

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for training the mind.) Edited and Founded (It educates humanity of its Divine nature)
 Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada
 By Goswami Abhay Charan Bhaktivedanta.

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PHILOSOPHICAL PROBLEMS WITHIN SOCIAL AWARENESS

(470th Birth anniversary of Lord Chaitanya)

Albandaru Shri Jamunacharya said in his Stotraratna

कर्मणि विषय सीमामतिरादि—
 समुदाहनं त्व परिमितिं स्वभावम् ।
 मायाकलेन सत्तापि निरुद्धमालं
 परमनि वैश्वानिरो कश्चनमाया ॥

Wordings.

Ullamghita, Tribidha, Seema, Samam, Atissayee, Sambhabanam, Taba, Paribradhima, Swabhabam, Maya, Valena, Bhabata, A.i, Niguhyamanam, Pashyanti, Kechit, Anisham, Twadannyabhava.

Synonyms.

Ullamghita=Transcendental, Tribidha=Time, space and thought, Seema=boundary, Samam=Equal, Atishayee=Greater, Sambhabanam=Possible, Taba=Your, Paribradhima=Inconceivable, Swabhabam=Characteristics, Maya=Illusory, Valena=Under the influence of, Bhabata=Are, Api=Although, Niguhyamanam=Covered by, Pashyante=Can look into, Kechit=Some body, Anisham=Always, Twadannyabhava=Those who are engaged only unto you.

Translation.

Oh my Lord! everything material is within the boundary of time, space and thought. But so far your characteristics are concerned, they are transcendental to all such limitations. Although such characteristics are covered by your illusory energy, yet those, who are constantly engaged in your service, can always observe such transcendental characteristics.

Purport.

The philosophical problem is to search out the Supreme Truth and adjust things in that direction for the highest benefit. The Supreme Truth is the Fountain Head imanation of everything that be. According to Bhagavat school, everything is born from the Supreme Truth, everything is sustained by the Supreme Truth and when everything is dissolved

the Supreme Truth remains. That is the verdict of all revealed scripture. This Supreme Truth is the Absolute Personality of Godhead and He is worshipped by the relative Truths, who are also persons or living entities,—by singing the transcendental songs which delivers them from the mental speculative habit in the manner of the empiric philosophers. The Supreme Truth is revealed in dual phases namely as the Absolute Truth and the relative truths. The relative truths are manifested at times and annihilated again while the Absolute phase remains eternally. In the relative truth or in the phenomenal world, the creation the nature, the three modes of Nature, the different species of life, the senses, the sense object and similar other objects appear to be true although all of them are meant for temporary existence. These varieties of manifestations in the relative truth appear to be true because they are all perverted reflection of the Absolute truth. The Absolute truth is therefore the Substance while the relative truth is just the shadow and perverted reflection. Existence of the shadow is due to the existence of the Supreme Truth. The relative truth exists as the golden mountain exists in dream or in the mind. There is the gold and there is the mountain. Both things combined, one can dream of golden mountain. The golden mountain is a non-existent truth but it appears to be truth for the time being in dream or in delusion because there is actual existence of gold as well as the mountain or the 'Chora' and the 'dim'. Therefore manifested existence of the relative truth is dependent on the existence of the Absolute truth. The relative truth is therefore a creation of an exchange of the five gross elements of nature. Such exchange

of the material elements makes it possible to manifest a temporary truth which is like the mirage in the desert. The living entity is captivated by such mirage and is therefore subjected to the laws of nature in the cycle of birth and death. In the mirage the rays of the sun, in contact with the sand, appear like water and the water appears as mirror a transformation of earth. This appearance of one thing in place of another, is the illusory representation of the Absolute truth. The Absolute truth is therefore distinct from the manifested relative truths. At the same time manifestation of the relative truth is another phase of the Absolute truth. The relative truth is therefore simultaneously one and different from the Absolute Truth.

The Absolute truth is self-sufficient because everything immanates from Him. He is fully cognizant of everything and it is He only who had impregnated the Vedic knowledge in the heart of Brahma the original father of the human-kind. The Vedas are said to be supramandane literature. It is so because Brahma was enlightened by Him and after that Brahma transmitted the knowledge in the universe through Narada and from Narada to Vyasa. The vedic knowledge was thus transmitted by the disciplic succession. The Absolute Truth is therefore cause of the original cause of the manifested relative truth.

The *Scutimantia* runs as follows:—

"को वा इमानि भूतानि जगते देन ज्ञानि
 वोक्तुं नम इवाहं न जनिमिदानीं" etc.
 The Absolute Truth is that from whom all these manifested creations have come. It is He only who maintains this creation. And when the creation is annihilated, it goes into Him only, etc.

The inert nature cannot be the cause of a planned creation. The Absolute Truth is cognizant of the

plan. Neither the senient living entity can be the cause of creation. The living entities are not independent by themselves but the Absolute Personality of Godhead is self sufficient independent Person. All persons or living beings do render service to the superior. Each and every living entity has two phases of activities. He accepts service from his subordinates and reciprocally he renders service to his superiors also. That is the law of nature. Everyone is constitutionally a servant of another. The Absolute Truth Personality of Godhead does not render service to anyone. He accepts service from all others. He is therefore called the Supreme Being of all other living beings. Brahma is the top-most of all the living beings—but the Absolute Truth Personality of Godhead is the teacher of Brahma also. The highest intelligent persons namely the denizens of heaven are also bewildered in Him. The Supreme personality of Godhead is therefore a philosophical problem. He is self-sufficient, self-cognizant, Supreme Truth and nothing bewildering, as it is in the relative truth—does exist in Him. He is transcendental to the manifested world.

In the relative truth everything can be known within the purview of time, space and thought but in the realm of the Absolute no such method of scientific thought can work. The Absolute Truth can therefore be known by the transcendental method of thinking. The transcendental method of thinking is known to the transcendental devotees of the Absolute Person. The Lord, His Name, His Fame, His Qualities, His Pastimes etc. cannot be known by the method of scientific thought of the mundane plane. And that is the philosophical problem.

Shri Chaitanya Mahaprabhu teaches us this transcendental method
 (Contd. on page 4 column 4)

असत्यवदित्वं ते असाधारणीयत्वम् ।
असत्यं स सम्पूर्णं किमकरोम हेतुं कम् ॥
(गी० १६-१७)

GODLESS CREATION

An atheistic and Dangerous Theory

Wordings

Asatyam Apatistham, Tey, Jagadaha, Aniswaram, Aparasparam, Sambhutam, Kimanyat, Kama Hetukam.

Synonyms

Asatyam—Wholly false, **Apatistham**—Without any origin, **Tey**—They, **Jagat**—The universe, **Ahu**—Do say, **Aniswaram**—Godless, **Aparasparam**—By intercourse of man and woman, **Sambhutam**—Produced, **Kim**—What, **Anyat**—Else, **Kama**—Sex appetite or creative force, **Hetukam**—The ultimate cause.

Translation.

They (the atheists) do say that the universe is without the Supreme cause, it is false and Godless. It was created by sex appetite or the creative force in man and woman. Except this what else there is the cause of creation. (?)

There are different theories of the mental speculators, in the matter of creation of the universe. But the Bhagwat Geeta rejects all those unauthorised theories on account of its conception of the Personality of Godhead. The atheist thinks that God (if there is any one like that) is an Impersonal identity without any sentient activity. Whereas in the Bhagwat Geeta and in all other authentic revealed scriptures God is said to be the Supreme Cause of everything. And because He is the Supreme Cause, He is sentient, and all-powerful Personality. Impersonal feature of Godhead is the negative description of His material conception. By such negative conception, the materialist is sure to arrive at the conclusion of voidness as the ultimate cause of creation. Students of the Bhagwat Geeta in the Parampara line of Shri Arjuna, do not accept this atheistic theory. In the Bhagwat Geeta and in all other authentic revealed scriptures accepted by the Acharyas, creation of the material world is accepted to have been effected by the will of the Supreme Lord who is sentient, active, all powerful and the Person. This material world is externally a manifested expression of His all powerful will. The Absolute Personality of Godhead is not different from His varied energies or from the Will of creative function. They are all one in varied diversity.

The creative force of the material world is called external energy of the Supreme Person. This energy is produced from the eyes of the Supreme Lord and the power of His vision is represented by the ever-glowing disc of the sun. This sun is said to be the controller of all planets and the sun has unlimited potency of immense temperature. The whole creation is therefore sustained by the heat produced

by the sun and at the time of annihilation the rays of the sun will be so much powerful as twelve times more than what it is.

The Prakriti or the material energy consists of *Agni* (fire) *Mahi* (earth) *Gagana* (sky) *Ambu* (water) *Marut* (air) *Dishasa* (Space) *Manas* (the mind etc.) *Kala* (Time) *Atma* (the living entities) *Jagat* (the universe) *Troya* (in three dimension) all are produced by this energy and all of them are absorbed by Him as also sustained by His diverse energies and the sun is one of such varied powers of the Supreme Lord.

The Prakriti or material nature is inert and she has no independent power to produce the living entities. Matters as above mentioned combinedly called as Prakriti but Atma or the living entities is another Prakriti called the superior nature of the Lord. This superior nature of Godhead is impregnated by Him in the Apara Prakriti or the material Nature and thus the living being is produced. Accordingly the material Nature is the mother of the living being but the Supreme Father, who impregnates, is the Supreme Lord. The Supreme Lord is the father of all living entities displayed in 84 lacs of species.

This sex-idea of the creative force is different from the sex-idea of our tiny brain. Here the conception is made possible by the organ of vision. The sense organs of the Supreme Lord are not of the same quality as that of ours. Each sense organ of the lord has all the potencies of all other organs. Therefore visionary organ of the Lord can act the function of the generating organ. But the sex idea is given here for the reason that we may understand it in our present limited power of acquiring knowledge.

The atheist however takes this act of sexuality in his own imaginative way and thinks that the origin of creation is due to an accidental sex desire as it happens in the ordinary living being. But the purpose of creation is planned one and it has a great purpose on the back-ground. **It is neither Godless nor accidental.**

The living entities are described in the Bhagwat Geeta as the parts of the Supreme Being and some of them out of their own independent will wanted to lord it over the material nature. The living entity constitutionally being a servitor, can not lord it over any thing excepting that he can render service only. So the material world is created for fulfilment of such false sense of enjoyment of the fallen living being. These lost living beings are accommodated in the material world and they are

awarded and decorated with the mind and the five senses to make a prolonged struggle for existence and if possible to come to his senses by the association of devotees. The material world is therefore a sort of facility to the false sense of the fallen souls who declined to serve the Supreme Lord but preferred a so called independent life at the mercy of the material energy. The material world is therefore a sort of prison house for these living beings who deviated from the constitutional position.

The atheist does not believe all these authentic statements of revealed scriptures but they have their own theories of different views. There is no agreement of the atheists about the uniformity of creation. They make therefore a compromise amongst themselves in a mutual praising society and each and everyone of them is recognised by the other as a great scholar and each and everyone's theory is accepted as something authentic.

According to these mental speculationists, the Vedas and Puranas are so many big humbugs without any truth in them (?) Some of them accept the four Vedas only as true but rejects the Puranas as untrue. Some of them reject bothwise and say that the Author of scriptures or the sages and the Rishis are great imposters and sophists of the first order.

With this conclusion they come to the truth of their own imagination with a net result that they learn to **cling to the temporary existence of the present life without any care for future transmigration.** They do not believe in the scriptural truth that **this life is a preparatory stage for the next good or bad position** and in an irresponsible manner they go on indulging in the sense gratification business in an unrestricted motion. Their theory of Godless creation makes them more and more irresponsible and for them only, the world becomes a hell itself unfit for human habitation and the saner section is wholly disturbed.

The cause of creation is educed to non-cognizance of the Supreme Creator if there is any. The manufacturer of a material object knows the art of manufacturing his own article but the parents of a child do not know how their offspring is manufactured in the womb. Without their knowledge, the process of manufacturing a child in the womb of the mother, takes place. It is all automatic ways of the material nature. Similarly the cause of creation, in the opinion of the atheist, is unknown to the Creator if there is any, and therefore there is no God cognizant of the creative forces (1) Existence of a Personal God is thus dismissed

by the judgment of the atheist with the net result that all of them are free to put forward as many theories as they like. Some of them are prominent as **Kanada, Vaisesi, Kakapila** and their followers who put forward the theory of atoms, electrons, nebulous gaseous and similar other causes of creation without knowing that all such atoms, electrons, nebula or gas are products of the five gross elements which are themselves the effects of some other subtler causes known by the name inferior nature. Every one of them sticks to his own theory of creation and no body accepts the Supreme cause of all causes, is the Personality of Godhead. That is called atheism.

BLIND MATERIALISM

The result of a Godless civilization now merrily going on all over the world is that the people are being systematically trained up in the matter of satisfying the senses. No body knows the standard of sense-gratificatory process. Old sense-gratificatory processes are changed day by day yielding place to the new and when one necessity is gratified another is created. That is the name of progress (?) never mind it glides into the hell. In the language of the revealed scriptures this progressive attraction of the material world is the illusory method of the external energy. The slokas in the Bhagwat Geeta runs as follows :—

यदा द्विष्टिमलम्बन्व नष्टाननोऽप्यकुर्वदः ।
प्रबलन्त्यक्रमोः च यदा जगदोहितः ॥
कामार्थं शिवं दुष्पुं र दम्भमानमदाभिताः ।
मोहात् सूदृढोत्साहस्यमभवेत्सुखचित्ताः ॥
(गी० १६-६-१०)

Wordings

Etan, Dristim, Abastavya, Nastatmana, Alfabudhyaya, Parabhataanti, Ugrakarmana, Kshyaya, Jagutaha, Aheeta.

Kamam, Ashritya, Duspuram, Dambha, Manas, Madanwita, Mohat, Grihitwa, Asatgrahan, Prabartate, Asuchibratah.

Synonyms

Etan—This, **Dristim**—views, **Abastarya**—Accepting, **Nastatmana**—Those who have lost the soul, **Alfabudhyaya**—Men of poor fund of knowledge, **Prabhakanti**—Do flourish, **Ugrakarmana**—engaged in dangerous work, **Kshayaya**—For the destruction of, **Jagat**—The world, **Aheeta**—For no body's benefit, **Kamam**—Sense-gratification, **Ashritya**—Taking shelter of, **Duspuram**—Insatiable, **Dambha**—Pride, **Manas**—Prestige, **Madanwita**—Led by madness, **Mohat**—Out of an illusion, **Grihitwa**—Taking to **Asatgraha**—Temporary or false conclusion, **Prabartate**—Do exist, **Asuchibratah**—Men of unclean habits.

Translation

Men, who have such poor fund of knowledge and have lost their spiritual identity, do accept such atheistic views (theory) and

being engaged in dangerous work flourish for no one's benefit.

Such men are conducted by insatiable desire of sense-gratification, pride and false prestige which are all signs of insanity. Out of an illusion they take to false conclusions and thus the world becomes full of such men of unclean habits.

Purport

This is an actual picture of atheistic civilization conducted by blind materialism. By such unrestricted advancement of blind materialism, people have lost sight of their spiritual identity and the so-called progress of learning means an assembly of poor fund of knowledge. When such poor fund of knowledge prevails, one can only live in the fool's paradise in a Godless atmosphere of potential animal life. This poor fund of knowledge is condemned by the author of the philosophy of Bhagwat Geeta.

When Arjuna spoke some ordinary things from the religious scriptures in connection with social life and yet he could not solve the problem in the battle field of Kurukshetra—he decided to surrender himself unto the guidance of Shri Krishna the world teacher, for real enlightenment. On his doing so, Shri Krishna chastised him in the very beginning and said that Arjuna in spite of his learned speeches on social matters, possessed a very poor fund of knowledge although he posed himself to be very learned man.

Sri Krishna said that a really learned man does not lament over flickering things which come and go by the laws of material nature. A really learned man directs his mode of action towards spiritual realisation. And to adjust the poor fund of knowledge of Arjuna, Shri Krishna began to speak and instruct on the knowledge of the Spirit Soul, the basic stand of all humane civilization.

When the basic principle of human civilization is lost sight of by the *Nastatmanas*, the whole campaign of advancement of learning becomes a colossal hoax. Blind materialism means loss of spiritual sight. As such the present civilization of blind materialism is a kind of polished animalism leading the people to varieties of dangerous work for no body's benefit. Both the leaders and the followers are gliding towards a great fall down.

Shri Krishna advised Arjuna to be engaged in work constantly for without work no body can accomplish even the primary necessities of life. By this He explained that spiritualism does not mean to leave the actual field of work and live in a secluded place for cheap distinction. **That is not spiritualism. Spiritualism means that every one must practise it personally and propagate the same for other's benefit. So there is no question of stop work in any stage of spiritual culture.**

Spiritualism or materialism whatsoever may be the aim of life, after all the body and soul, must be pulled on together. So long this material body is there one has to maintain it properly even for spiritual culture. This does not mean that one has to take to dangerous type of work for no one's profit.

By the grace of the illusory energy of Godhead we are now engaged more and more in the dangerous type of work in this machine-age. The machine-age is the result of dangerous type of work. When we leave aside the culture of spiritualism, we are entangled in the dangerous type of work. No body can live for a moment without work and therefore when finer elements are made to stop working, gross materialism occupies the devil's brain. The result is that we have now come to the age of nuclear weapons for the destruction of material civilization. By the law of nature, the nuclear weapons have been produced for crushing the result of blind-materialism.

The peace move of different powers of the world, by the false gesture of suspending the experiments of dangerous weapons—may be very much pleasing to the comparatively weak nations—but these temporary peace-moves will prove useless by the law of material nature. When the dangerous weapons are produced, they must be utilised for annihilation of blind materialism by the plan of the *Daivi Maya* or the external energy of Godhead. The problem can be solved when they are taught about their spiritual identity.

The soul-killing civilization is progressively taking to the dangerous type of work by invention of huge mechanical means. The illusory energy is creating this atmosphere for blind materialism and on the other hand she is arranging for their destruction also. Such opposite methods are called illusory energy. The human energy is thus misused for breaking the same thing which is produced by the same energy. It is something like blazing the fire and extinguish it by pouring water simultaneously—a sign of insanity or spoiling the valuable human energy meant for spiritual culture. History has been repeated so many times and many many leaders of materialism like Napoleon, Hitler and others now remain in name only without any sign of the material progress planned by them. De-Stalinisation has already begun in Russia. No body is enjoying the result of civilization created by atheists like Ravana, Kansa, Aurangzeb, Napoleon or Hitler. Everything is in oblivion and this teaches us the lesson that the materialistic plans of the present age will also meet with the same fate after a lapse of 50 years. Therefore blind materialism does not bring in any permanent relief in the world.

The mode of spiritual plan is explained very clearly in the II

Chapter of the Bhagwat Geeta. This plan is called 'Buddhiyoga' which has neither any destruction nor any lapse. Even a slight progress in the line of 'Buddhiyoga' can save the performer from many many dangerous types of work.

In order to save the people from blind materialism they have to be trained up in the art of 'Buddhiyoga' or the transcendental loving service of the Personality of Godhead. 'Buddhiyoga' is another name of 'Bhaktiyoga' or devotional activities.

Blind materialism will progressively lead to the dangerous type of work in the matters of sense-gratification. The senses are compared with the fire. Fire is never extinguished by constant supply of clarified butter. Blind materialism has no limit of standardisation. You go on increasing blind materialism and there will be no satiation of desire. It is something like the conspiracy of the illusory energy (Maya). It is a sort of mirage which creates a false impression for water pool in the mind of the thirsty deer, in the desert. **It does not know that there is no water in the desert.** The poor creature under delusion goes farther and farther deep in the desert with the ultimate result that it meets with death instead of getting water. The oasis in the midst of a desert reminds us of the life in the kingdom of God.

Blind materialism has therefore given a false impression that the world has no need of God.

We may thus believe it or do not believe it the Supreme Lord is there and the sufferings of the civil-disobedient atheist are also there. The permanent soul is there and the law of transmigration is also there. The controlling power of material nature is there and the police action of material nature is also there. Blind materialism may not see to all these work of Prakriti but her stringent laws are there manifest at all times. Even a powerful atheist like Mohishasura could not resist the laws of material Nature in spite of his ability to show many magical jugglery for existence. As such the atheist and blind materialist will be obliged to transmigrate according to his present association of the modes of Nature. How such faithless atheist will be dealt with is explained in the Bhagwat Geeta. The atheist student of Bhagwat Geeta carefully avoids this portion of the reading.

Infection of association with the qualitative modes of nature, is so strong that it is quite possible for the atheist to be obliged to take his next birth as a mouse in the huge mechanical plants established by him. **Will the atheist like to become a mouse or a serpent or a dog in his own establishment after his death.** He may not believe in it but even then also he does not know what is going to happen next after his

death. **He has no knowledge of the spirit soul neither of its mode of transmigration.** The whole thing is looming in darkness and why should he risk at all his valuable life in such darkness when there is the light before us—the Bhagwat Geeta. Let the blind materialist take light from the Bhagwat Geeta. **Let him mould his life in the new light inculcated in the Bhagwat Geeta.** The atheist is requested herewith for his own benefit and for the benefit of all concerned—not to indulge in any more attempt of insanity. The whole world is already infected with an epidemic of insanity. The whole world is now full with men of unclean habits. And to save the world from further deterioration for human habitation, the atheist should give up the mode of irresponsible life under the influence of blind materialism and take to the path of 'Buddhiyoga' as mentioned in the Bhagwat Geeta.

ALL COMPACT IN THOUGHT

The poet, the lunatic and the lover are always compact in thought without any realistic vision. The Goddess leaders of the people are also compact in thought in repeated-conferences and meetings without any realistic idea; and the Bhagwat Geeta gives them lessons in the following words.

विष्णुमन्त्रिणोऽप्यत्र प्रलयकृतमुपासिताः
कामोपयोगकना एतावदिति निश्चिताः ॥

(गो०)

Wordings

Chinta, Aparimeyan, Cha, Pralayantam, Upashrita, Kama, Upabhoga, Parama, Etabet, Iti, Nishchita.

Synonyms

Chinta=Thoughts, Aparimeya=Immeasurable, Cha=And, Pralayanta=Extending to the end of life, Upashrita=Covering, Kama=Sense-gratification, Upabhoga=Enjoyment, Parama=To the highest limit, Etabet=Up to this, Iti=only, Nishchita=So concluded.

Translation

Godless leaders falsely thoughtfully conclude that sense gratification to the highest limit is the ultimate goal. Such thoughts endure them till the time of annihilation and there is no limit for such extensive thought.

Purport

Godless leaders do pose themselves as very much thoughtful but the range of such thoughts can not transcend the limits of sense gratification. Such attitude of thoughtfulness in an immeasurable way—cannot help them solving the problems of life. As such the illusory energy Maya laughs at them when they are seriously thoughtful like an iron-man. Many such iron-men come and go but the laws of nature are never changed. The tides of the river flows down as it is and the Sun or the Moon do their

regular routine work regardless of the disasters, that take place on the surface of the earth; as the result of such thoughtful attitude.

Mother earth has had a wide experience of such thoughtful leaders come and go. Not to speak of mother earth, even our mother India has had seen many many kings and leaders come and go living in her arms house for a few years only. Mother India has seen in the past the Hindu rulers upto Emperor Ashoka, Mohamadan rulers upto the descendants of Aurangziba and the English rulers upto the end of 1947. And she is now experiencing the ruling capacity of her own children. But the funny thing for her is that when a King or a party fights with the rival claiming India or part of it as his or the party's own plaything, Mother India sees at their side laughs at them when such King and party leaves her lap after a period of illusory activities. With out any account of the past, the present thoughtful leaders think that they can make a permanent solution of things without any reference to the help of God.

Dr. N. V. Bannerjee while discussing at U. N. E. S. C. O. Seminar at New Delhi (Friday 23rd March 1956) on the matter of impact of Social changes on contemporary thought, said like this.

"The basic conflict in contemporary India is between the scientific attitude and scientific method of thinking on the one hand and the transcendental modes of thinking, on the other. The most pressing challenge before the thinkers in the country today is how to seek ways and means of resolving the conflict."

Modern scientific thought is basically wrong, because such thoughts are products of the changing mind a subtle form of material elements. Transcendental modes of thinking is basically right because it emanates from the realm of eternal spirit or the deeper aspect of human personality.

Deterioration or rather divagation from that deeper aspect of human personality to the vulgar ways of the flickering mind, has made it possible for decline in the qualitative level of recent Bengali literatures. This was rightly observed by Dr. Ganguly in the unesco Seminar.

Such vulgar thoughts up to the end of one's duration of life, makes the mental speculator a laughing stock in the eyes of the saner section of contemporary people. One who has realisation in the transcendental modes of thinking, is always fixed up in the programme or plan of material nature and does not lament over flickering things neither does he concentrate his serious thoughts over them.

The voluminous thoughts of the atheist is based on the principle of sense-gratification. The 'Rasa' theory as propounded by Dr. Nagendra, Prof. of Hindi, —are also of two varieties. The 'Rasa', created by material scientific thought is perpetually perplexing to the creator as well as to the enjoyer of such thought. But 'Rasa' created by the transcendental modes of thinking is not only non-perplexing but also ever-increasingly pleasing to the deeper aspect of human personality. The 'Rasa' life of Bhagwat is different from such mundane quality of Rasa.

The materialist who thinks on the mental plane cannot go beyond the purview of the lower senses subordinate to the actions of mind. The world of contemporary thoughts are overwhelmed by different qualities of lusty thoughts created by direct conceptions of the material senses. These are stages of raising the standard of thoughts by the transcendental methods. The eschential thinkers are called 'Pratksyahadi', i.e., class of thinkers who can realise only by direct perception in the name of scientific mode of thinking.

But there are stages of thinking process on the transcendental or supramental plane and they are called "Porakshya"; Aparokhya"; "Aprakrita"; and Adokhyaja stages of perception.

Sense-gratificatory "Pratkshya" or scientific mode of thinking is the lowest stage of thinking than the above mentioned four stages of transcendental modes of thinking. "Parokshya" stage is the beginning of the transcendental mode of thinking. "Aparokshya" stage is the stage of realization of one's deeper aspect of existence. "Aprakrit" stage is the platform of "Vasudeva" wherein perfection of transcendental modes of thinking is reached at and in that platform the relation of living entity with the Supreme Lord 'Vasudeva', is transcendental realised. And the 'Adhokshyaja' stage of transcendental realisation is the tasting a transcendental 'Rasas' in terms of transcendental activities of service, friendship, parenthood and Nuptial relation with the Supreme Lord.

The conflict of scientific mode of thinking and that of transcendental plane, can be resolved by "Parampara" system of understanding of the Bhagwat Geeta.

The atheist with poor fund of knowledge, do stick to the lowest stage of human life in the matter of direct sense perception only, without any attempt to rise up to the other stages of supramundane existence. He thinks therefore of perverted 'Rasas' which are always disturbing in sense-gratification, without any knowledge of the deeper aspect of human activity cognisant of the transcendental senses of the Supreme Lord.

Human Welfare Activities

We met the other day the founder of one human welfare society and we have been pleased to see the plan. And we suggested a little more improvement on it by the method of keeping all the items of plans etc. in touch with the plannings of Bhagwat Geeta. The whole theme of the Bhagwat Geeta is to do everything in relation with the wish of the Supreme Lord. Arjuna was sufficiently educated in the matters of politics, sociology, family affairs, education and all that is required for human welfare but he was lacking in the sense of the service for the Supreme Lord. So far Arjuna was personally concerned he was quite cognisant all about it but he assumed the role of a common man who did not know how to work in the plan and desire of the Lord. That was the beginning of Bhagwat Geeta.

Arjuna pretended to become a pious man and desired to be non-violent good man without doing the painful act of bloodshed in the battlefield. Such pious attitude without knowing the desire of the Supreme Lord, was condemned by Shri Krishna. He described such pseudo-pious attitude as befitting a non-Aryan person. Therefore to become pious, to become non-violent and to have all such good qualities are judged in terms of the purpose of service.

A small boy, without knowing the effect of his pious activity gave to his ailing brother some peices of *paramtha* as his brother asked for it. The ailing brother was suffering from typhoid fever and as he was a child, he asked his younger brother to give the *Paramtha*. The younger brother without knowing the result of his chritable work, gave *Paramtha* to the suffering brother and when the whole thing was disclosed to the mother the charitable younger brother was severely punished by the mother. This is our practical experience. So simply to do charitable work without knowing the effect of it, is to do it in the mode of ignorance. So far charities, penances and sacrifices are concerned they are all also of three qualities. Charity done in full cognisance of the authoritative injunctions is called *Svattik* or in goodness. Charity done with a purpose for getting something in return, is called *Rajastik* or in the mode of passion. Charity done in darkness without knowing the effect of such charities or doing it under some superior pressure or request, is called *Tamasik* or in the mode of ignorance. The same routine is prescribed for other good work also. Therefore *Tamasik* charity and *Svattik* charity are two different items. One leads to degradation while the other leads to elevation. Therefore simple charity, penance and sacrifices may not be always good, without a descriptive and discriminative

knowledge,

Human welfare activities with full scientific knowledge of it will certainly elevate the status of human society. The aim of welfare activity must be first of all ascertained. Sreemad Bhagwatam has discussed in many places about the aim of life. Does the aim of life means to live for a number of long years? The Bhagwat says no it is not such. Because so far life is concerned, the life of some tree is far far longer than a human being. The longest duration of life of a human being is not more than 100 years. But in the vegetable kingdom some trees live more than one thousand years. A human being will answer that the tree may live for one thousand years but the signs of life, are absent there. The main sign of life is breathing. The 'Bhagwat' in answer to this will say that there are many many big bellows which can breathe more vehemently. So breathing is no special qualification. There are beasts, who can produce more children than the human being. They also eat according to the standard of life. Therefore according to 'Bhagat' which is practical commentation on the *Vedanta Sutra*—the aim of life should be only to hear the message of the Supreme Lord wherein only lies all the sumtotal welfare of human Society.

In the Bhagwat Geeta the ultimate instruction is to surrender unto the will of the Supreme Lord and in that manner the surrendered-soul is protected by all means by the Lord from all sorts of frailties possible in human life.

Arjuna understood the principle and he changed his decision of leaving the battle field. Therefore to know, the Supreme Lord and to know our relation with the Lord eternally existent, does not mean to give up all material activities. But to know Him, our relation with Him and our duties to him is the highest knowledge. And to impart this knowledge to one and all is the highest welfare activity in the human society.

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of thinking by His diverse transcendental activities. He descends on this mundane plane by His own energy and is always transcendental to the Laws of Nature. To-day the auspicious day of *Fulgani Purnima* (26th March 1956) is the 47th appearance day of the Lord. The Lord Himself being the Absolute Personality of Godhead, can teach us the method of transcendental activities. The illusory nature keeps us always under a cover of ignorance about the transcendental nature of the Lord. This philosophical problem is made easy for the knowledge of the common man, by the grace of Lord chaitanya.

"व्यक्तमव्यक्तं नानुरोचते चित्तम्"