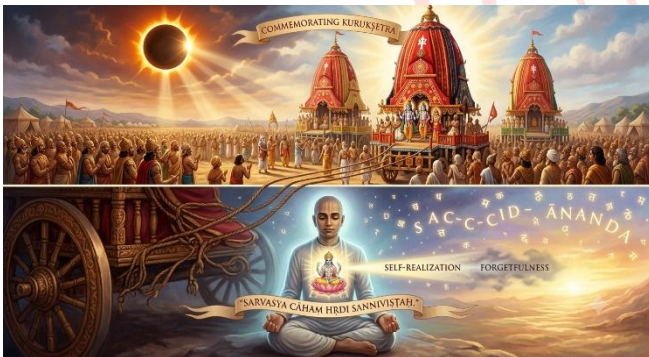


#1: Inner Spiritual Meaning of Rath Yatra:

- Srila Prabhupada Lecture During San Francisco Rath Yatra Festival – 27 June 1971

Ladies and Gentlemen, I thank you very much for your kindly participating in this **great Ratha-yātrā festival**. I have already explained what is this Ratha-yātrā festival. It is in commemoration of a grand visit by Lord **Kṛṣṇa** along with His elder brother, **Balarāma**, and His youngest sister, **Subhadrā**, in a solar eclipse ceremony at Kurukṣetra. This occasion is the subject matter of this Ratha-yātrā festival.



Apart from these historical references in the matter of Ratha-yātrā festival, there is another spiritual meaning: that the Lord is situated in everyone's heart, and this body is just like *ratha*, or car. He is sitting in everyone's heart. It is stated in the *Bhagavad-gītā*, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*: "I am sitting in everyone's heart." *Mattaḥ smṛtir jñānam apohanaṁ ca* (BG 15.15): "I am giving everyone the intelligence as well as I am taking away the intelligence from everyone."

This double work is being done by the Supersoul. In one side He is helping how to realize self, how to realize God, and other side He is helping also to forget God.

How it is that the Supreme Personality of Godhead, as *paramātmā*, is doing this double work? The sense is that if we want to forget God, God will help us in such a way that we'll forget God life after life. But if we want to reestablish our relationship with God, from within, He will help us in every way.

This human form of life is a chance for God realization. Without God realization, our life is frustrated. We, being part and parcel of God, it is our duty to understand our relationship with God and act accordingly, and then our goal of life is achieved. The ultimate goal of life is to attain eternal life, full of knowledge and bliss, *sac-cid-ānanda vigraha* (Bs. 5.1). *Sat* means eternal, *cit* means knowledge and *ānanda* means bliss.



This body is just the opposite. It is not *sat*. This body is temporary. It is not eternal. This body is full of ignorance. There is practically no knowledge. We do not know, after closing our eyes, what is happening before our eyes. So our knowledge is always imperfect. And this life is also miserable. It is not at all blissful.

Every step, there are three kinds of miserable condition: *ādhyātmika*, *adhibautika*, *adhidaivika*. *Ādhyātmika* means miseries pertaining to the body and

the mind. *Adhibautika* means miserable condition offered by other living entities. And *adhidaivika*, natural disturbances. So either of these three, or at least one or two, there must be always present. This is the material condition of life. But as spirit soul, we are ***sac-cid-ānanda vigraha***, part and parcel of ***sac-cid-ānanda vigraha***.



So if we want to have eternal life, full of knowledge and blissfulness, then we must take to **Kṛṣṇa consciousness**.

#2: How Can One Tell a Bonafide Spiritual-master From a Fake?

- *Sandy Nixon, a writer and journalist who interviewed Srila Prabhupada (Published in The Science of Self-Realization book)*

Whoever teaches how to know God and how to love Him – he is a spiritual master. Sometimes bogus rascals mislead people. “I am God,” they claim, and people who do not know what God is believe them. You must be a serious student to understand who God is and how to love Him. Otherwise, you will simply waste your time. So the difference between others and us is that we are the only movement that can actually teach one

how to know God and how to love Him. We are presenting the science of how one can know Kṛṣṇa, the Supreme Personality of Godhead, by practicing the teachings of the Bhagavad-gītā and the Śrīmad-Bhāgavatam. They teach us that our only business is to love God. Our business is not to ask God for our necessities. God gives necessities to everyone – even to one who has no religion. For example, cats and dogs have no religion, yet Kṛṣṇa supplies them with the necessities of life. So why should we bother Kṛṣṇa for our daily bread? He is already supplying it. Real religion means to learn how to love Him.

The Śrīmad-Bhāgavatam [1.2.6] says,

sa vai puṁsām paro dharmo

yato bhaktir adhokṣaje

ahaituky apratihatā

yayātmā su-prasīdati



First-class religion teaches one how to love God without any motive. If I serve God for some profit, that is business – not love. Real love of God is ahaituky apratihatā: it cannot be checked by any material cause. It is unconditional. If one actually wants to love God, there is no impediment. One can love Him whether one is poor or rich, young or old, black or white.