

"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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{ PART VIII

## WHERE IS GODHEAD ?

### Is it possible to see Him ?

In the Secretariat Buildings in New Delhi there is an inscription on the stone that Liberty does not descend upon a people but it has to be earned before it can be enjoyed. Actually this is the fact and we have seen it that much sacrifice had to be rendered by the people of India before they could gain Swaraj. But in the matter of Godhead some irresponsible people ask, "Where is God?" "Can you show me." "Have you seen God." These are some of the questions put forward by some irresponsible men who want to have everything very cheap. If for attaining a temporary false sense of liberty in this material world so much labour and sacrifice have to be requisitioned is it possible to see Godhead—The Absolute Truth so cheaply? To see God means complete liberty from all conditions. But is Godhead an attending orderly so that He may be present at my command? The atheist however demands like that, as if Godhead is his paid servant and he thinks that Godhead is an imaginary thing otherwise He would have appeared before us as soon as the demand to see Him is made.

Hiranya Kashipu the king of the materialistic atheist demanded like this. His son offended him because he was a devotee of Godhead. Prahlad was the name of Hiranya Kashipu's son. The boy was entrusted to some good guardian tutors to give him lessons on politics, civics, diplomacy of divide and rule, pacifism, law and order and everything all that makes a well established state for lording over the material nature. That was the idea of Hiranya Kashipu to become happy in the material world. He was mainly concerned with Hiranya (gold) and Kashipu (soft women and bed) and he wanted to educate his son or dependent in that great Art of exploitation.

Fortunately Prahlad's idea was different which he got by the mercy of Sree Narada, the great master of devotional science. He (Narada) impressed upon Prahlad that devotional activities for the service of Godhead was the supreme aim of life. Material happiness is no solution of the problems of life but spiritual realisation is the aim of human perfection and the source of real liberty—'Swarajya'.

One day Prahlad 'Maharaj', when he was a mere child, was asked by his father to explain the knowledge that he received from his guardian tutors. Prahlad Maharaj replied like this :

Tat, Sadhu, Manny, Ashurbaryya, Dehinam-Sada, Samudbignam, Dhiam, Asatgrahat, Hitwa, Atmapatam, Griha, Andhakupam, Vanam, Gato, Jat, Harim, Ashrayeta.

#### Synonyms

Tat=that, Sadhu = goodness, Mannay=I do think, Ashurbaryya =the Chief of the Ashuras (non-devotee atheist). Dehinam=of the embodied, Sada=always, Samudbighna=with cares and anxieties, Dhiam=of the thinking men, Asatgrahat=from the temporary engagement, Hitwa=leaving aside, Atmapatam=that which kills the soul, Griha=household, Andhakupam=the blackhole (well), Vanam =the forest, Gato=one who has gone, Jat = that, Hari = unto Godhead, Ashrayeta=take shelter of.

Oh the chief of the Ashuras ! I do think that persons who are always disturbed in mind with cares and anxieties of household affairs may quit off the place which is like the black hole temporary abode to kill one's self and take shelter unto the lotus feet of the Personality of Godhead by entering into the forest.

#### Purport

Prahlad Maharaj thought it right to get liberty first from cares and anxieties of household life. But is there any man who is completely carefree of household life. It is said that the management of a family is more difficult than that of an empire. Nobody is free from this troublesome business. Then what is the remedy? Prahlad Maharaj suggests that one should altogether leave that soul-killing black-hole of household life and go into the forest. Will that solve the problem of cares and anxieties? Are the jungle beasts, the tigers, the wolf, the bear, the monkey etc. free from cares and anxieties? No no they are not carefree. Why they live in the forest. Yes they live in the forests undoubtedly but they have no engagement in the service of the Lord. That is the cause of their cares and anxieties as much as the animals and beast in the human form. The real remedy lies in the act of accepting the service of the lotus feet of the Lord. That makes one free from all cares and anxieties of life. That makes one able to see Godhead always and everywhere.

The monkeys live in the forest, they live on fruits and flowers. They live also naked without any dress and there are many many monkeys in the human form who live naked, eat fruits and call themselves as Vanachary (the renounced Sanyasins) but just like the monkey they keep hundreds of women followers as their devotees (?) and enjoy their company exactly like the monkey who keeps such hundreds of she monkeys in the company. Such monkeys sometimes appear in the midst of the urban and rural population and commit tremendous harm to the

village economy. Similarly the so-called monkey—*vanacharys* who have left their home in search of solving the problem of bread, cannot get any bappiness liberated from the cares and anxieties of house-hold life. They create another house-hold rendezvous in the order of *vanchary's* life and remain always full of cares and anxieties in the matter of protecting their personal interest in such house-hold affairs of monasteries and business of temples. They are not care free. Prahlad Maharaj did not advise to adopt such false life of a *Vanachary*. The real life of *Vanachary* is exhibited when one has cent-per-cent taken shelter of the lotus feet of *Hari* (The personality of Godhead). That is the real position of a *Vanachary* and it may be possible even without going into the so called forest. Prahlad Maharaj the author of this great instruction was himself a great king and house-holder but because from the very beginning of his life he practised the art of taking shelter under the lotus feet of the Lord—he remained always a *Vanachary* even in the dress of a house-holder. He was always free from cares and anxieties because he knew that he was under the protection of the Lord.

His father Hiranya Kashipu did not like the idea of God-worship because he thought God was his enemy? His brother *Hiranakhya* was killed by the Personality of Godhead and therefore, he thought Him as his enemy and the enemy of the family.

There are many atheists like *Hiranya Kashipu* who take God as their enemy. One German god-brother told us that in the 1st World War many people in his country turned to be atheists on account of their family members being killed in the war field. Some body's husband, some

body's son, or some body's brother must have had gone to the war field. When the fighting was going on, all of them prayed for the safe return of their relations. Unfortunately almost all of them did not return back for ever, inspite of such prayers and therefore they turned to be atheists. They thought that God is their order supplying agent and because the prayer-order of protecting the lives of their relations were not carried out by God, the word 'God' is a myth and there is no existence of God. That is the position of cheap God-seekers. They want to see God without the necessary sacrifice and without knowing His actual position as the order supplying agent and if God is not seen in that way of impertinence, the existence of Godhead must be denied by them.

Foolish people like *Hiranya Kashipu* (concerned only with Gold and woman) is bewildered to see Godhead. In the *Bhagwat Geeta* it is said that the personality of Godhead is not exposed to the eyes of every one but He is existent always and every where by His omnipresent impersonal features.

In the '*Brahma Sangheeta*' it is advised that one can see Him in the Sun which is said to be His one of the eyeballs. As the eyeball rolls within the hole, so also the sun is rolling within its limited orbit. His impersonal features are described in the *Bhagwat Geeta* and one can see Him every where as the banyan tree, the lion, the shark, the Himalaya, the ocean and everything that is extraordinarily powerful. He is the seed of growth of every living being and by His potencies the hole universe is rolling on. The strength of gravitation, that sustains, the planets in their respective positions, is also He. He therefore manifests Himself by His diverse energies exactly like the fire which maintains its existence by the power of expanding heat and diffusion of light. He is sometimes compared with the sun. And His different energies are compared with the rays of the sun. The living entities are so many molecular particles emanations from Him as the rays of the sun are innumerable molecular particles of the sun. The sun and the sun-rays are simultaneously one and different. The sun-rays are always at my door, I can feel its intensity of heat, I can see it every where. By the sun-rays I can see the sun also although He is far far away from me. At the same time if I am a sane man I can feel it that the sun rays are not the sun. The sun is simultaneously one and different from the sunrays. We can imagine the intense heat of the sun by our little and partial experience of the portion of the sunrays.

The living entities being compared with the sun-rays, it is quite possible to see The Supreme Lord by subconscious perception. The living entities are distinct individual souls with

minute portions of independence and desire for lording it over the material nature. This desire for lording it over the inert material nature, makes the living entity a superior '*Purusha*' or enjoyer of the matter. And from this part and parcel '*Purusha*' we can feel the power and omnipotency of the complete '*Purusha*'. The living entity is the particular sample of the Supreme being. But He is fully joyful by nature. "*Ananda-maya Atyasat*".

The '*Purushottam*' is therefore the trasendental Supreme Person individual identify like one in quality of so many individual living beings. But He is the Supreme Personality above all other persons. No body is above or equal to Him. He is without a Second. He is not therefore imperson only as imagined by men with poor fund of knowledge. His impersonal features are diverse manifestations of His innumerable potencies just like the sun-rays are innumerable potencies of the sun dial far far away, from the sun-rays at my door. In the *Vishnu Puranam* the matter is described as follows:—

Ekadesha, Stithsya, Agne, Jyotsna, Vistarina, Jatha, Parasya, Brahmana, Sakti, Tatha, Idam, Akhilam, Jagat. (V. P. 1/22/62)

#### Synonyms

*Ekadesh*—In one place, *Stithsya*—Situating, *Agne*—of the fire, *Jyotsna*—Light, *Vistarina*—diffusion *Jatha*—As as, *Parasya*—of the Supreme, *Brahmana*—of the Brahma, *Sakti*—Potencies, *Tatha*—So so, *Edam*—This, *Akhilam*—The whole, *Jagat*—universe.

#### Translation

This whole universe is the manifestation of diverse potencies of the Supreme Absolute Truth just like the fire situated in one place can diffuse its light all round.

#### Purport

The Personality of Godhead does not become impersonal for the matter of His impersonal potencies. He is non-different from His impersonal manifestations but that does not make Him without Personality. His omnipotency suggests that He is originally the Supreme Person and He has expanded Himself by plenary portions and differentiated parts and parcels. Atheist *Hiranya Kashipu* wanted to see Godhead and he asked *Prahlad* his son where is his (*Prahlad's*) God? The child *Prahlad* answered that his God is seen everywhere. That is the vision of a devotee. The devotee does not see anything except his Godhead. Anything animate or inanimate exhibits Godhead in the eyes of a devotee. The devotee's eyes are anointed with the pulp—of Love for Godhead and as such he sees nothing except in relation with Godhead.

Sometimes we see the notice in a public garden as follows:— "The garden belongs to you and you should try to maintain it by

the such feeling" The same notice is sometimes seen in the railway carriage. And the purpose of such notice is to awaken the national feeling of the citizen. A good and trained citizen knows that the Government is run on by his representative and therefore the Government is his won Government. And the property belonging to the Government does also belong 'to him and he behaves in that way. Therefore he can see every thing inter related with the Government and if he has the necessary national feeling he can see every where the Governmental power in its impersonal feature represented. The power and Personality of the Government is felt by a good citizen every where in the country and this feeling is made possible out of a feeling of national consciousness. This national feeling and love for the country and Government are all products of sincere service for the cause of the nation. And the same thing is applicable in a wider sense when we speak of seeing Godhead. Godhead is not therefor a cheap orderly of the materialistic atheist.

Godhead can be seen only by sincere service mood and not by challenge. A person who sees God cheaply in the ordinary way and a person who argues that God cannot be personally seen—both of them are misguided. The Personality of Godhead reserves the right of not being exposed to the vision of a challenging *Hiranya Kashipu*. That is not the process of realising the Personality of Godhead every where. To the eyes of a devotee every thing is simultaneously one and different from Godhead. He sees Godhead in every thing and every thing in Godhead. And that is the highest stage of realisation of Godhead.

The impersonal material conception of Godhead under the headings of Pantheism, Henotheism, Monotheism and Polytheism etc., is the beging process of seeing the Godhead. The next higher stage of seeing Him is the stage seeing the super-soul residing with every individual soul and the highest stage is to realise the Personality of Godhead in the supramental stage of loving service, the spiritual existence.

The revealed scriptures there fore warn us against cheap realisation of Godhead. The revealed scriptures definitely says that Godhead cannot be seen with our material eyes, neither He can be perceived by material senses. The eyes and the senses of the devotee must be trained up in the art of transcendental service. The Supreme Lord is sentient and He is clever enough to know our modes of such transcendental loving service and the with progress of such service attitude only the Godhead is realised by the mercy of Godhead. No body else can realise Him even by a fraction by speculative habit of flickering mind.

## SHRI MEHER BABA

His message of 'be true to your duty.'

"I want you to make me your constant companion. Think of me more than you think of your ownself. The more you think of me, the more you realise my love for you. Your duty is to keep me constantly with you throughout your thoughts, speeches and actions. They do their duty who, sincere in their faith and love, surrender to me, guided by the implicit belief in my Divinity as Baba.

*Thy too do their duty who speak ill of me and condemn me through their writings urged by their genuine conviction that Baba is a fraud.*

But they are the hypocrites who, not knowing their own minds, are constantly doubting; they are at times, through false emotions, inclined to believe in me; and at others indulge in slanderous gossip against me.

No amount of slander can ever affect or change me; nor any amount of admiration and praise enhance or glorify my Divinity. Baba is what he is. I was Baba; I am Baba, and shall for ever more remain Baba. My blessings to you all."

**N.B.**—In India since very recently preachers on 'Love of God' have appeared in many parts of the country. But some of them are monists and Shri Meher Baba is one of them. Monism and 'Love of God' go ill together. *Love of God disappears completely under the theory of monism.* Shri Meher Baba admires his honest critics. According to *Bhagwat Geeta* monism is one of the means of approaching God, practised in culture of knowledge by some people in general. The *Mahatmas* or the high grade spiritualist, however, are transcendental to theories of such monism, pantheism or henotheism. Time and space permitting, we shall go into the details of them. We may draw the reader's attention to our article "Where is Godhead" published in this issue.

—Editor

The speculative habit of the mind in the velocity of air or light year conducted for thousands of years can hardly reach the vicinity of Godhead but one who is constantly—engaged in his transcendental service with love and pleasure can realise Him by His mercy only. That is the process of finding out where is Godhead. In the *Bhagwat Geeta* it is said like this,

Tesam, Satata, Juktanam, Bhajatam, Priti, Purbakam, Dadami, Buddhijogam, Tat, Jena, Mam, Upajanti, Te,

"I do give more facility of transcendental service to the devotee who are constantly engaged in my service with love and affection, which will help them to come unto Me". God helps them who helps themselves by the service attitude of Godhead.

# Nationalism of Pure Consciousness

When a man enters into the sitting room of a friend the friend receives the man with all cordiality and offers him the best coaches for his comfortable rest. The friend accepts this friendly welcome and sits along with his host in all security. Does this mean that the man who has entered the house of his friend will consider the sitting room his won property? Certainly he will not think like that unless he has turned to be a mad man. His consciousness of the fact, that none of the paraphernalias of the friend's sitting room do belong to him, does not disturb him in the least to sit down there tightly and securely and with this pure consciousness of his position, he is allowed equal facility along with his friend who is actually the proprietor of the sitting room.

But if the man after sometime madly thinks that because he was allowed to enter into the parlour of his friend to sit down there comfortably, he has thereof become the proprietor of the room and all the furnitures in that room then what will become the lot of the mad man? The natural consequence of this unlawful desire of the intruding friend will meet with police action by the real proprietor of the room and trouble will begin to disturb the friendly relation.

And if the man leaves the room without being able to occupy it as his own property and impertinently tells his friend that he is renouncing the right of proprietorship in disgust, certainly the proprietor friend will laugh at him thinking as to when and how the proprietorship of the room was awarded to him.

This is the real position of the conditioned soul who enters a stage of life in the cycle of birth and death. The living entity is unborn and eternal. The living entity simply changes his dress according to the price of the dress he has paid for. In the shop of the material nature there are eighty four lacs of different dresses and the living entity is allowed to put on anyone of them according to the price he is able to pay. Leaving aside all other doesses let us consider about the dress of the human body. Because in the dress of the human body a living entity is more puzzled than in the dress of the beast due to the gorgeousness of the particular garment. The dress of the human body is also exhibited in varieties of four lacs of species. There are different dresses of humanity in the form of *Kirata*, *Huna*, *Andhro*, *Pulinda*, *Pukkasa*, *Abhira*, *Sumbha*, *Yananu*, *Khasadaya* etc. and almost all of them are no more civilized than the jungle beasts. As such they have very little idea of civilized form of national feeling. Out of the eighty four lacs of different dresses exhibited by the living entities,

only the highest civilized human being is conscious of national feeling. This national feeling has created different civilized nations of the world but because almost everyone of them is guided by sense of nationalism of impure consciousness, all of them are always busy in making pacts and blocks for security of everyone's national position.

The impure consciousness of nationalism has kept all the big heads of world nations, always active for an adjustment of everyone's national interest. They have now made an united nation's security council and trying in vain to make a right adjustment. Impure consciousness of every nation has made it impossible to come to the safety point and it is needed therefore to awaken their pure consciousness by the propagation of spiritual education back to Godhead undertaken by the Lord Himself in the form of Shree Chaitanya Mahaprabhu.

What is that pure consciousness? The idea of pure consciousness is specifically described in the **Ishopanishad** and it is said there as follows.—

## Wordings

Isha, Abasya, Idam, Sarbam, Jat, Kimchit, Jagatyam, Jagat, Tena, Taktena, Bhunjetha, Ma, Gridha, Kashyachit, Dhanam.

## Synonyms

*Isha*—The Lord, *Abasya*—Domain, *Idam*—All, *Sarbam*—These, *Jat*—Whatever, *Kimchit*—Anything and everything, *Jagatyam*—In the world, *Jagat*—Material things, *Tena*—By Him, *Taktena*—By His offer, *Bhunjetha*—You can enjoy, *Ma*—Donot, *Girdha*—Accept, *Kashyachit*—Anyone's, *Dhanam*—property.

## Translation

Every thing that we see in this material world or in the matter, all belong to the domain of the Supreme Lord. You can therefore enjoy what has been offered to you by Him and you must not accept any others property and enjoy it.

## Purport

The living entity in either of the above mentioned eighty varieties of dresses, enter into four Lacs the domain of the Lord. The agent of the Lord material nature gives him all facilities to live in that domain provided with all comforts of air, light, shelter, food, drink, residence and all the facilities of acquiring knowledge. The lower grade living beings such as the aquatics, the plants and trees, the raptiles the birds, and beasts and the beastly human beings living in the jungle—do take all the facilities offered by nature and make progressive evolution by a gradual process from the aquatics to the plants, from the plants to the raptiles, from the raptiles to the birds and from

the birds to the beasts. The human form of life is evolved out of the life of the beast in the three modes of nature. As guests of the material nature all these non-human living entities donot bother much about conventional civilization to mishandle the products of material nature. But the civilized man because of his developed consciousness, mishandles the laws of nature, thinks on terms of proprietorship of the particular place of appearance and thus become entangled in the matter of designations. The civilized man thus create a buugle in the name of advanced civilization.

These civilized nations for get completely that the particular places offered to them for residential purpose—all belong to the proprietorship right of the Supreme Lord. The Supreme Lord is the proprietor of all the 'Lokas' or planets. In the Bhagwat Geeta it is said like this.

## Wordings

Bhoktaram, Yajna, Tapasam, Sarba, Loka, Moheswaram, Suhridam, Sarbabhutanam, Jnatya, Mam, Shantim, Richhati.

## Synonyms

*Bhoktaram*—The beneficiary, *Yajana*—Sacrifice, *Tapasam*—Penances, *Sarba*—All, *Loka*—Planets, *Moheswaram*—The Supreme Lord, *Suhridam*—Benovolent friend, *Sarba*—of all *Bhutanam*—Living entities, *Jnatya*—Knowing, *Mam*—Me, *Shantim*—Peace, *Richhat*—Is able to enjoy.

## Translation

I am the beneficiary of all sacrifices and penances and I am the Supreme Lord of all the planets and universes. I am the benovolent friend of all living being and knowing thls one can enjoy perfect peace.

## Purport

The so called civilised nations have forgotten the fact that the place of residences particularly specified for them by the Supreme Lord do not belong to them but it is the property of the Supreme Lord. He has given the nations particular places of residence and comfortable life making progress in the matter of pure consciousness. The Lord has not allowed us to remain in such places of residence to create a hell of it by developing a denching ground for the boolligans, ruffians, demons and unbelievers. He is the Supreme Friend of all living entities and therefore He has made the codes of scriptures like Vedas, and Purans to guide the civilized nations so that they are not illusioned by the influence of Maya or impure consciousness and consider the place of their appearance as their property.

The particular place of residence allotted to us must be protected from the disturbing forces

of demons and non-believers,—not as proprietor of the land but with full consciousness of servitorship of the Supreme Lord.

Out of an impure consciousness Shri Arjuna declined to fight in the battlefield of Kurukshetra as a proprietor. He forgot for the time being that he was not the proprietor. The Supreme proprietor is Shri Krishna and Arjuna is a servitor only. This fact was explained in the Bhagwat Geeta from different angles of vision and ultimately when the illusion of proprietorship was dissipated—pure consciousness of Arjuna was awakened by the mercy of the Lord and Arjuna agreed to abide by the order of the Supreme Lord. His attitude of non-violence adulterated with a sense of proprietorship right, was condemned by Shri Krishna in the very inception of the idea. It is sheer non-sense to think that devotees of Godhead are so many inertia element of society. Real devotees of the Lord like Shree Bajrangajee Hanuman and that like Arjuna—both of them fought out the two celebrated battles of Ramayana and Mahabharata. The devatees are neither violent nor non-violent on their own account but they are both violent and non-violent on account of the Lord. That is the criterion of pure consciousness.

Nationalism in pure consciousness as it was exemplified by Shree Arjuna or Bajrangaji brings in real peace of the world. Such pure consciousness is aroused by devotional activities. Unbelievers in the Supremacy of the Absolute Lord cannot have pure consciousness. Nationalism, guided by the principles of devotional activities of which Shri Arjuna is the typical example, is the goal of our life.

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# Back To Godhead

One who desires to go back to one's eternal home and back to Godhead, may adopt the following recognised and authoritative devotional activities in order to train oneself to be eligible to enter into the transcendental realm, the eternal kingdom of God. No body returns from the kingdom of God to this material world of threhold miseries. In the Bhagwat Geeta the process of going back to Godhead is stated as follows :—

‘Bhaktya, Mam, Abhijanati, Jaban, Ja, cha, Aham,

Tat twata, Tato, Mam, Tat twata Jnatwa, Vishate, Tad, Anantaram.

## Synonym

*Bhaktya*—By devotional service only. *Mam*—Me, *Abhijanati*—one can know Me perfectly or conclusively. *Jaban*—As I am, *Ja*—What, *Cha*—And, *Aham*—I, *Tattwata*—Scientifically, *Tato*—After that, *Mam*—Me *Tattwata*—Scientifically *Jnatwa*—Knowing, *Visphate*—Enters, *Tad*—That, *Anantaram*—After.

## Translation

Only by devotional activities one can know Me perfectly and conclusively as I am and what I am. Thus knowing Me scientifically and after that scientific knowledge one can enter into My kingdom.

## Purport

This enbrance is interpreted by the empiric philosophers as merging into the identity of Brahma. But this explanation is unacceptable regard being had to the fact that the process, recommended for this entrance is ‘Bhakti’, or devotional service. The process adopted by the empiric philosophers for merging into ‘Brahman’, is called ‘Jnana’ or culture of empiric knowledge. Therefore this entrance is not meant for merging into the Supreme. This entrance means to enter into the kingdom of God personally with individual identity without any spiritual suicide adopted and recommended by men with poor fund of knowledge. Such men with poor found of knowledge may go on speculating for thousands and thousands of years and yet they cannot attain the stage of scientific approach for entering into the kingdom of God head. The kingdom of Godhead is not a myth but it is situated far beyond the boundary of material cosmos, one can know it by the process of devotional service only.

No materialistic thinker can expect to know scientifically the essence of the Lords name, fame, form and pastimes by mundane speculation. The essence of the Lords transeendental Name etc. become revealed to the devotee with the progress of devotional service. There are stages of such

devotional sevice and we beg to state below the preliminary processes as primary activities in that great non-fallible procedure.

The details of the main principles may sometime differ as set by different Acharyas (authorities) but the main principles as they are, do not differ. In the details of such activities, there may appear some different formularies or formalities, but the main principles of devotional worship called by the name *Archan*, are all the same everywhere. The principle of accepting initiation from a bonafide spiritual master the first thing in the matter of devotional service is always the same. Shрила Rupa Goswami, the highest authority in the spiritual science recommends herewith ten kinds of spiritual activities as the first lot of exercise. These codes are to be observed by the devotee intending to engage himself in devotional service,

One may not misunderstand the meaning of transcendental service. There is distinet difference between material service and transcendental service although both of them are observed as one and the same by the common man. Every individual living entity is constitutionally meant for service. He is eternally the sevitor of the Supreme Lord but some how or other when he comes in contact with material nature, his service is exploited by the material nature as the service of a prisoner in the jail is exploited by the jail authorities. Service in the jail is not only exploitative but also trouble some not suiting the constitution of the particular man. In the same way service of the material world is not only trouble some for the servitor but also it is unsuitable for the constiution of the living entity. Transcendental service is encouraging, satisfactory and suitable to the very constitution of the living being. The taste is created by the practical method recommended by the authorities of revealed scriptures and they are as follows for the primary beginners.

(1) To accept the shelter of the lotusfeet of the spiritual master expert in devotional activities.

(2) To get oneself initiated in the art of worshipping Shri Krishna and thereby to learn from the spiritual master all the details and phiosophy of the spiritual Science.

(3) One should conclusively accept a spiritual master after knowing him fully well because one has to abide by the orders of the spiritual master in full surrender and in full faith.

(4) To follow the footprints of the previous acharyas who had attained perfection in the spiritual science.

(5) To become sincerely inquisitive to enter in the science. After formal initiation from the spiritual master the neophyte devotee must make sincere inquiries in the matter of spiritual progress.

(6) Anything, which may be pleasing to the senses of the neophyte devotee but is hinderance in the way of spiritual progress—must be at once given up for the service of the Lord.

(7) To live, if possible, in some such holy place as Dwarka, Vrindaban etc. or on the bank of the holy river such as the Ganges or install the disties at home and live there.

(8) To accept only as much wealth and assistance of men as it will help one to perform nicely the ceremonial duties of devotional service—the source of realising the Personality of Godhead.

(9) To observe as far as possible all the specific dates of spiritual importance such as the Janmastami day, Sree Ramnavami day, Ekadashi days, Dolpurnima day, Nrisingha Chaturdashi day, and dates in which advent and disappearances of saintly persons havetaken place.

(To be Contd.)

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