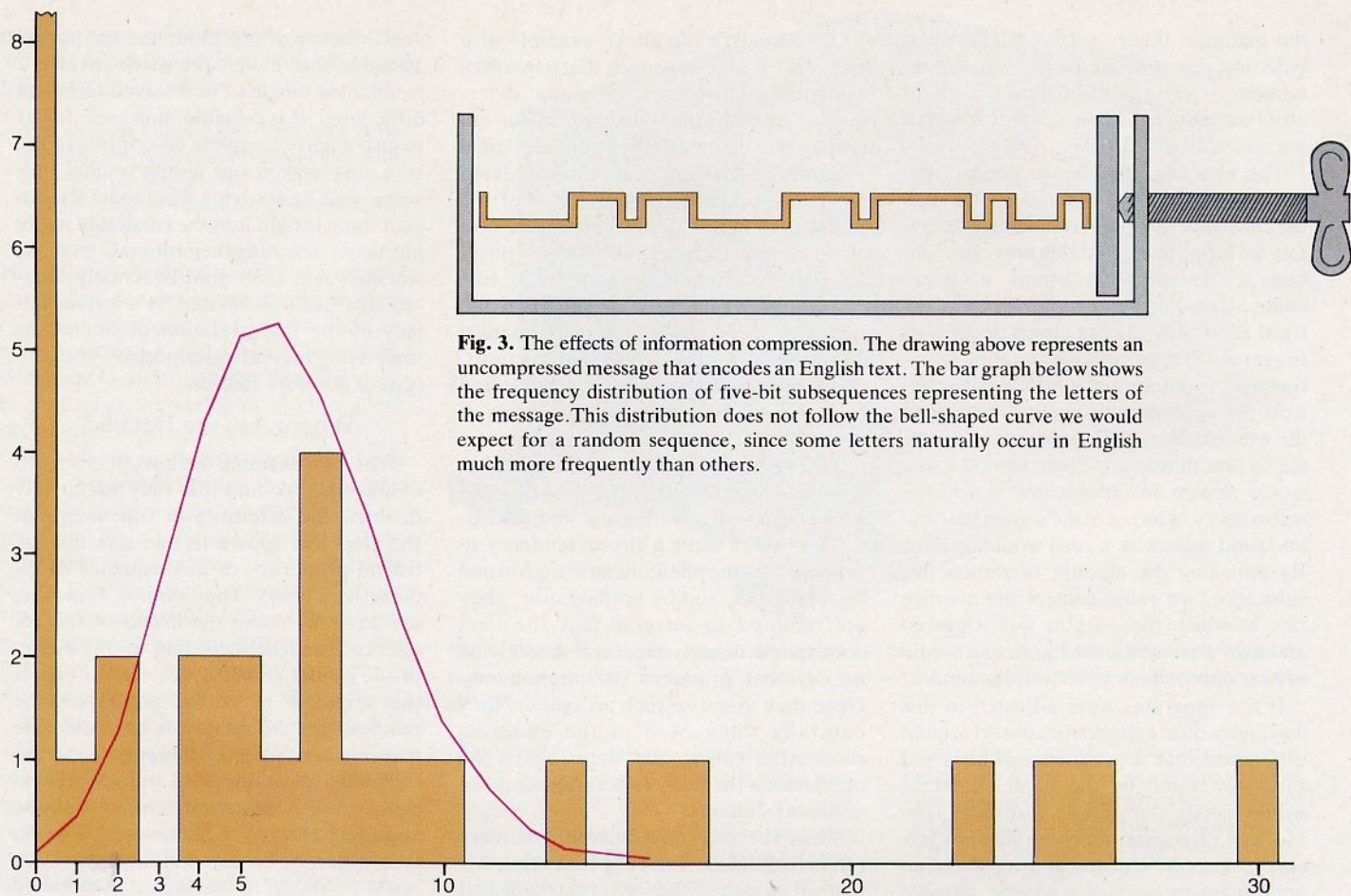


Fig. 3. The effects of information compression. The drawing above represents an uncompressed message that encodes an English text. The bar graph below shows the frequency distribution of five-bit subsequences representing the letters of the message. This distribution does not follow the bell-shaped curve we would expect for a random sequence, since some letters naturally occur in English much more frequently than others.

This leads naturally to the idea that one may consider a theoretical description of phenomena complete as long as it thoroughly accounts for the statistical properties of the phenomena. According to this idea, if the phenomena involve random sequences of events—in other words, sequences satisfying the statistical criteria for randomness—then these sequences must be products of causeless chance. As such, their detailed patterns must be meaningless and insignificant, and we can disregard them. Only the overall statistical features of the phenomena are worthy of theoretical description.

This method of defining the completeness of theories might seem satisfactory when applied to our example of radioactive decay. Certainly the observed patterns of atomic breakdown in radioactive substances seem completely chaotic. But let us look again at the sample history of our model universe depicted in figure 2. As we have already indicated, this history satisfies many of the criteria for a random sequence that can be deduced from our simple statistical laws. It also appears chaotic and disorderly. Yet if we examine it more closely, we find that it is actually a message expressed in binary code.

When we decipher this message it turns out, strangely enough, to consist of the following statement in English:

The probability of repetition of terrestrial evolution is zero. The same holds for the possibility that if most life on earth were destroyed, the evolution would start anew from some few primitive survivors. That evolution would be most unlikely to give rise to new manlike beings.

What are we to make of this? Could it be that by some extremely improbable accident, the random process corresponding to our simple statistical law just happened to generate this particular sequence? Using the law, we can calculate the probability of this, and we obtain a percentage of .000 . . . (292 zeros) . . . 0001.

Data Compression

The answer, of course, is that we did not actually produce the sequence in figure 2 by a random process. That a sequence of events obeys a statistical law does not imply that a process of chance governed by this law actually produced the sequence. In fact, the sequence in figure 2 demonstrates that at least in some situations, the presence of a high degree of randomness in a sequence calls for a completely different interpretation. When we consider the method used to construct this sequence, we see that its apparent randomness results directly from the fact that it encodes a large amount of meaningful information.

We produced the sequence in figure 2

by a technique from the field of communications engineering known as “data compression.” In this field, engineers confront the problem of how to send as many messages as possible across a limited communications channel, such as a telephone line. They have therefore sought methods of encoding messages as sequences of symbols that are as short as possible but can still be readily decoded to reproduce the original message.

In 1948 Claude Shannon established some of the fundamental principles of data compression.³ He showed that each message has a certain information content, which can be expressed as a number of “bits,” or binary ones and zeros. If a message contains n bits of information, we can encode it as a sequence of n or more ones and zeros, but we cannot encode it as a shorter sequence without losing part of the message. When we encode the message as a sequence of almost exactly n ones and zeros, its density of information is maximal, and each zero or one carries essential information.

Shannon showed that when encoded in the shortest possible sequence, a message appears to be completely random. The basic reason for this is that if patterns of ones and zeros are to be used in the most efficient possible way to encode information, all possible patterns must be used with

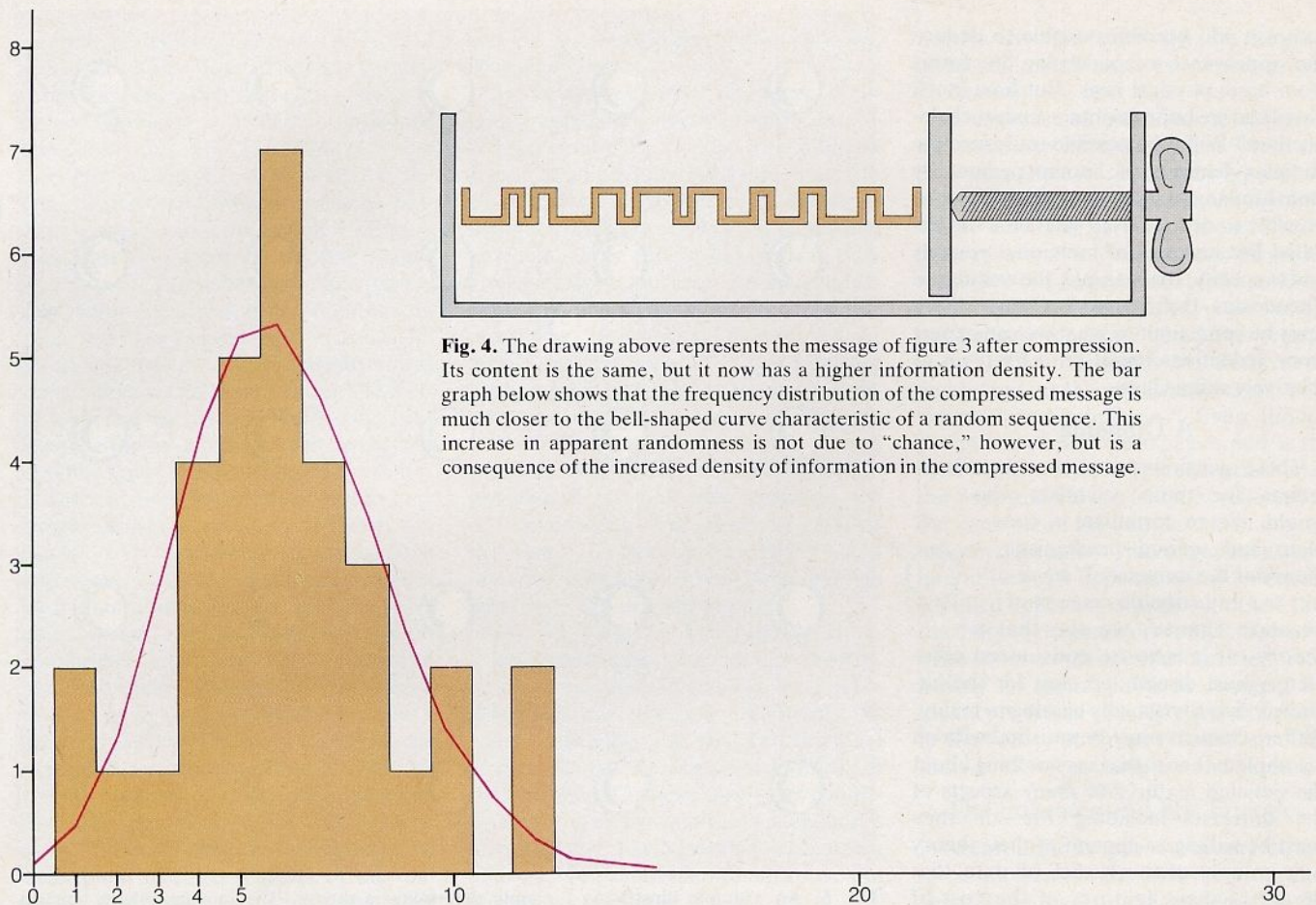


Fig. 4. The drawing above represents the message of figure 3 after compression. Its content is the same, but it now has a higher information density. The bar graph below shows that the frequency distribution of the compressed message is much closer to the bell-shaped curve characteristic of a random sequence. This increase in apparent randomness is not due to "chance," however, but is a consequence of the increased density of information in the compressed message.

roughly equal frequency. Thus the criteria for maximal information density and maximal randomness turn out to be the same.

Figures 3 and 4 show the effects of information compression for the message encoded in figure 2. Figure 3 illustrates some of the characteristics of an uncompressed binary encoding of this message. The bar graph in this figure represents the frequency distribution for five-bit subsequences, each representing a letter of the English text. This distribution clearly does not follow the bell-shaped curve we would expect for a random sequence. However, when we encode the message in compressed form, as in figure 2, we obtain the distribution shown by the bar graph in figure 4. Here we see that simply by encoding the message in a more succinct form, we have greatly increased its apparent randomness.⁴

We can conclude that it is not justifiable to insist upon absolute chance as an explanation of apparent randomness in nature. If a sequence of events exhibits the statistical properties of randomness, this may simply mean that it contains a large amount of significant information. Also, if a sequence exhibits a combination of random features and systematic features, as with our text before compression, this may reflect the presence of significant information in a less concentrated form. In

either case, we would clearly be mistaken to disregard the details of the sequence, thinking them simply products of chance.

Implications for Evolution

At this point let us consider how these observations bear on the actual universe in which we live. Could it be that while focusing on ultimate mechanistic laws, modern scientists are disregarding some significant information encoded in the phenomena of nature? In fact, this is the implication of the sequence in figure 2 when we decode it and perceive its higher meaning—namely, as a statement about human evolution. The source of this statement is the prominent evolutionist Theodosius Dobzhansky,⁵ who here expresses a view held widely among researchers in the life sciences. Dobzhansky is visualizing the origin of human life in the context of an underlying physical theory that involves combined processes of causation and chance. He is expressing the conviction that although such processes have generated the highly complex forms of human life we know, they nonetheless have a zero probability of doing so.

No one has shown, of course, that the universe as a whole, or even the small part of it we inhabit, really does obey some fundamental mechanistic laws. Yet suppose, for the sake of argument, that it

does. In effect, Dobzhansky is asserting that from the viewpoint of this ultimate universal theory, the detailed information specifying the nature and history of human life is simply random noise.⁶ The theory will be able to describe only broad statistical features of this information, and will have to dismiss its essential content as the vagaries of causeless chance.

The underlying basis for Dobzhansky's conviction is that he and his fellow evolutionists have not been able to discern in nature any clearly definable pattern of cause and effect that enables them to deduce the forms of living organisms from basic physical principles. Of course, evolutionists customarily postulate that certain physical processes called mutation and natural selection have produced all living organisms. But their analysis of these processes has given them no insight into why one form is produced and not some other, and they have generally concluded that the appearance of specific forms like tigers, horses, and human beings is simply a matter of chance. This is the conclusion shown, for example, by Charles Darwin's remark that "there seems to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows."⁷

Now, one might propose that in the

future it will become possible to deduce the appearance of particular life forms from basic physical laws. But how much detail can we hope to obtain from such deductions? Will it be possible to deduce the complex features of human personality from fundamental physical laws? Will it be possible to deduce from such laws the detailed life histories of individual persons and to specify, for example, the writings of Theodosius Dobzhansky? Clearly there must be some limit to what we can expect from deductions based on a fixed set of relatively simple laws.

A Dilemma

These questions pose a considerable dilemma for those scientists who would like to formulate a complete and unified mechanistic theory of the universe. If we reject the unjustifiable concept of absolute chance, we see that a theory—if it is to be considered complete—must directly account for the unlimited diversity actually existing in reality. Either scientists must be satisfied with an incomplete theory that says nothing about the detailed features of many aspects of the universe—including life—or they must be willing to append to their theory a seemingly arbitrary list of data that describes these features at the cost of destroying the theory's unity.

We can further understand this dilemma by briefly considering the physical theories studied before the advent of quantum mechanics and the formal introduction of absolute chance into science. Based solely on causal interactions, these theories employed the idea of chance only to describe an observer's incomplete knowledge of the precisely determined flow of actual events. Although newer developments have superseded these theories, one might still wonder how effective they might be in providing a unified description of nature. We shall show by a simple example that these theories are confronted by the same dilemma that faces universal theories based on statistical laws.

Figure 5 depicts a rectangular array of evenly spaced spheres. Let us suppose that the positions of these spheres are fixed and that the array extends in all directions without limit. We shall consider the behavior of a single sphere that moves according to the laws of classical physics and rebounds elastically off the other spheres. We can imagine that once we set the single sphere into motion, it will continue to follow a zigzag path through the fixed array of spheres.

Figure 5 illustrates how a slight variation in the direction of the moving sphere can be greatly magnified when it bounces

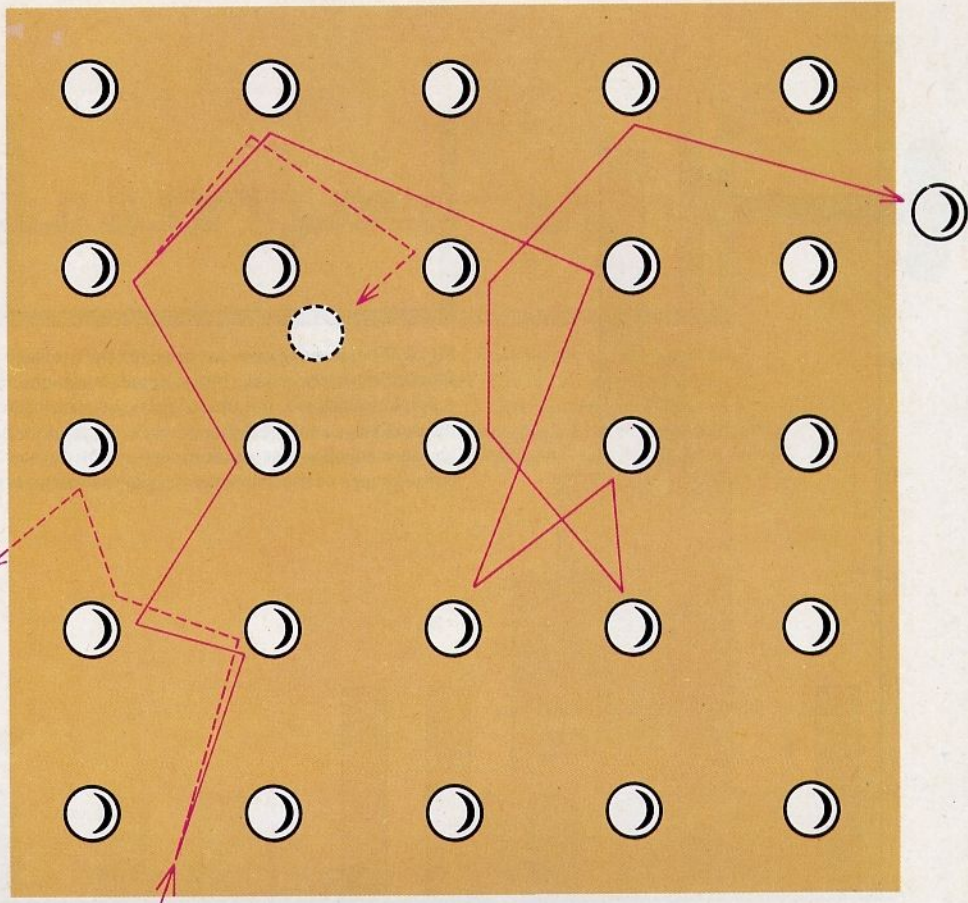


Fig. 5. An example illustrating a simple deterministic theory. The moving sphere bounces elastically against fixed spheres in an infinite rectangular array. A slight variation in the direction of the moving sphere is quickly amplified into a large change in the sphere's path.

against one of the fixed spheres. On successive bounces this variation will increase more and more, and we would therefore have to know the sphere's initial direction of motion with great accuracy to predict its path correctly for any length of time. For example, suppose the moving sphere is going sixty miles per hour, and the dimensions of the spheres are as shown in the figure. To predict the moving sphere's path from bounce to bounce for one hour, we would have to know its original direction of motion (in degrees) with an accuracy of roughly two million decimal places.⁸ We can estimate that a number with this many decimal digits would take a full 714 pages to write down.

In effect, the number representing the initial direction of the sphere constitutes a script specifying in advance the detailed movements of the sphere for one hour. To specify the sphere's movements for one year, this script would have to be expanded to more than six million pages. We can therefore see that this simple deterministic theory can provide complete predictions about the phenomena being studied—namely, the movements of the sphere—only if a detailed description of what will actually happen is first built into the theory.

We can generalize the example of the bouncing sphere by allowing all the spheres to move simultaneously and to interact not merely by elastic collision but by force laws of various kinds. By doing this we obtain the classical Newtonian theory of nature mentioned by Hermann Helmholtz in the quotation cited at the beginning of this article. Helmholtz and many other scientists of his time wished to account for all phenomena by this theory, which was based entirely on simple laws of attraction and repulsion between material particles.

Encoding a Rhinoceros?

Let us therefore consider what this theory implies about the origin of life. Although it is more complicated than our simple example, this theory has some of the same characteristics. To account for life as we know it, the theory would have to incorporate billions of numbers describing the state of the world at some earlier time, and the entire history of living beings would have to be encoded in the high-order decimal digits of those numbers. Some of these decimal digits would encode the blueprints for a future rhinoceros, and others would encode the life history of a particular human being.

These digits would encode the facts of universal history in an extremely complicated way, and as far as the theory is concerned this encoded information would be completely arbitrary. This might tempt an adherent of the theory to abandon the idea of strict determinism and say—perhaps covertly—that the encoded information must have arisen by absolute chance (see note 6). Yet we have seen that this is a misleading idea, and it certainly has no place in a theory based solely on causal interactions. All we can realistically say in the context of this theory is that the facts of universal history simply are what they are. The theory can describe them only if a detailed script is initially appended to it.

We can conclude that the prospects for a simple, universal mechanistic theory are not good. Once we eliminate the unsound and misleading idea of absolute chance, we are confronted with the problem of accounting for an almost unlimited amount of detailed information with a finite system of formulas. Some of this information may seem meaningless and chaotic, but a substantial part of it is involved with the phenomena of life, and this part includes the life histories of all scientific theorists. We must regard a theory that neglects most of this information as only a partial description of some features of the universe. Conversely, a theory that takes large amounts of this information into account must be filled with elaborate detail, and it can hardly be considered simple or unified.

An Alternative World View

It seems that on the platform of finite mathematical description, the ideal of unity is incompatible with the diversity of the real world. But this does not mean that the goal of finding unity and harmony in nature must be abandoned. In the remainder of this article we will introduce an alternative to the mechanistic view of the universe. This alternative, known as *sanātana-dharma*, is expounded in the Vedic literatures of India, such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Brahma-saṁhitā*. According to *sanātana-dharma*, while the variegated phenomena of the universe do indeed arise from a single, unified source, one can understand the nature of this source only by transcending the mechanistic world view.

Those who subscribe to a mechanistic theory of nature express all theoretical statements in terms of numbers, some of which they hope correspond to fundamental entities lying at the basis of observable phenomena. Mechanistic theorists therefore regard the fundamental constituents of reality as completely representable by numerical magnitudes. An example is the electron, which modern physics character-

izes by numbers representing its mass, charge, and spin.

In *Sanātana-dharma*, however, conscious personality is accepted as the irreducible basis of reality. The ultimate source of all phenomena is understood to be a Supreme Personality, who possesses many personal names, such as Kṛṣṇa and Govinda. This primordial person fully possesses consciousness, senses, knowledge, will, and all other personal features. According to *sanātana-dharma*, all of these attributes are absolute, and it is not possible to reduce them to the mathematically describable interaction of some simple entities corresponding to sets of numbers. Rather, all the variegated phenomena of the universe, including the phenomena of life, are manifestations of the energy of the Supreme Person, and one can fully understand them only in relation to this original source.

The unity of the Absolute Person is a basic postulate of *sanātana-dharma*. Kṛṣṇa is unique and indivisible, yet He simultaneously possesses unlimited personal opulences, and He is the original wellspring of all the diverse phenomena of the universe. This idea may seem contradictory, but we can partially understand it if we consider that, according to *sanātana-dharma*, conscious personality has the attributes of infinity.

A few simple examples will serve to illustrate the properties of infinity. Consider a finite set of, say, one hundred points. We can regard this set as essentially disunited, since any part of it has fewer points than the whole and is therefore different from the whole. In this sense, the only unified set is the set consisting of exactly one point. In contrast to this, consider a continuous line one unit long. If we select any small segment of this line, no matter how short, we can obtain the entire line by expanding this segment. Thus the line has unity in the sense that it is equivalent to its parts. This is so because the line has infinitely many parts.

Although the above example is crude, it will serve as a metaphor to illustrate the difference between the Supreme Person and the hypothetical physical processes in mechanistic theories. A mechanistic theory based on a finite system of mathematical expressions can be truly unified only if it can be reduced to one symbol—a single binary digit of 0 or 1. Correspondingly, an underlying physical process characterized theoretically by a finite set of attributes can be unified only if it is devoid of all properties. Of course, a theory that described the world in this way would say nothing at all, and mechanistic theorists have had to settle for the goal of seeking the simplest possible theory that can adequately describe nature. Unfortu-

nately, we have seen that the simplest adequate theory must be almost unlimitedly complex.

In contrast to mechanistic theories, *sanātana-dharma* teaches that while the Supreme Person possesses unlimited complexity, He is simultaneously nondifferent from His parts and is therefore a perfect unit. The *Brahma-saṁhitā* (5.32) expresses this idea: "Each of the limbs of Govinda, the primeval Lord, possesses the full-fledged functions of all the organs, and each limb eternally manifests, sees, and maintains the infinite universes, both spiritual and mundane." Even though Kṛṣṇa has distinct parts, each part is the total being of Kṛṣṇa. This characteristic of the Supreme Person is dimly reflected in our example of the line, but there is a significant difference. The equivalence of the line to its parts depends on an externally supplied operation of expansion, and thus the unity of the line exists only in the mind of an observer (as does the line itself, for it is only an abstraction). In contrast, the identity of Kṛṣṇa with His parts is inherent in the reality of Kṛṣṇa Himself, and His unity is therefore complete and perfect.

The Supreme and His Energies

According to *sanātana-dharma*, the material universe we live in is the product of two basic energies of the Supreme Person. One of these, the external energy, comprises what are commonly known as matter and energy. The patterns and transformations of the external energy produce all the observable phenomena of the universe. Thus, the measurable aspects of this energy constitute the subject matter of modern, mechanistic science.

Sanātana-dharma teaches that the activity of the external energy is completely determined by the will of Kṛṣṇa. At first glance, this might seem incompatible with our knowledge of physics, for it would seem that some phenomena of nature do follow rigid, deterministic laws that we can describe by simple mathematical formulas. But there is no real contradiction here. Just as a human being can draw circles and other curves obeying simple mathematical laws, so the Supreme Person can easily impose certain mathematical regularities on the behavior of matter in the universe as a whole.

We can better understand the relationship between Kṛṣṇa and the phenomenal universe if we again consider the concept of infinity. The Vedic literature states that Kṛṣṇa is fully present within all the atoms of the universe and that He is at the same time an undivided, independent being completely distinct from the universe. Kṛṣṇa directly superintends all the phenomena of the universe in complete detail; but since He is unlimited, these

details occupy only an infinitesimal fraction of His attention, and He can therefore simultaneously remain completely aloof from the universal manifestation.

Here one might object that if all the phenomena of the universe follow the will of a supremely intelligent being, why do so many of these phenomena appear chaotic and meaningless?

Part of the answer to this question is that meaningful patterns may appear random if they contain a high density of information. We have seen that such complex patterns tend to obey certain statistical laws simply as a result of their large information content. Thus a complex, seemingly random pattern in nature may actually be meaningful, even though we do not understand it.

Another part of the answer is that meaningful patterns can easily change into meaningless patterns. Consider how a number of meaningful conversations, when heard simultaneously in a crowded room, merge into a meaningless din. Such meaningless patterns will inherit the statistical properties of their meaningful sources and will appear as undecipherable "random noise."

These considerations enable us to understand how apparent meaninglessness and chaos can arise in nature, but they tell us nothing about the ultimate definition of meaning itself. In general, mechanistic theorists have not been able to give a satisfactory definition of meaning or purpose within the framework of the mechanistic world view. But *sanātana-dharma* does provide such a definition, and this involves the second of the two basic energies of Kṛṣṇa that make up the material universe.

The second energy, known as the internal energy of Kṛṣṇa, includes the innumerable sentient entities, called *ātmās*. *Sanātana-dharma* teaches that each living organism consists of an *ātmā* in association with a physical body composed of external energy. The *ātmā* is the actual conscious self of the living organism, whereas the physical body is merely an insentient vehicle or machine. Each *ātmā* is an irreducible conscious personality, possessing senses, mind, intelligence, and all other personal faculties. These individual personalities are minute fragmental parts of the Supreme Person, and as such they possess His qualities in minute degree.

In the embodied state the *ātmā*'s natural senses are linked with the sensory apparatus of the body, and so the *ātmā* receives all its information about the world through the bodily senses. Likewise, the embodied *ātmā*'s will can act only through various bodily organs. This interaction between the *ātmā* and the material apparatus of the body does not involve a direct link. Ra-

ther, this interaction is mediated by the Supreme Person, who manipulates the external energy in a highly complex fashion according to both the desires of the *ātmās* and His own higher plan.

The embodied condition is not natural for the *ātmā*. The *ātmā* is one in quality with Kṛṣṇa, and thus he is eternally connected with Him through a constitutional relationship of loving reciprocation. This relationship of direct personal exchange involves the full use of all the *ātmā*'s personal faculties, and as such it defines the ultimate meaning and purpose of individual conscious personality. Yet in the embodied state the *ātmā* is largely unaware of this relationship. The purpose of Kṛṣṇa's higher plan, then, is to reawaken the embodied *ātmās* and gradually restore them to their natural state of existence.

Conclusion

It is this higher plan that determines the ultimate criterion of meaningfulness for the phenomena of the universe. Under the direction of the single Supreme Person, the external energy undergoes highly complex transformations that are related to the desires and activities of the innumerable conscious entities. These transformations involve the continuous imposition of intricate patterns on the distribution of matter, the combination and recombination of these patterns according to various systematic laws, and the gradual degradation of these patterns into a welter of cosmic "random noise." Seen from a purely mechanistic perspective, the measurable behavior of the external energy seems a complex but arbitrary combination of regularity and irregularity. But in the midst of this bewildering display of phenomena, the Supreme Person is continuously making arrangements for the *ātmās* to realize their true nature.

In the ultimate issue, this activity by the Supreme Person is the key to understanding the entire cosmic manifestation. The process whereby the *ātmā* can achieve enlightenment is the principal subject matter of *sanātana-dharma*. And, in fact, *sanātana-dharma* is itself part of that process. This subject involves many detailed considerations, and here we have only introduced a few basic points that relate to the topics of chance and universal unity. In conclusion, we will simply note that by pursuing the process of self-realization described in *sanātana-dharma*, a person can acquire direct understanding of the unified source underlying the phenomena of the universe.

Readers interested in the subject matter of this article are invited to correspond with the author at 72 Commonwealth Avenue, Boston, Massachusetts 02116.

Notes

1. Hermann von Helmholtz, "Über die Erhaltung der Kraft," *Ostwald's Klassiker der Exakten Wissenschaft*, Nr. 1, 1847, p. 6.
2. Steven Weinberg, "The Forces of Nature," *American Scientist*, Vol. 65, March-April 1977, p. 175.
3. Claude E. Shannon, "A Mathematical Theory of Communication," *Bell System Technical Journal*, Vol. 27, July 1948, p. 379.
4. This sequence was encoded using a method devised by (D. A. Huffman, "A Method for the Construction of Minimum Redundancy Codes," *Proceedings of the I.R.E.*, Vol. 40, Sept. 1952, p. 1098). As it stands, the sequence is highly random, but not fully so, since it still contains the redundancy caused by the repetition of words such as "evolution." Thus further compression and consequent randomization are possible.
5. Theodosius Dobzhansky, "From Potentiality to Realization in Evolution," *Mind in Nature*, eds. J. B. Cobb Jr. & D. R. Griffin (Washington, D. C.: University Press of America, 1978), p. 20.
6. We should note that in his article Dobzhansky does not clearly define his conception of the ultimate principles underlying the phenomena of the universe. He says that evolution is not acausal, that it is not due to pure chance, and that it is due to many interacting causal chains. Yet he also says that evolution is not rigidly predestined. He says that the course of evolution was not programmed or encoded into the primordial universe, but that primordial matter had the potential for giving rise to all forms of life, including innumerable unrealized forms. He speaks of evolution in terms of probabilities and stresses that the probability of the development of life as we know it is zero. It appears that Dobzhansky is thinking in terms of causal interactions that include, at some point, some mysterious element of absolute chance. We can conclude only that his thinking is muddled. We suggest that the reason for this is that although he needs the concept of absolute chance to formulate his evolutionary world view, at the same time he recognizes the illogical nature of this concept and would like to avoid it. Thus, he is caught in a dilemma.
7. Charles Darwin, *The Life and Letters of Charles Darwin*, ed. Frances Darwin, Vol. 1 (New York: D. Appleton, 1896), p. 20.
8. We assume that the diameter of the spheres is $\frac{1}{4}$ inch. If there is an average movement of about two inches between bounces, then a slight variation in direction will be magnified by an average of at least sixteen times per bounce. Consequently, an error in the *n*th decimal place in the direction of motion will begin to affect the first decimal place after about .83*n* bounces.

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.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On War and Death

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place some eight years ago on an early-morning walk in San Francisco.

First disciple: Śrīla Prabhupāda, recently a student committed suicide here. It's happening all over the country.

Śrīla Prabhupāda: Some are publicly committing suicide, and others are silently committing suicide. If the human life is wasted for sense gratification, that is suicide. People have the opportunity for enlightenment, yet they live like dogs and cats. This is suicide.

Second disciple: One month ago there was a big story in the papers about how a student went through the archives in the Library of Congress and compiled enough information to construct an atom bomb. They concluded that, theoretically, anyone who wanted to could gather enough information from public sources and build an atom bomb.

Śrīla Prabhupāda: This is also suicide. The atom bomb manufacturer is thinking he is successful in his life by building an atom bomb, but he does not know how to save himself from death. Nothing he has done can save him from death. So what is the use of his scientific knowledge? The dog is going to die, and he is also going to die, so where is the difference?

First disciple: Incidentally, the scientists' original purpose in building the atom bomb was to prevent death—to end the Second World War as soon as possible.

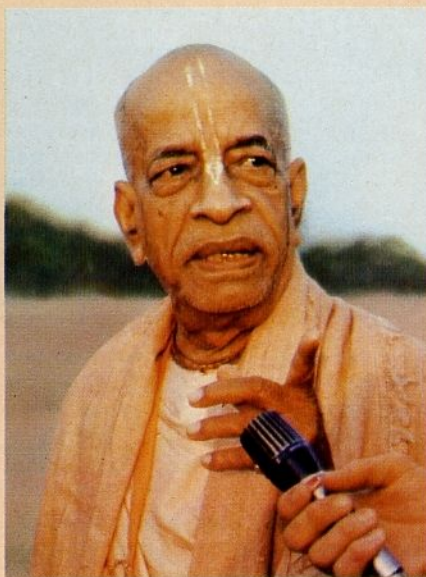
Śrīla Prabhupāda: How can they prevent death? That they do not know—how to prevent death. They can *accelerate* it, that's all. Here are the real problems: *janma-mṛtyu-jarā-vyādhi*—birth, death, old age, and disease. What scientist can solve these problems? These are the really fearful problems, but where is the chemist or psychologist who can solve them?

First disciple: The theory nowadays is that since Russia has so many nuclear weapons and the United States has so many, they are both afraid to use them.

Śrīla Prabhupāda: No. They *must* use them. That is nature's arrangement. This is not astrology; it is a natural conclusion. There is no doubt about it.

First disciple: The only difficulty is that if they use the nuclear weapons there'll be total destruction. So everyone is afraid of using them.

Śrīla Prabhupāda: Well, total or partial, that we shall see. But the weapons must be used. If the leaders want to avoid war,



they must understand three items: God is the proprietor of everything, He is the enjoyer of all work, and He is the friend of everyone. But the leaders act in just the opposite way, thinking, "I am the proprietor, I am the enjoyer, and I am the friend of everyone, because I am God." This is demonic. Nixon was elected President by pretending to be a friend of everyone, but later on he proved to be an enemy. Nobody can be the friend of everyone except Kṛṣṇa.

Third disciple: But isn't a pure devotee of God a friend to all?

Śrīla Prabhupāda: Yes, because he carries the message of Kṛṣṇa. If there is a universal friend, and if somebody gives information of that universal friend, then he is also a universal friend. Kṛṣṇa is the friend of all (*suhr̥dam̐ sarva-bhūtānam*), and the pure devotee tells everyone that Kṛṣṇa is his friend. Therefore, nobody can be your friend except Kṛṣṇa's representative. In the material world, "I am your enemy, and you are my enemy." This is the whole basis of the material world. But the spiritual world is just the opposite: "I am your friend, and you are my friend, because Kṛṣṇa is the dearest friend of us both."

Third disciple: When we distribute your books, Śrīla Prabhupāda, are we trying to show people we are their friends, also?

Śrīla Prabhupāda: Oh, yes. That is being a real friend. As Caitanya Mahāprabhu says, *kota nidrā jāo m̐yā-piśācra kole . . . enechi auśadhi m̐yā nāśibāro lāgi' / hari-nāma mahā-mantra lao tumi māgi'*: "O people, you are sleeping under the spell of *m̐yā* [illusion]. How long will you sleep and suffer in this material world? I

have the medicine—the Hare Kṛṣṇa *mahā-mantra*—so take it and sleep no more."

First disciple: Wouldn't the threat of nuclear warfare make Kṛṣṇa consciousness easier to spread?

Śrīla Prabhupāda: The threat is already here, but people are so foolish that they are not afraid of the threat. Certainly the threat of death is already here: everyone will die. That is the real problem, but who cares for it? People are avoiding this problem because they cannot make any countermeasure.

Fourth disciple: Śrīla Prabhupāda, we constantly hear from you and your books that we will die and that we must learn how to face this. But still, even as your disciples, we're not so convinced. We've been brought up in a culture that hides death. Particularly here in America, we rarely see death.

Śrīla Prabhupāda: You think you'll not die?

Fourth disciple: I know I will, but how can we come to the platform of *realizing* that?

Śrīla Prabhupāda: Everyone is dying. Your mother is dying, your father is dying, your friends are dying—and still you cannot understand? Then how will it be possible to make you understand? Every day, every moment, so many men and animals die. Death is inevitable, but still you are thinking, "I'll not die." And this is our real problem. Nobody wants to die, but everyone is dying. This problem the rascal scientists cannot solve.

Sometimes we see a dog swimming in the Pacific Ocean and think, "Oh, let me grab hold of the dog's tail, and I shall cross the ocean." Similarly, those who are thinking the so-called scientists and philosophers will solve the problems of birth, death, old age, and disease are exactly like those who are trying to cross the Pacific Ocean by holding on to the tail of a dog. The scientists are like dogs, and to catch hold of their tails is hopeless.

First disciple: So one must become convinced of the reality of death through philosophy?

Śrīla Prabhupāda: At the present moment *philosophy* means "mental concoction." But real philosophy means to find out reality. That is philosophy. Not "I think like this, he thinks like this, he thinks like that." This is mental concoction. Real philosophy is what Kṛṣṇa says in *Bhagavad-gītā*: *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*—"Always remember that there is death, that there is birth, that there is old age and disease, and try to save yourself from these by becoming Kṛṣṇa conscious." This is philosophy. ❁

SILENCE

(continued from page 14)

Some of them were sitting there with glazed eyes, but most of them were just like gentle folk—bearded, hip, and curious. They were refugees from the middle class in the Lower East Side, looking exactly like the street sādhus in India. It was very similar, that phase in American underground history. And I liked immediately the idea that Swami Bhaktivedanta had chosen the Lower East Side of New York for his practice. He'd gone to the lower depths. He'd gone to a spot more like the side streets of Calcutta than any other place.

Allen and Peter had come for the *kīrtana*, but it wasn't quite time—Prabhupāda hadn't come down from his apartment. They presented a new harmonium to the devotees. "It's for the *kīrtanas*," said Allen. "A little donation." Allen stood at the entrance to the storefront, talking with Hayagrīva, telling him how he had been chanting Hare Kṛṣṇa around the world—at peace marches, poetry readings, a procession in Prague, a writers' union in Moscow. "Secular *kīrtana*," said Allen, "but Hare Kṛṣṇa nonetheless." Then Prabhupāda entered. Allen and Peter sat with the congregation and joined in the *kīrtana*. Allen played harmonium.

Allen: *I was astounded that he'd come with the chanting, because it seemed like a reinforcement from India. I had been running around singing Hare Kṛṣṇa but had never understood exactly why or what it meant. But I was surprised to see that he had a different melody, because I thought the melody I knew was the melody, the universal melody. I had gotten so used to my melody that actually the biggest difference I had with him was over the tune—because I'd solidified it in my mind for years, and to hear another tune actually blew my mind.*

After the lecture, Allen came forward to meet Prabhupāda, who was still sitting on his dais. Allen offered his respects with folded palms and touched Prabhupāda's feet, and Prabhupāda reciprocated by nodding his head and folding his palms. They talked together briefly, and then Prabhupāda returned to his apartment. Allen mentioned to Hayagrīva that he would like to come by again and talk more with Prabhupāda, so Hayagrīva invited him to come the next day and stay for lunch *prasādam*.

"Don't you think Swamiji is a little too esoteric for New York?" Allen asked. Hayagrīva thought. "Maybe," he replied.

Hayagrīva then asked Allen to help the Swami, since his visa would soon expire. He had entered the country with a visa for a two-month stay, and he had been extending his visa for two more months

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 literatures single out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santarāṇa 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.

again and again. This had gone on for one year, but the last time he had applied for an extension, he had been refused. "We need an immigration lawyer," said Hayagrīva. "I'll donate to that," Allen assured him.

The next morning, Allen Ginsberg came by with a check and another harmonium. Up in Prabhupāda's apartment, he demonstrated his melody for chanting Hare Kṛṣṇa, and then he and Prabhupāda talked.

Allen: *I was a little shy with him because I didn't know where he was coming from. I thought it was great now that he was here to expound on the Hare Kṛṣṇa mantra—that would sort of justify my singing. I knew what I was doing, but I didn't have any theological background to satisfy further inquiries, and here was someone who did. So I thought that was absolutely great. Now I could go around singing Hare Kṛṣṇa, and if anybody wanted to know what it was, I could just send them to Swami Bhaktivedanta to find out. If anyone wanted to know the technical intricacies and the ultimate history, I could send them to him.*

He explained to me about his own teacher and about Caitanya and the lineage going back. His head was filled with so many things and what he was doing. He was already working on his translations. He always seemed to be sitting there just day after day and night after night. And I think he had one or two people helping him.

Prabhupāda was very cordial with Allen. Quoting a passage from *Bhagavad-gītā* where Kṛṣṇa says that whatever a great man does, others will follow, he requested Allen to continue chanting Hare Kṛṣṇa at every opportunity, so that others would follow his example. He told about Lord Caitanya's organizing the first civil disobedience movement in India, leading a *saṅkīrtanta* protest march against the Muslim ruler. Allen was fascinated. He enjoyed talking with the Swami.

But they had their differences. When Allen expressed his admiration for a well-known Bengali holy man, Prabhupāda

said that the holy man was bogus. Allen was shocked. He'd never before heard a swami severely criticize another's practice. Prabhupāda explained, on the basis of Vedic evidence, the reasoning behind his criticism, and Allen admitted that he had naïvely thought that all holy men were one-hundred-percent holy. But now he decided that he should not simply accept *sādhus*, including Prabhupāda, on blind faith. He decided to see Prabhupāda in a more severe, critical light.

Allen: *I had a very superstitious attitude of respect, which probably was an idiot sense of mentality, and so Swami Bhaktivedanta's teaching was very good to make me question that. It also made me question him and not take him for granted.*

Allen described a divine vision he'd had in which William Blake had appeared to him in sound, and in which he had understood the oneness of all things. A *sādhu* in Vṛndāvana had told Allen that this meant that William Blake was his *guru*. But to Prabhupāda this made no sense.

Allen: *The main thing, above and beyond all our differences, was an aroma of sweetness that he had, a personal, selfless sweetness like total devotion. And that was what always conquered me, whatever intellectual questions or doubts I had, or even cynical views of ego. In his presence there was a kind of personal charm, coming from dedication, that conquered all our conflicts. Even though I didn't agree with him, I always liked to be with him.*

Allen agreed, at Prabhupāda's request, to chant more and to try to give up smoking.

"Do you really intend to make these American boys into Vaiṣṇavas?" Allen asked.

"Yes," Prabhupāda replied happily, "and I will make them all *brāhmaṇas*."

Allen left a \$200 check to help cover the legal expenses for extending the Swami's visa and wished him good luck. "*Brāhmaṇas!*" Allen didn't see how such a transformation could be possible.

(To be continued.)

International Society for Krishna Consciousness CENTERS AROUND THE WORLD

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

AFRICA

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/ 962189; Mauritius—10 E. Serret St., Rose Hill (mail: P.O. Box 718, Port Louis, Mauritius); Mombasa, Kenya, E. Africa—Madhavani House, Sauti Via Kenya and Kisumu Rd., P.O. Box 82224/ 312248; Nairobi, Kenya, E. Africa—Puran Singh Close, P.O. Box 28946/ 744365.

ASIA

INDIA: Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 49935; Bangalore, Mysore—34/A, 9B Cross, West of Chord Rd., Rajajinagar 2nd Stage, 560 010; Bhadrak, Orissa—Gour Gopal Mandir, Kuans, P.O. Bhadrak, Dist. Balasore; Bhubaneswar, Orissa—National Highway No. 5, Nayapalli (mail: c/o P.O. Box 173, 751 001)/ 53125; Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/ 566-860; Calcutta, W. Bengal—3 Albert Rd., 700 017/ 44-3757, Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 023; Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas; Gauhati, Assam—Post Bag No. 127, 781 001; Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018; Imphal, Manipur—Paona Bazar, 795 001; Madras, Tamil Nadu—4 Srinivasamurti Avenue, Adayar, Madras 20; Mayapur, W. Bengal—Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham (District Nadia); New Delhi, U.P.—M-119 Greater Kailash 1, 110 048/ 624-590; Patna, Bihar—Post Bag 173, Patna 800 001; Vrindavan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178.

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

RESTAURANTS: Bombay—Hare Krishna Land; Mayapur—Shree Mayapur Chandrodaya Mandir, Vrindavan—Krishna-Balarām Mandir.

OTHER COUNTRIES: Bangkok, Thailand—P.O. Box 12-1108; Butterworth, Malaysia—1 Lintang Melur, M.K. 14, Butterworth, Province Wellsley/ 04-3301019; Colombo, Sri Lanka—188, New Chetty St., Colombo 13/ 33325; Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630; Kathmandu, Nepal—8/6 Bhattis Putali, Goshalla; Mandau City, Philippines—231 Pagsabungan Rd., Basak, Cebu/ 83254; Saitama-Ken, Japan—3-2884-8 Higashiyasagayaoka Tokorozawa-shi, Saitama-Ken, Japan t 359; Selangor, Malaysia—No. 18 Jalan 6/6, Petaling Jaya/ 564957.

AUSTRALASIA

Adelaide, Australia—13-A Frome St./ (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; 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)/ 61-6333; ext. 48; Melbourne, Australia—197 Danks St., Albert Park, Melbourne, Victoria 3206 (mail: c/o P.O. Box 125)/ 699-5122; Perth, Australia—P.O. Box 299, Subiaco, 6008, Perth, Western Australia; Sydney, Australia—112 Darlinghurst Rd., King's Cross, N.S.W. (mail: c/o P.O. Box 159)/ (02) 357-5162.

FARMS: Auckland, New Zealand (New Varshana)—contact ISKCON Auckland; Colo, Australia (Bhaktivedanta Ashram)—Upper Colo Rd., N.S.W. (mail: c/o 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; Sydney—Mukunda's, 233 Victoria St., Darlinghurst/ 357 5162.

EUROPE

Amsterdam, Holland—Keizersgracht 94/ 020-249 410; Antwerp, Belgium—25 Katelijnevest/ 031-320987; Athens, Greece—133 Solonos; Catania, Sicily—Via Empedocle 84, 95100/ 095-522-252; Copenhagen, Denmark—Kortuvej 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; Göteborg, Sweden—Karl Gustavsgatan 19, 41125 Göteborg/ 031-110935; Grödinge, Sweden—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151; Heidelberg, W. Germany—Vrindavana, Plöck 54; London, England (city)—10 Soho St., London W1/ 01-437-3662; London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Radlett 7244; Madrid, Spain—Velásquez 24, 2da. dcha., Madrid 1/ 276-0447; Munich, W. Germany—Govinda's Club, Parzivalstrasse 3, Munich/ 089-280807; Paris, France—20 rue Vieille du Temple, Paris 75004/ 500-63-58; Rome, Italy—Salita del Poggio Laurentino 7, Rome 00144/ (06) 593-075; Septon, Belgium—Chateau de Petit Somme, Septon 5482/ 086-322480; Stockholm, Sweden—Grevatan 18, 114 53 Stockholm/ 08-623411; Vienna, Austria—Govinda Kulturzentrum, Lerchenfelderstrasse 17, A-1070 Wien/ (0222) 96 10 633; West Berlin, W. Germany—Potsdamer Strasse 70, 1 Berlin 30/ 030-262-1447; Worcester, England—Chaitanya College at Croome Court, Severn Stoke, Worcester WR8 9DW/ 090 567-214; Zürich, Switzerland—Bergstrasse 54, 8032 Zürich/ (01) 69.33.88.

FARMS: Bavarian Forest (Bayrische-Wald), W. Germany (Nava-Jiyada-Nrsimha-Ksetra)—(contact ISKCON Munich); Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ (11) 280018; Dürdingen, Switzerland—Im Stille Tal, CH 3186 Dürdingen (FR)/ (037) 43.26.97; Florence, Italy (Villa Vrindavana)—Via Comunale degli Scopeti, no. 108, St. Andrea in Percussina, San Casciano Val di Pesa 56030 (Firenze)/ 055-820054; London, England—(contact Bhaktivedanta Manor); Valency, France (New Mayapur)—Lucay-Le-Male, 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/ (01) 202.92.82.

LATIN AMERICA

BRAZIL: Belo Horizonte, Minas Gerais—Rua do Ouro 1414, Serra; Curitiba, Paraná—Rua Profa. Maria Assunção 77, Vila Hauer, 80.000/ 276-6274; Pindamonhangaba,

SP—Rua Dom João Bosco 848, Santana; Pôrto Alegre, RS—Rua Giordano Bruno 318, 90.000; Recife, Pernambuco—Ave. 17 de Agosto 257, Pamamirim 50.000; Rio de Janeiro, RJ—Estrada dos Três Rios 654, Jacarepaguá, 22.700; Salvador, Bahia—Rua Alvaro Adorno 17, Brotas, 40.000/ (071) 244-1072; São Paulo, SP—Rua Pandiá Calógeras 54, 01525/ (011) 270-3442.

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

MEXICO: Guadalajara—Avenida las Americas No. 225, Sector Hidalgo/ 163455; Mexico City—Gob. Turbicio 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, Vera Cruz.

OTHER COUNTRIES: Antofagasta, Chile—Calle las Gardenias No. 1326; Bogotá, Colombia—Carrera 3A No. 54-A-72/ 255-9842; Cochabamba, Bolivia—Calle La Paz 215E; Concepción, Chile—Anibal Pinto No. 463, Talcahuano; 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—Calle Chacaltaya No. 587/ 32-85-67; Lima, Peru—Jiron Junin 415/ 47-18-10; Medellín, Colombia—Carrera 32, No. 45-42; Panama City, Panama—43-58 Via Espana Alto, Al Lado del Cine, Bella Vista; Puento Alto, Chile—Eyzaguirre 2404, casilla 44/ 283; Quito, Ecuador—Apdo. 2084, Calle Yasuni No. 404 (mail: P.O. Box 2384); St. Augustine, Trinidad and Tobago—Gordon St. at Santa Margarita Circular Rd./ 662-4605; San Jose, Costa Rica—400 mtrs. Sur Centro Medico de Guadalupe (casa blanca esquinera) Colonia Chapultepec, Guadalupe; San Salvador, El Salvador—67 Avenida Sur No. 115, Colonia Escalon; Santiago, Chile—Merced 360; Santo Domingo, Dominican Republic—Calle Cayetano Rodríguez No. 254/ (809) 688-7242; Valparaiso, Chile—Colon 2706/ 7099.

RESTAURANTS: Cuzco, Peru—345 Calle Procuradores, Lima, Peru—Azangaro 149; Santiago, Chile—Govinda's (at ISKCON Santiago).

NORTH AMERICA

CANADA: Edmonton, Alberta—101321 42nd St., T5N 2N7/ (403) 452-5855; Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101; Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ (613) 233-3460; Toronto, Ontario—243 Avenue Rd., M5R 2J6/ (416) 922-5415; Vancouver, B.C.—5580 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 430-4437; Victoria, B.C.—4056 Rainbow St., V8X 2A9/ (604) 479-0469.

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

RESTAURANTS: Ottawa—The Back Home Buffet (at ISKCON Ottawa); 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 Leon Ave. NE, 30306/ (404) 378-9182; Baltimore, Maryland—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) 299-5084; Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-1143; Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 528-1600; 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—340 W. 55th St., 10019/ (212) 765-8610; Philadelphia, Pennsylvania—41-51 W. Allens Lane, 19119/ (215) 247-4600; Pittsburgh, Pennsylvania—1112 N. Negley Ave., 15026/ (412) 362-0212; 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; Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100.

CENTRAL: Austin, Texas—1910 Whitis Ave., 78705/ (512) 476-7138; Baton Rouge, Louisiana—859 Aster St., 70803; Carbondale, Illinois—717 S. University St., 62901/ (618) 549-7826; 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) 843-7874; Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461; Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947; Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029; Las Vegas, Nevada—5605 Alta Dr., 87066/ (702) 870-6638; Los Angeles, California—3764 Watska Ave., 90034/ (213) 558-9016; Portland, Oregon—2805 S.E. Hawthorne St., 97214/ (503) 231-5792; Salt Lake City, Utah—859 Park St., 84102/ (801) 355-2626; San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (714) 483-2500; San Francisco, California—1403 Willard Ave., 94117/ (415) 664-7724; Seattle, Washington—400 18th Ave. E., 98112/ (206) 322-3636.

FARMS: Carriere, Mississippi (New Talavan)—Rt. No. 2, Box 449, 39426/ (601) 798-6705; Gainesville, Florida—contact ISKCON Gainesville; Gurabo, Puerto Rico (New Gandhamadana)—Box 215 B, Route 181, Santa Rita, 00658; Hopland, California (New Vraja-mandala Dhāma)—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) 845-2790; Port Royal, Pennsylvania (Gitā-nāgarī)—R.D. No. 1, 17082/ (717) 527-2493.

RESTAURANTS: Cleveland—Simply Wonderful, 1725 Euclid Ave., 44112; Columbus, Ohio—Simply Wonderful, 2044 High St., 43201/ (614) 299-6132; Los Angeles—Govinda's, 9624 Venice Blvd., 90230/ (213) 836-1269; New York—Govinda's (at ISKCON New York); St. Louis—(at ISKCON St. Louis)/ (314) 535-8161; San Francisco—The Jagannatha Cart, 57 Jessie St./ (415) 495-3083; San Juan—Govinda's (at ISKCON San Juan); Washington, D.C.—Govinda's, 515 8th St. S.E., 20003/ (202) 543-9600.

NOTES FROM THE EDITOR

Hare Kṛṣṇa in the News: A Devotee's Point of View

I was discussing with a journalist why the media so often tries to give the Kṛṣṇa consciousness movement a bad name. There seems to be a persistent effort to find and publish stories that represent our movement as criminal-infested and corrupt, which I know it is not.

"I don't think the press really has anything against you," my journalist friend said. "They're after news, that's all. They've learned what people want, and that's what they give them. People *want* to hear that a spiritual movement is corrupt."

Yes, that makes sense, I thought. When people avoid serving and worshiping God, they act against scriptural codes and tend to go in for things like drugs and illicit sex (or habits more extreme). So if those who are supposed to uphold the scriptures are found hypocrites themselves, one can build a good case for cynicism and let everyone off the hook.

But I thought you might be interested in knowing what a person practicing Kṛṣṇa consciousness feels about the media's coverage and what keeps a devotee enthusiastic, despite a bad press.

A devotee can't be thin-skinned about criticism or overconcerned with the latest public-opinion polls. We have to work from a different, deeper motivation. There's an old literary story that the poet John Keats was killed by an unfavorable review of one of his poems. Whether or not the story is true, this is not the stuff of which a devotee is made. Our important preaching work, intended to relieve humanity of its sufferings, must go on despite all objections and risks. In the face of criticism, it might be easier for devotees simply to retire from active preaching, dissolve their organized movement, and let everyone meditate on his own. We might reason, "Since materialistic people misunderstand Kṛṣṇa consciousness, why even hassle with this material world? Let the world go its hellish way, but let us go to a quiet place and

chant Hare Kṛṣṇa." Certain transcendentalists do, in fact, take the path of solitary meditation, but the Vedic scriptures declare that the devotees who go among people to try to spread the word of Kṛṣṇa are on a higher level.

But in a world of pornography, gambling, intoxication, and atheism, a world where even a religious organization must struggle to stay alive, a world where one has to associate with people whom the scriptures say one should avoid, to try to remain saintly sometimes proves difficult for aspiring devotees. A weak member sometimes even falls (thus becoming a subject for the stories about misbehavior the public so much likes to read). But a devotee is not meant for easy life. His real happiness lies in serving Kṛṣṇa, not in trying to find a secure situation for himself, even if serving Kṛṣṇa means abandoning a peaceful, solitary retreat in favor of mixing with the multitude.

There is a great need to distribute Kṛṣṇa's message. So a devotee can go on enthusiastically, even if not appreciated by the public, because he knows that by spreading Kṛṣṇa's message he pleases Kṛṣṇa and works for the greatest benefit of all people.

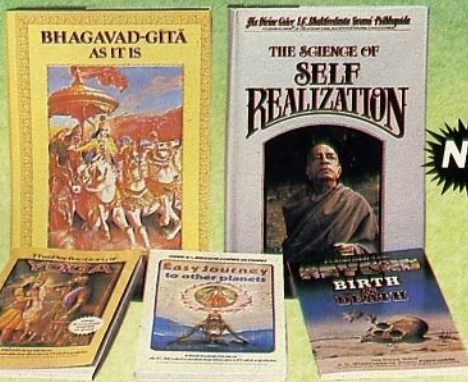
Forgetfulness of God is not a modern predicament; the material world has always been a place of forgetfulness. Today it takes exaggerated forms in a mentality of crass materialism, supported by scientific and psychological propaganda that there is no such thing as a soul or God. People are encouraged to believe that a human being is hardly different from an animal or is just a bundle of chemicals and electrical impulses. People do not know where they have come from or where they are going after death.

But beyond this ignorance is transcendental information in the Vedic scriptures about the nature of the self as an eternal soul and how the soul has to transmigrate life after life because of his materialistic desires. As long as we remain covered by ignorance, we

have to suffer the repeated miseries of birth, death, disease, and old age, and we also have to suffer natural disasters, attacks from enemies, and distresses from the mind and body. These miseries now stand out boldly, threatening worldwide economic collapse and nuclear war. But the Kṛṣṇa conscious process, as taught in *Bhagavad-gītā*, gives us knowledge and a practice by which we can approach God and revive our eternal consciousness. The mission of human life is to revive God consciousness so that at the time of death the soul can get free from transmigration into another material life and go join the Supreme Lord in the spiritual abode of eternity, bliss, and knowledge. The importance of this message of relief for humanity cannot be overestimated, nor can the enthusiasm of Kṛṣṇa's devotees be dimmed by opposition or misrepresentation from the media.

Finally, a devotee is aware that the Kṛṣṇa consciousness movement has an auspicious destiny, as predicted by Lord Caitanya Mahāprabhu, the incarnation of Kṛṣṇa Himself who appeared in India five hundred years ago. Lord Caitanya predicted that the name of Kṛṣṇa would be chanted by people in every town and village. A devotee counts on this prediction by Lord Caitanya, and he counts on Kṛṣṇa's protection and on the assurance that all materialistic discrepancies will be purged from the heart of a devotee who continues to chant and hear Kṛṣṇa's holy name. Thus he feels encouraged under all circumstances. Śrīla Bhaktisiddhānta Sarasvatī, the spiritual master of Śrīla Prabhupāda, said that if he converted even one soul to pure Kṛṣṇa consciousness he would consider his work a success. A devotee, like a diamond merchant, cannot expect as many customers as one who is selling something cheap. It will be a rare customer who will take the opportunity to associate with devotees and read their books, despite a barrage of bad propaganda. But such a customer will be fortunate indeed. —SDG

New books of ancient wisdom



POPULAR SELECTIONS

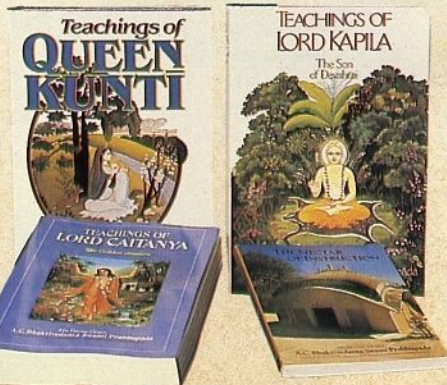
BHAGAVAD-GĪTĀ AS IT IS. This is the most important book with which to embark on the spiritual quest. This is the most widely read edition of the *Gītā* in English, and it gives the complete text of this great classic, with 56 full-color illustrations and an extensive commentary that ensures clear understanding.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

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

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)



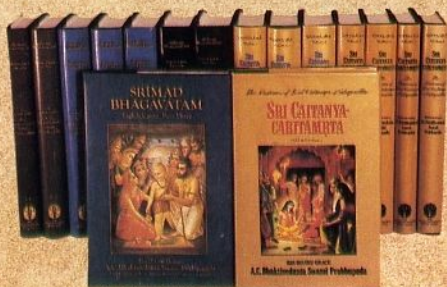
ADVANCED STUDIES

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 *gopvāmī*, 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)

New

Śrīla Prabhupāda's *Līlāmṛta* Volume 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. Bhaktivedānta Swami Prabhupāda on 16 morning walks as he recounts the wisdom of the ancient Vedas. Hardbound: \$4.95 (9)

New

LIFE COMES FROM LIFE

A startling challenge to the modern scientific theory of the origin of life and the universe.

Accompany His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda on 16 morning walks with His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

New

for the Modern Age

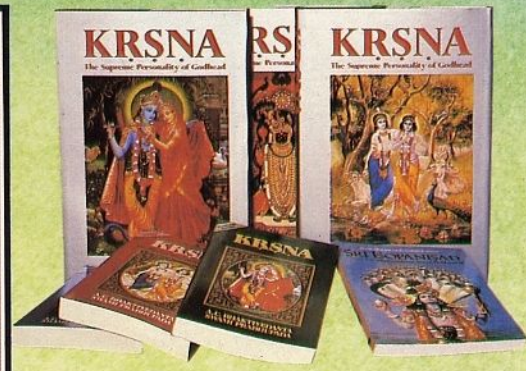
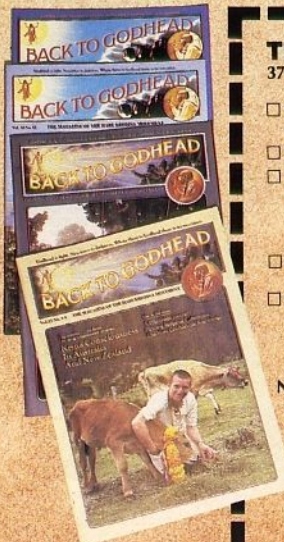
THE PATH OF PERFECTION

AC BHAKTIVEDANTA SWAMI PRABHUPADA

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 concerning consciousness, meditation, karma, death, and reincarnation. Hardbound: \$4.95 (10)

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., \$10.00)

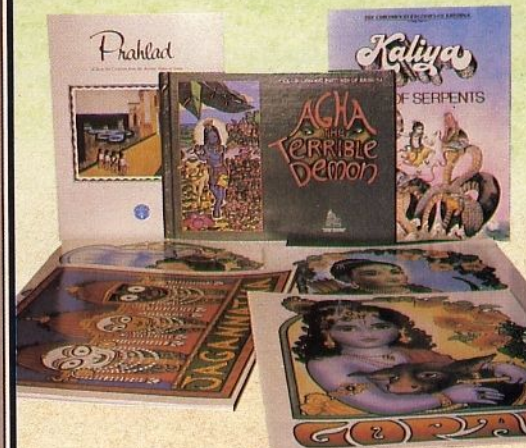


INTERMEDIATE STUDIES

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 ISOPANĪṢAD. 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. 16-1

3764 Watseka 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., \$10.00)
- Send the books I've circled below.

1	10	14	17	22	31	34	45	48	53	56
2	11	15	18	23	32	41	46	51	54	57
9	12	16	21	24	33	44	47	52	55	

- 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.

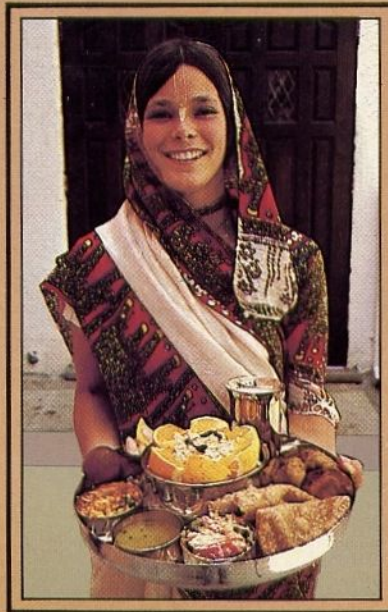
The Sunday Feast

It's a kind of open house. You come alone or with your friends or family. First you might like to meet some of the devotees. Maybe you'll want to sit down and talk philosophy. Look through some of the books and magazines. Or maybe you'll just wander around on your own a bit and see what the place is all about. It's up to you.

The schedule differs from center to center. Generally things get started with some chanting of Hare Kṛṣṇa. It's a kind of meditation. The idea is to meditate on the sound of the chanting. And if you decide to join along in the chanting too—well, so much the better. And if you feel like dancing in ecstasy, fine! You take it as you like, at your own pace, in your own way.

After the chanting (it usually goes for twenty minutes or so) there's a talk on *Bhagavad-gītā*. In case you don't already know, *Bhagavad-gītā* is the basic book of spiritual knowledge the Hare Kṛṣṇa devotees get their philosophy from. It's five thousand years old, originally written in Sanskrit, and its ideas have drawn some of the deepest minds of the world. Emerson and Thoreau revered it. Albert Schweitzer found it fascinating. Mahatma Gandhi said it was the most important book in his life. If you haven't read it yet, you're in for quite a profound encounter.

And of course you can ask the devotees questions about it too. In fact, the whole *Gītā* is in the form of a dialogue, and questions and answers have always provided the way to get at the essence of what the book is all about.



After the talk about the *Gītā* comes a ceremony called *ārati*. If you've never been to a Hare Kṛṣṇa temple before and you've never been to India, chances are you've never seen anything quite like it. *Ārati* is an ancient and very beautiful ceremony that helps you come out into your spiritual identity, into a higher awareness, and ultimately into being reunited with Kṛṣṇa—God—in a very personal way.

In the *ārati* ceremony, Kṛṣṇa Himself appears on the temple's altar in His Deity form (a statue, most people would say). A devotee offers Kṛṣṇa flaming lamps of camphor and ghee, fragrant flowers, peacock fans, and a special white whisk called a *cāmara*. All this to the sounds of hand cymbals, drums, and the chanting of Hare Kṛṣṇa. The effect of the ceremony is that

you actually feel that you're in the personal presence of Kṛṣṇa—which in fact you are. (We're all in Kṛṣṇa's presence all the time, without thinking about it, but the *ārati* ceremony helps us realize it.) How it happens may be a little hard to explain. But when you attend the ceremony, the spiritual experience is very pure and natural. That's why Kṛṣṇa temples in India have held *āratis* every day since longer ago than anyone can remember.

After *ārati* comes the feast. And it's no small-time snack. Devotees have spent all day—sometimes more—cooking wonderfully varied dishes, with devotion for Kṛṣṇa. After the food is offered to Kṛṣṇa (that's part of what goes on with the *ārati*), devotees and guests alike sit down to sumptuous plates. There are sweet things made with milk and grains that taste like ice cream, cake, and cream cheese all rolled into one. There are spicy things, fried things, baked things, blended things . . . People have been known to go on for hours later asking, "And what were those spicy yellow balls with the tomato sauce?" And was that *yogurt* with the soft little cakes in it?" Others have just eaten and smiled big smiles.

After the feast, maybe you pick up a copy of *Bhagavad-gītā* to take home with you. And when you finally leave, you probably feel a whole lot richer within yourself than you did when the evening started.

And that, in a nutshell, is what it's all about.

(See page 31 for the center nearest you.)

THE BHAKTIVEDANTA BOOK TRUST
8500 HIGUERA STREET
CULVER CITY, CALIFORNIA 90230

ADDRESS CORRECTION REQUESTED

Non-Profit Organization
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 83
CULVER CITY, CA.