



(An instrument for training the mind.)

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(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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# 'Shri Krishna' The Supreme 'Vedantist'

"Sanyasins", who follow the philosophical path of Acharya Sripad Samkara, are now generally known as the "Vedantist". And those who follow the philosophical paths of Vaisnava Acharyas such as Acharya Sripad Ramanja Charya, Sripad Madhyacharya, Sripad Vishnu-swami etc are known as the "Bhagwats". The so called "Vedantists designate the followers of Vaisnava Acharyas as "Bhagwats" whereas for themselves they think that 'Vedanta' philosophy is the monopoly subject-matter for the studies of the "Samkarites" only. Following this principle some other classes of Sanyasins who are not recognised either by the Sankarites or by the Vaisnavites, also designate themselves as Vedantists. These latter class of "Vedantists" are now known all over the world as the preacher of Vedanta philosophy while they do know nothing of the transcendental science. Vedanta philosophy is not a combination of several sanskrit alphabets so that any one and everyone can understand it simply by the A.B.C.D. knowledge of Sanskrit language. Each and every letter of the Vedanta philosophy is a symbolic representation of transcendental sound represented by the symbol of 'Omkar' and as such Vedanta philosophy has to be learnt from one authority like Shri Krishna, the Godhead. In the "Bhagwat Geeta" the Personality of Godhead has emphatically asserted that He is the original compiler of "Vedanta" Philosophy and therefore He is the only Supreme Master of it. The exact wordings from the utterances of Shri Krishna are as follows:—

Sarbasya, Cha, Aham, Hridi, Sannibista, Mattah, Smriti, Jnana, Apahanam, Cha.

Vedai, Cha, Sarbai, Aham Eba, Vedyo, Vedanta, Krit, Vedanta,

Vid, Eba, Cha, Aham.

(Geeta 15/15).

"I am the Person who lives as the Super Soul (Paramatma) in the heart of all living being. It is from Me only that one make recollection of his past deeds and it is also from me only that one forgets the same. So I am not only the all pervasive impersonal "Brahman" but also I am living individually as the 'Paramatma' within every living entity.

"I am the awarding authority of every one's fruitive actions. I do not exist simply as impersonal Brahman or the localised Paramatma but also I do appear as incarnations to instruct all the fallen souls for their deliverance. I am therefore the instructor of the Vedanta philosophy and the Vedic knowledge is meant for knowing Me only. As I am the Vedanta compiler and instructor no body knows Vedanta philosophy better than me. I am the supreme Vedantist and I can deliver the fallen souls by disseminating the transcendental knowledge of Impersonal Brahman, the localised "Paramatma" and Myself as the Supreme lord the Personality of Godhead.

The Personality of Godhead is the 'Supreme Brahman'. This has been recognised by Arjuna by himself and in pursuance of the authorities like the seven Rishis, Narada, Vyasa, Devala, Ashita, etc.

Now how does the Supreme authority of Vedanta philosophy teaches us the great transcendental science in nutshell? He says like this.

'Dwou, Purushau, Loke, Kshara, Akshara, Eeba, Cha, Kehara, Sarbani, Bhutani, Kutastha, Akshara, Uchyate. G. 15/16.

The Supreme Vedantist utters, in the begining of His Vedanta teachings as, Dwou or Dualism. In the universe

(Loke) which contains lacs and crores of different earths and planets, there are two classes of living entities. The one is called the Kshara or the fallible entity and the other is called Akshara or the infallible entity. The fallible entities are the ordinary living entities or the Jivas whereas the infallible entities are the expansions of Vishnu such as, Rama, Nrsingha, Baraha, Kurma, Vamana, Valadeva, Kalki, etc. The ordinary living beings are susceptible to the influence of material Nature but the infallible incarnations as Vishnu Tatvas and non-susceptible by the laws of nature. In the Baraha Puranam it is said that that the Supreme Lord expands Himself by multi-forms of living entities. Some of them are called the "Samsa" or He Himself whereas the others are called the "Bivinansa" or He in His one of the potencies. The Jivas or the living entities are therefore different potencies of the Supreme Lord whereas the Vishnu incarnations as above mentioned are non-different from Him with all His potencies. That is the difference between the "Kshara" or the fallibles and the "Aksharas" or the infallibles. The "Kshara" living entities are undoubtedly parts and parcels of the Supreme Lord and as such they are qualitatively non-different from the Supreme Lord but so far the quantity is concerned there is a gulf of difference.

The Vedantist, therefore, who proclaims that the ordinary living entities are both qualitatively and quantitatively equal with the Supreme Lord—is certainly misguided for his having not, consulted the Supreme Lord "Shri Krishna" the original compiler of Vedanta. If Vedanta is an authority, one must accept its original compiler as the Supreme authority of Vedanta.

These novel Vedantists who generally follow the path of

Sripad Samkaracharya were formerly as 'Mayavadins of Ka (Banaras). Banaras was, perhaps still it is so, the breeding and nurshing place of these Mayavadi Vedantists. The reason is that Banaras is the holy place resided by Vishwanath 'Shiva'. Acharya Sankara was the incarnation of 'Shiva' by the order of the Lord. He preached Mayavada philosophy in this age of 'Kali' in the form of a "Brahman Sanyasi" and this statement is confirmed in the Padma Purana as follows:—

Mayavada, Ashat, Shastram, Prachchanna  
Boudhyam, uchyate, Moya, eba, Godidam  
Devi, Kalou, Brahmana Murtina.

Therefore the followers of Samkara were known as the Mayavadins of the 'Banaras School'. They were counter parts of the Mayavadins of 'Saranath'. This 'Saranath' is adjacent to Banaras and in the older days the Mayavadins of Bodh Gaya' or that of 'Saranath' were always in arguments with the Mayavadins of Kashi.

The Mayavadins of Saranath or the Buddhist did not recognise the existence of spirit soul and they preached matter as all in all. Whereas the Mayavadins of Kashi preached that spirit soul is the basic principle of existence and matter is a superfluous false representation of the Reality Spirit. So the fight was there between the two sections of Mayavadins and as a result of this, the Mayavadins of Bodh Gaya or 'Saranaths' were gradually driven out of India; and the Moyavadins of Kashi became predominant in India. Gradually these Mayavadins took up Vedanta philosophy after they had come out victorious in the fight with the Buddhist Mayavadins and as such the Mayavadins of Kashi began to be known as Vedantist.

These Vedantist interpreted Vedanta in the impersonal feature in order to take in the then converted Buddhist philosophers in their own fold. Lord Buddha preached nothing of the spirit and He stressed on the principles of *Ahimsa* only the preliminary and basic qualification for spiritual culture. We have already discussed this point in our article "Lord Buddha" in the "Back to Godhead" Sripad Sankaracharya gave further more push to spiritual realisation by the conception of Brahman the first vision of the Supreme Lord. (1) 'Brahman' (2) 'Paramatma' and (3) 'Bhagwan' all these three are one and the same "Absolute Truth" but they appear to be different by the different stages of realisation only. How this different stages are realised, is explained by the Supreme Vedantist Shri Krishna who alone only knows Vedanta in its reality-

Thus He explains the first realisation of 'Brahman' in the *Kshara* and the *Akshara* aspects. The *Kshara* or the fallen souls as they are, have to learn Vedanta for knowing the *Akshara* or the infallible "Brahman". "Akshara" means "Brahman" "Akshara Paramam Brahman". The *Kshara* are also undoubtedly "Brahman" in quality but they are not Paramam Brahman because they are fallible to the influence of Maya. (Nescience).

The Mayabadi's statement of all the two categories of Brahman being equal in all respects,—is mistaken. It is a sort of class-argument but it is not defacto truth. In order to clear the matter more distinctly the Supreme Vedantist Shri Krishna says that 'Sarvani Bhutani' i.e., all the living common entities beginning from 'Brahma' the original grand father of the living being, down to the insignificant ant all are fallible creatures whereas the Supreme Brahman is 'Kutastha' or one who never changes his place or position. In the "Amarkosha" the word "Kutastha" is explained as follows: "That which remains in perfect order for all the time is called Kutastha". So the *Kutastha Purusha* or the "Akshara Purusha" or the *Vishnu Tatva* is different from the *Kshara Purusha* or the ordinary living being subjected to the conditions of material nature. This distinction between the ordinary living being and the Supreme Lord is explained in the Bhagwat (11/16/11) as follows:—

Aparimita, Dhruva, Tamubhrita, Jadi, Sarbagata, Tarhi, Na, Sashyata, Iti, Niyama, Na, Dhruva, Itaratha,

Ajani Cha, Jat, Mayam, Tat, Vimuchya, Niyantri Bhabet Samam, Anujanatam, Jat, Matam, Mata, Dustataya.

Oh my Lord the infallible! had it been so that the innumerable living beings are by themselves all in all without anything Supreme, then they would not have been put under your sub-

jection. Even though it is accepted that the living entities are parts and parcels of the Eternal Being, still they are under your subjection. Their qualitatively being one with you is never to be given up because that will alone make them one with the absolute. It is being so, persons who consider that the ordinary living being and the Supreme Lord are equal in all respects—are suffering from a malady of a wrong Thesis polluted with poor fund of knowledge.

So the quantitative difference between the living being is ever to be maintained even after the attainment of 'Mukti', because after 'Mukti' only the 'nityayukta' or the eternal 'upashava' service begins.

So far the impersonalists are concerned, they can know this much distinction between the *kshara* and the *Akshara* Prushas. And above the Impersonalists and empiric philosophers, there is the 'Yogi' who meditates upon the 'Paramatma' feature. For them it is said like this

Utama, Purusha, Tu, Anya, Paramatma, Iti, Udahrti.

Ja, Loka, Trayam, Avishya, Bibharti, Iswara, Abyaya.

Geeta 15/17.

Paramatma is clearly mentioned here as 'Anya' or different from Atma and His realisation by the 'yogins' is still more perfect vision of the Supreme truth than that of the Impersonal 'Brahman'. The 'yogins' are better class of spiritualists than the impersonalists or the Mayavadies of Kashi. The Mayavadies of Kashi are higher than the Mayavadins of Bodhgaya or Saranatha and the yogins of Prayag like 'Bharadwaj Muni' etc. are still more higher spiritualists than the Mayavadins of Kashi. The Bhagwat Geeta accepts this fact in the following sloka namely—

Tapasvikhya, Adhika yogi Jnanibhya, Api, Mata, Adhika, Karmibhya, Cha, Adhika, Yogi, Tasmad, Yogi, Bhava, Arjuna.

(G. 6/46)

The Yogis are better class of spiritualists than the ascetics and the empiric philosophers. The yogis are undoubtedly better than the ordinary fruitive worker and therefore oh Arjuna! you just try to become a 'yogi'.

So the ordinary 'yogins' in the state of trance do experience the presence of localised aspect of 'Paramatma'. This Paramatma is *Iswara* or the Supreme Lord but not the 'Jivas' or the controlled being. 'Paramatma' is the *Super Soul*. The thesis that 'Paramatma' and 'Atma' is equal and the same is a wrong theory. Had it been so then there was no need of adding the word 'Param' or the superior to the word 'Atma'. That makes the difference more clear. Paramatma is *Abyaya* i.e., *Akshara* or *Kutastha* without any change. He does not become subjected to the conditions of material nature. This is the truth in all *Upanishad*. The Paramatma and the Atma both have been

compared with two birds sitting on the tree of this material body. But one is observing the activities of the other as witness and not taking part in the action. The neutral observer is therefore Paramatma and the stage actor is the Atma. When the Atma stops his material activities in the state of *nirvikalpa samadhi*, he is called a perfect yogi. So this 'yogi' is better spiritualist than *Jnanin* who will after many births of speculation, become a *Mahatma* to observe the lotus feet of Vasudeva.

And next to this are the devotees who render directly transcendental loving service to the Supreme Lord. This realisation of the Absolute Truth is the highest realisation of spiritual value and this is confirmed in the Bhagwat Geeta as follows:—

Amongst all the yogins the top most yogi is he who has always within him the feature of (Shri Krishna) Me and thus he has the required devotion and performs devotional activities (*Bhajate*). He is the highest yogi in My opinion.

So these Bhakta yogins are better than the ordinary yogins and their feature of spiritual realisation is still more greater. The 'Bhakta yogins' do accept Shri Krishna as the 'Purushottam' or more perfectly clear than Paramatma realisation. The Absolute truth is realised by the *Jnanins* as impersonal Brahma, by the *yogins* as the localised 'Paramatma' and by the devotees as 'Bhagwan' Who is full with all the potencies of *Brahma* and *Paramatma* as confirmed in all the scriptures including Bhagwat Geeta.

So realisation of 'Shri Krishna' transcendently in the highest realisation of Vedanta. Shri Krishna is the highest realisation of the Vishnu Tatva. Because all other incarnations are although equal in potency, either plenary parts or parts of the plenary parts of Shri Krishna but Shri Krishna is the Primeval Lord and cause of all causes; that is the verdict of 'Brahma Samhita' 'Bhagwat' and Mahabharat etc. But we should always remember that there is no difference of potencies between the different 'Samsa' incarnations of Godhead.

Realisation of "Brahman" and Paramatma is also a transcendental mellow (*Rasa*) which is called 'Santa Rasa' a transcendental stage where the transcendental activities are non manifest. Manifestation of transcendental activities is visible from the transcendental 'Dasya' Rasa and this Rasa increases more and more in the 'Sakhya Rasa', 'Vatsalya Rasa' and 'Madburya Rasa'.

The Supreme Lord Shri Krishna is full with all the twelve mellows. Out of these twelve Rasas five are direct transactions with the Supreme Lord where as the remaining seven are indirectly connected. Kansa, Jarasandha and many other enemies of the

Supreme Lord Sri Krishna dealt with Him indirectly in the 'Bibhatsa Rasa' or the method of fearfulness. But because the *Rasa* a mellow was employed indirectly in the Supreme Being, the enemies also were awarded 'Brahman Sajuyya Mukti', i.e. to become one with the Lord in existence. The impersonal monists aspire after this 'Brahmasayuya Mukti' which was obtained even by the enmical Jivas. Therefore Mukti or liberation is a by product of devotional service. The yoga system is also a mixed up devotional service. As long as the *Jnanins* indulge in dry speculations only they have no chance of Mukti. When they mix up devotional service also with metaphysical speculations—it is then only Mukti or liberation become possible. But for pure devotional service neither *Jana* nor *yoga* is necessary at all. Such processes may be helpful to a certain extent, but they are not absolutely a necessary requirement. On the contrary such processes sometimes become a great hinderance to the progress of pure devotional service. Sanyas is the process of the 'Jnanis' or 'yogins' but for the devotee there is no necessity of accepting the order 'Sanyas'.

Devotional service can be offered from any stage of life and by devotional service only one can obtain the result, if he at all desires, like that of *Jnana*, *Yoga Karma*, *Tapasya* or any other thing in the category of *Yajna*.

"Sarvorn Mad Bhakti, Yogena Mad, Bhakta Lavate, Anjasa."

Ordinary yoga system culminates in trance for experiencing the presence of 'Paramatma' within us. But still more better system of yoga is the system of Purushottam yoga. The Supreme Vedantist describes this system of Purushottam yoga as follows:—

Jasmat, Ksharam, Ateeta, Aksharat, Api, eba, Uttam, Atah, Asmi, Loke, Veda, Cha, Pratiitha, Purushottam.

"Because I am the Supreme Personality of Godhead, I am not only higher than the ordinary (*Kshara*) living being but I am above the *Akshara* Brahman as also above the *Uttam Purusha Paramatma*. As such everywhere either in the Vedic literature or by popular conception, I am famous as the *Purushottam* or the Supreme Personality of Godhead.

The Vedanta conclusion is therefore like this. Primarily there are two classes of living entities namely the *Kshara* and *Akshara*. The *Ksharas* are the ordinary *Jivas* and the *Akshara* is the Supreme Lord. The Supreme Lord is realised by the *Kshara Jivas* in three different phases. The phases are (1) *Impersonal Brahman* (2) *Localised Paramatma* and (3) *The Supreme Lord Bhagwan*. This realisation may be described by the example of seeing a mountain. The Himalayan mountain when it is observed from a long distance, it appears like big cloudy object. When one goes still more nearer

(This is a modest attempt to put in a nut-shell the basic principles of Life in all its Cosmic Totality according to the Vedic System of the Shastras—J.B.D.)

1. Truth Absolute is that which is unaffected by Time, Space and Substance—that which is ever true, ever-realizable and ever verifiable.

2. The Soul,—perceiver of all this Cosmos is the only Absolute Reality Eternal; embodying Life, Light and Delight. All else is but visionary.

3. All this Cosmos is the Manifestation or the Absolute Soul of Spirit Eternal or God almighty designed just for his Self-enjoyment or Recreation.

4. This Cosmos is neither quite real nor quite unreal. It seems true for the time being like a dream or a cinema-show—a tentative reality,—ever—changing, ever elusive, ever incomprehensible in its vast totality and practically ever varying with every Spectator or Visualizing Mind.

it appears like a big hilly land but when one actually enters into the region he sees Himalaya in all its natural beauty with all the living entities residing there. Similarly if Vedanta is studied by one's A.B.C.D. academic qualification of speculative habit one can know the Absolute Truth as Impersonal Brahman or something just opposite to our sensuous knowledge. When Vedanta is studied from the angle of vision of a Yogi, who has completely stopped in sense indulgence, the Absolute Truth becomes visible in his ownself by the Paramatma feature. But above all these when Vedanta is studied from the angle of Sree Vyasa (who is a power incarnation of Godhead) the original compiler of Vedanta Sutras and its annotation Sreemad Bhagwatam, there the Absolute Truth is revealed in His substantial feature or *Param Satya*. The Vedanta Sutra begins with the Sutra of "Janmadyasya Jatah and with this Sutra also the genuine commentation 'Sreemad Bhaghatam' also begins. Sreemad Bhaghatam excludes carefully the four primary principles of the common Vedas namely practice of religiosity, planning of economic conditions, fulfillment of sense desire and at the end to get salvation by mental speculation. The Vedanta Sutra and Sreemad Bhaghatam are one and the same thing and the purpose is explained in the Bhagwat Geeta in the chapter of Purushottam Yoga. So a perfect Vedantist is a devotee of Sree Krishna. Impersonal Brahman is the glowing effulgence of the Supreme Person as the light is to the fire. Bhagwan Sree Krishna the Purushottam is fire Himself, Brahman and Paramata are therefore emanations of Shri Krishna, and that is the verdict of the great philosophy of Vedanta Sutra—so much adored all over the world along with Bhagwat Geeta.

## 18 Principles of Cosmic Philosophy Based on the Vedas

By J. B. Durkal M. A. D. O. G. Vidya Varidhi

All its Knowledge or Vision is relative and its duties and responsibilities are merely relative and tentative.

6. This Cosmos is based on three Impulses or qualities Sattva, Rajas and Tamas, (S.R. & T) and is a manifestation of their interplay which the Soul perceives as a Spectator. This Soul Spectator is One but sees through apertures of different eyes, senses and minds and hence sees differently on account of the differentiating media like the coloured glasses, water, or visuality.

6. The three Impulses or Qualities S.R. and T, sattvic—(sellubrious), Rajas (Recreative) and Tamas (Torporous) permeate all. S, leads to Knowledge and Delight, R to activity and troubles and T to error and infatuation and destruction. Hence the differences in men. All these are in their own way useful, necessary and functional in this variety—show of the Cosmos. S can prevail over R and T.

7. The visualizing Mind is also a part of the perceived, it is material in nature, it is the magic-instrument through—which alone we realize this Cosmos in all its variety of time, place and substance. It is the greatest potency within the Universe embodying the Ego, the Intellect and the mental apparatus that experiences, knows, remembers and feels. The couplets Happiness and Misery, Love and Hate, Good and Evil, Right and Wrong, Pure and Impure, Joy and Sorrow, are realized through it. Its five aspects are Love, Hate, Concern, Ignorance and Egoism.

8. Control of Mind, therefore, is the Key to the working of the Cosmos; and it can be acquired by Righteous Life i.e., life of Righteous Thoughts, Words and Deeds. The Mind can be purified and concentrated by good, simple and devout life. Men, women, all animals need the control of the Laws of God.

9. With the creation of the Cosmos, came also the laws of the Cosmos. They are revealed in the most ancient Revelation called the Vedas and are expressed in the most wonderful language and passed on for man's enlightenment from generation to generation of saints and sages. The Vedas being the Expression of God they are beyond man's measure and speculations.

10. One of the principle Laws of the Cosmos is: As is the deed, good, bad or indifferent so will the fruit of it be. "As you sow so you shall reap." Hence, the way of happiness—for all men (whether individuals or groups) is through good deeds and to misery through bad deeds. Good deeds are those by which one goes nearer to God, bad ones are those by which he goes away from Him, and Indifferent ones are

those by Common ones of worldly ways which in spite of labours as of a Mill-ox keep men practically remain where they are.

(11) The Divine Cosmic Plan is of wonderful, perfect and mysterious design coming as it has done from the Supreme God who knows all the laws working in the Universe. Man's Summum Bonum or supreme good is to follow the laws of God in their negative and positive injunctions, for the—sake of his own welfare and that of the whole Universe. God just witnesses what men do; and under his Plan they naturally enjoy or suffer the fruits of their actions. This law of Karma or Action and Its Fruition is inexorable except through His grace. Men's own Wits are not guidance enough, its—basis should be God's Directive.

12. The Chief Ingredients of Right Activity or Good Behaviour are Truth, Non-hurt, Austerity, Purity, Devotion to God and realization of the highest Knowledge. The Right perspective of Life is look at it as a Holy Sacrifice—devoted to God; for, He is the only Ultimate Reality we have to reach. The derivative duties, negative and positive are many and various, compulsory and optional, but they radiate from those noted above. The Sages and Saints have expressed them variously. Women is the Angel of the Home and she should be protected all through her life.

13. This Universe is a mighty Empire, ruled by One God Supreme, through various Divine Potencies in accordance with the laws of Right and Wrong, to the end that by rewards and retributions all may receive justice in this great Wheel of Life. The State which is a prototype of it works well, and is in time with God's Design of the universe.

14. The Religious paths as shown in the Vedas are the primordial paths of Religion or Dharma given by God for all Men. Various are the faiths coming therefrom or based upon the knowledge thereof. They vary because the Intellects and Reasoning of men and the fitnesses of Men vary on account of the three Impulses, R, S. and T. mentioned before. To follow one's own Recognized duty or faith or Religious tradition is good in the interests of the Individual. For it carries him further up from where he is and unto God. Men are in various stages of R. S. T. impulses and therefore they are formed properly into Cognate groups so that they may least harm themselves or others. Hence there should be discrimination in the heirarchy of classes viz., (1) the wholly Religious, (2) the protecting Military, (3) the Agriculturists and traders, and (4) the labourers and artisans.

Human life is or should be worked out on these lines, for best interests of all men a junctions are ultimately for the better control of Mind.

(15) The greatest incentives to Good Life, public and private, are the faith in and company of saints, devotion to God and purity of life; and those to evil life are intoxicating Drinks, meat-diet and looseness of character. Those who are addicted to these three evils cannot easily assimilate the Right Knowledge, for they carry an effectively evil influence in the Mind. Some praise worldliness while some praise Asceticism. Those who know both carry on through the World by Worldliness and proceed beyond it to salvation through Asceticism.

(16) "Truth alone Conquers". "There is one Reality; Sages express it variously". "All this Cosmos is verily the Expanding Spirit". "There is nothing Else". "This, our soul is really the Supreme Ultimate." "Know the Supreme Light in all". "We can worship God through great symbols Sun, Fire, V. Men and in the Heart itself. The whole world is His Symbol. T sacrifices unto the Soul and from the Soul and by the Soul—there were the primordial Religious Rites of Gods and Men.

(17) The Cosmos is a dream but it is the Almighty's dream; and hence it is wonderfully perfect, mysterious, systematic and variagated in its Creation, Continuation, Catastrophes and Collapses also. The great aim of Man's life is Righteousness in Life to gain peace—happiness, prosperity and spiritual emancipation. There are four—objects for which men strive. (1) Duties (2) Necessities, (3) Desires and (4) Redemption. The Necessities should be limited by Duties and Desire should be limited by the aim of Redemption. In fundamentals the—Revelation Divine should be the authority, in the details of their application, the writings of the Rishies and Sages, in new rising problems, the Righteous Men around, and in personal disputes the Voice of the Inner Self may well be the authority.

(18) Thus herein are given (1) The Theory of knowledge, (2) The Absolute Reality, (3) The purpose of Creation, (4) Relativity of Vision, (5) The Three Impulses, (6) Their Nature, (7) Mind-the Visualizer, (8) Righteous Life, (9) Law of Life, (10) Kinds of Activities, (11) Law of Karma, (12) Righteous Activity, (13) The Empire of Universe, (14) Religious Paths, (15) Ways Good and Evil, (16) Symbols of God, (17) Almighty's Dream and (18) The view of these Principles. Under all men and women we say that herein are unlocked the treasures of Life, Light and Delight, and peace, happiness and prosperity. By following these principles all men and women, individuals and peoples can be at ease. They

To  
The Subscribers and Sympathizers of "Back to Godhead" All Over India and Abroad

Dear Sirs,  
You have been reading my paper 'Back to Godhead' for some time and certainly you might have formed some opinion about it. Some of my learned readers have already sent their valuable suggestions and opinions about it and I shall be glad to receive your opinion about your impression of the paper.

Some friends have suggested the greatest assets of the human race and every phrase is pregnant with deeper thoughts and solutions than meet the eye. Herein is the way to Redemption in this very life. Peace Unto Us, Peace Unto You and Peace unto All.

N.B. Our esteemed friend learned Prof. Durkal has given a nice picture of the cosmic situation as visualised by the three qualitative vedic knowledge. Vedic knowledge is within the category of T. as agreed by the proponent according to the instruction of Bhagwat Geeta one has to transcend the qualitative vedic knowledge by 'Suddha Satwa' or 'Suddha' realization which is the ultimate goal of Vedic knowledge. Therefore Vedic knowledge ends in 'Vedanta' knowledge and Bhagawan Sree Krishna is Himself the 'Vedantabid' or the perfect knower of 'Vedanta' and He is 'Vedantakrit' or the creator of 'Vedanta'. Genuine exposition of 'Vedanta' is 'Sreemad Bhagwat' (Bhasya Anam Brahma Sutram) and 'Brahma Sutra' or 'Vedanta Sutra' is chronicled in a very systematic way with reason and philosophy. Unauthorised commentation of the 'Vedanta Sutra' has pulled down the ignorant scholars to the status of Vedic knowledge mainly dealing in the path of religiosity, economics, sense gratification and liberation at the end. Conception of liberation in the quality of 'S' or 'Jsmic sattwa Guna' is a sort of happy bondage by realisation of the Spirit soul as one without a second. But in the spiritual realm there is spiritual variegatedness unknown to the happy man in the quality of 'S'. Therefore Sreemad Bhagwat describes its contents in the following manner in confirmation of the statement of the Bhagwat Geeta,

Bhagwat Canto I Chapter I Sloka 2 "Dharma, Projjhita, Kaitaba, Atra, Parama, Nirmatsaranam, Satam.

Vedyam, Vastabam, Atr, Vastu, Shivadam, Tapatraya, Unmulanam.

Sreemad Bhagwate, Mohamuni-gritey, Kimba, Parai, Iswara, Sadya, Hridi, Abarudhyate, At- na Kritivi, Susruvi, Tatksahanat.

We shall try to explain this sloka in a different article in the pages of 'BACK TO GODHEAD' —EDITOR.

to get it published in book form so that the instructive articles may be preserved in the book self and I shall be glad to receive your opinion about it.

Lastly I beg to inform you that to improve the status of the paper for international organisation and for enlightenment of all men without any distinction—a registered association is already formed under the name of the League of Devotees. This association will take charge of this paper (under my editorship) and will issue immediately the Hindi edition and gradually in other languages also. The summary of the Prospectus in printed in this issue. I shall request you to become a member of this association. The activities of the association primarily aim at awakening of the Divine consciousness of humanity. This Divine consciousness is already there in the heart of every living being in dormant condition but it has simply to be cultured in pure heart by giving patient aural reception to the tidings of "Back to Godhead". The articles published in the 'Back to Godhead' has their own power to help that awakening because they are direct messages of the liberated sages who are above the principles of human frailties. Every sincere reader will perceive its truth in the course of progressive reading.

The subscription rates for the constitutional voting members of the League of Devotees have been fixed up at Rs. 10, Rs. 50/- and above per month. But sympathizing member can contribute anything he desires.

I shall request you to become a voting member otherwise you can become a sympathizer member just to help this great attempt. The enrolment form is supplied herewith.

Thanking you in anticipation,

Yours faithfully,  
Sd/- A. C. Bhaktivedanta,  
Founder Secretary,  
'The League of Devotees'  
Editor: 'Back to Godhead'

The League of Devotees stands to save the human being at large from going down again in the cycle of animal life and wants to raise him to the position of transcendental loving servitor of Godhead which is his eternal birth-right as he is the Divine child of Godhead.

The League of Devotees after deliberate consideration of authoritative scriptures for Spiritual science has put forward the following aims and objects in view for the society.

1. To propagate spiritual knowledge systemetically for checking the imbalance of life to the whole race of India and the

world over, with a view to educate the people in general in the techniques of spiritual life as the basis for balanced psychic and biological developments of the human race and thereby achieve real unity and peace of the contending elements of the present world.

2. To build up a social structure on the foundation of spiritual progress and establishment of peace and amity between man and man throughout the whole world.

3. To propagate the sense of Godhead (who is one and the Absolute, who is the fountain-head of all opulence, all powers all fame, all beauty all knowledge and all in-difference. Who is the Creator of everything that is visible and not-visible in the manifested world or beyond. Who is therefore the Original protector and Enjoyer of everything that be) everywhere in the greater society of human race.

4. To save man individually from the system of chained victimization by the trend of modern civilization of false sentiments so that man may again be a free soul to act and live freely, an inspired life with spiritual vision. This is possible by individual spiritual initiation through the proper channel when a man can see every thing in Godhead and Godhead in everything.

5. To imbibe and develop in the mind of the individual soul the all attractive Personality of Godhead (Shree Krishna) in His Primeval and Eternal Form as He has revealed Himself in his own words the Bhagwat Geeta. He Has to be known all over the world in the manner as revealed by Lord Chaitanya who practically demonstrated the transcendental process of approaching the Absolute Godhead by his acts of Congregational Chanting of the holy Name of Godhead. There is nothing in the teachings of Lord Chaitanya which is not-intelligible by human reasonings or is against any religious feeling accepted by the civilized society of the world.

6. This supramental state of Divine life is described in the "Ishopanishad" as follows:—

Ishabashyamidam Sarbam  
Jatkinchit Jagatyam Jagat  
Tenataktena Bhunjitha  
Magridha Kashyachit Dhanam.

7. To prepare the ground work of spiritual atmosphere for the people in general by Samkirtan movement as it is recommended in the scriptures and as propounded by the Father of the "Samkirtan" movement Lord Chaitanya.

8. To undertake civic enterprises which donot come in conflict with the ideals and missions of the 'League' with all the principles in view.

9. To arrange lectures and discourses by eminent devotees for the benefit of the members of

the 'League' and send missionary for this purpose in all parts of the world to recruit members of the 'League'.

10. To open free mail services to advise by post in respect of enquiries made to the 'League' on spiritual subjects.

11. To make the 'League' an international organisation for spiritual development through education and culture, also by recruiting members of the 'League' from all nationalities.

12. To revoke the qualities 'goodness' particularly (Satwaguna) in every member of the 'League' individually by the process of spiritual initiation (Diksha) by establishing him in the status of a qualified Brahmin (good and intellectual man) on the basis of truthfulness, forgiveness, equality, tolerance, education, purity, knowledge (specific and general) and faith in the transcendental service of Godhead.

13. To accept membership of all orders of life, namely:

(i) Brahmachari i.e. unmarried scholars fully devoted to the service of Godhead.

(ii) Grihasthas i.e. married householders living with family but devoted to the service of Godhead.

(iii) Banapasthas i.e. retired householders not living with the family but devoted to the service of Godhead.

(iv) And Sanyasis or Tyagis i.e. retired householders fully renounced to the service of Godhead without any family attachment.

14. To initiate members in the rules of the Goswamins above mentioned by controlling over (i) illegitimate connections with woman (ii) intoxicating habit (iii) diet regulated with vegetable dishes (iv) gambling unnecessary sporting or recreation enterprises.

An Appeal

The League of Devotees will give all help to you by personal touch, by literature, by instruction and by correspondence. Do not leave the opportunity. Make your life perfect by contacting our relation.

Membership Form

The League of Devotees (Regd)  
Calcutta & Delhi.

To  
Sri Abhay Charan Bhaktivedanta  
Founder Secretary  
The League of Devotees,  
1797, Rani Bagh Extension,  
P.O. Shakurbasti, Delhi.

Dear Sir,  
Please enrol my name as constitutional/sympathizer member of your League and I shall contribute my membership fee at the rate of Rs. 10/- only as present per month.

Signature.....  
Name in full.....  
Address.....  
Town.....  
District.....  
Province.....  
Date.....  
Yours faithfully

Signature: [Handwritten Signature]  
Name in full: [Handwritten Name]  
Address: [Handwritten Address]  
Town: [Handwritten Town]  
District: [Handwritten District]  
Province: [Handwritten Province]  
Date: [Handwritten Date]