

Abbey, 11/11/22, Dec. 1926, Sita Kanto Banerjee, Calcutta.

No. 8

128 PAGES

Bahadur EXERCISE BOOK

Retail Price
As. -/5/-
Per Book



From number 16
20/9/25.

Name Alhay Charan de

School No. 6, Sita Kanto Banerjee Lane,

Class _____ Sec _____ Roll No _____

Subject "Message of Godhead."

T.P.M. Co. Ltd.

Reg. Trade Mark

S. S. A. J.
6 of 12, Parvat Road
New Delhi

M. S. A. J.

Message of Godhead. (Introductory).

At present we are primarily concerned with two things. The one is about ourselves and the other is ^{about the} place where we live, ^{in other words} ~~that~~ we are concerned with ^{everything that is related with our spiritual life} two objectives namely ~~ourselves~~ and the world at large with all its paraphernalia. But ^{these are others} ~~these~~, who are alone us i.e. the transcendentalists are concerned ~~not~~ not only ~~the~~ with their ^{body and mind} ~~existence~~ and the world at large but also with the transcendental subject which is ^{above} ~~the~~ ^{these} ~~greatest~~ of all things, ^{i.e. body, mind} ~~and~~ ~~is~~ ~~above~~ ourselves and the world at large. In ~~addition~~ ~~it~~ ~~may~~ be said that the transcendentalists are very much concerned with the Absolute Truth and much ~~less~~ ~~so~~ with the relative truths.

These transcendentalists ordinarily known as the saints, philosophers, reformers, messengers etc. do ^{occasionally} appear in all places all ~~over~~ ^{the} world at all times and they ^{render transcendental} ~~render~~ ^{to the Absolute Truth as they also} ~~render~~ ~~real~~ service to the humanity, by preaching the message of the transcendental world.

(3) Introduction

to different country, time and people, is never
less aimed at the objective of ~~the~~ Absolute knowledge
~~the~~ Absolute knowledge or the Absolute Absolute
Truth is one without a second but He is viewed
with different angles of vision by each ~~transcendence~~
by different religions, ^{or transcendental by} every different ^{circumstances} ~~circumstances~~.
Some of them views the Absolute Truth as ^{the} impersonal
force generally known as the ^{Formless} ~~impersonal~~ Brahman
while others views ~~the~~ Him as the all pervading
localised aspect dwelling within all living
entities generally known as "Paramatma" ^{or the Impersonal}
But there is another ^{important} ^{of transcendentalists} ^{to religiousists} who ^{can} ~~views~~
understands the Absolute Truth as the 'Absolute Personality
of Godhead' who has the potentialities of being impersonal
and all pervading ^{concomitantly} ^{concomitance} ~~simultaneously~~ in ~~concomitance~~ ~~with~~
^{the Absolute Personality of Godhead}
But at the present moment the word 'religion' is
going to be sacrificed at the altar of materialistic
tendencies. The human race is more concerned now
with the ^{objects} ~~subject~~ of eating, sleeping, fearing ^{sense gratification} and enjoying
^{similar to} ~~like~~ the lower animals and the general tendency is to

Message of Goodness

transcendental matter

43

avoid ~~intention~~ as far as possible without going into
 the details. Even the biggest political leaders have
 been heard to say that the hungry man or woman
 has no meaning for God and religion!! People
~~in general~~ ^{materialistic} under the leadership of such
~~materialistic~~ men, are gradually descending to
 the stage of lower animals devoid of ^{transcendental} knowledge
~~except~~ himself as the world. The human race
 has come down to the ^{status} ~~quality~~ of the dogs who
 are habituated to barking as soon as they find
 another set of dogs who happen to belong to
 their quarters. We can not conceive of a ^{greater} ~~better~~
 degradation of ^{the} human ^{being} ~~race~~, when they ^{he is} ~~are~~
 apt to raise hue and cry as soon as he
 sees another human being who does not happen to
 belong to his quarters or ^{practise} ~~practice~~ his religion. He raises
 the hue and cry as if he has ~~visited~~ been ^{confronted}
 with a tiger or a bear. Human race without
 transcendental knowledge has actually become more
 than the tigers and the bears ~~colours~~.

Message of Godhead

(6)

It is therefore ^{more} necessary now to find out ~~out~~ the ~~relation~~ ^{relation} of living ^{man} entities with God ~~entity~~, if we want ^{and} to rehabilitate the human race which is already shattered more than ~~of any time~~ ever.

The philosophers and the logicians have tried to establish the ~~intrinsic~~ ^{intrinsic} relation of being ~~logical~~ entities with God by different ^{conceptions} ~~methods~~ ^{methods} ~~by~~ ^{on the strength of} their ^{mutual admiration} ~~reasoning~~ & scholastic research. ~~Of this research~~ But the Absolute Truth being above the philosopher and their ^{acquired} ~~own~~ knowledge, the ^{conception} ~~idea~~ of the Absolute is never perfectly ^{attained} ~~reached~~ by such an ^{evolving} ~~evolving~~ process of knowledge which is always imperfect being born of imperfect material senses. The philosophers and logicians cannot realise their imperfections by the vanity of material knowledge and their ultimate confusion of such materialistic philosophers is ^{manifested} ~~manifested~~ in the denial of the existence of God who is the Supreme Person ^{different from all the persons} ~~and is God~~. ^{an assumption} ~~under such vague generalization~~, we remain in the same darkness as before and are content with an idea of Godhead according to one's ^{individual} ~~own~~ idea without ^{the conception} ~~the~~

Introduction

we can then + thus only know God as He is and our relation with Him as it is. 'Message of God' presented here with in that transcendental spirit for the benefit of all generally and for the real searchers of truth specially. We don't know how far we shall be successful in our trying attempt but we must always apologise for all our defects in this respect.

= The author.

Knowledge Transcendental.

1. The author has no intention
of presenting a new religion.

~~He offers our most sincere~~ He offers our most sincere & humble obsequies to our spiritual master who is all merciful and ^{omnipotent} ~~all-powerful~~ of the father. He dissipates the darkness of ignorance by opening our eyes with the probe of knowledge ~~bestowed~~ ^{bestowed} with transcendental. He reveals the transcendental knowledge for the benefit of all people.

We are very much proud of ^{our} two small eyes and puffed up with vanity; we are always enthusiastic to see everything ^{with} by our own eyes. But we don't know

Message (10)

But whatever we are visualizing at the present moment, are ~~covered~~ ^{Covered} with the darkness of resistance and as such things that we see are either ~~mis~~ misperceived or partially perceived. It is not a fact that we can see everything as it is simply by applying our ~~eye sight~~ ^{ocular action} on it. We see every day the rising of the sun in the morning, but such vast mass of matter appears before us just like a small disc. It is however said that the sun is much more bigger than the earth on which we live, and thus in the very morning of every day, the ocular variety of ~~our eyes~~ ^{self-experience} is daily put into ~~the~~ ^{flight} and lowered down into very insignificance. Our eyes can gather knowledge by seeing under certain favourable conditions. We cannot see things that are far away from us. We cannot see in the darkness neither we can see that is very close to the eye; for example we ^{are} unable to see even the eyelid which is just attached to the eye. Thus we can simply be found from eyes under certain favourable conditions created by an external agency namely the ^{material} nature, otherwise

Transcendental (11) Knowledge

even if we have ^{our} eyes we cannot see things in their true perspective. What is true for the eyes is abstract for the other senses that we can use for farther knowledge.

Under these circumstances whatever we are ~~experiencing~~ ^{experiencing} at the present moment are all conditioned and is therefore ~~sure~~ ^{bound} to involve mistakes or partiality. This mistaken ideas and knowledge can never be rectified by the mistake himself, or by another ^{or another} ~~similar~~ ^{person} apt to commit ~~the~~ ^{the same} mistake.

In the darkness, if we want to see or know a certain object if not by eyes, but by other instruments ^{throughly}, the object in the darkness cannot be known but in its entirety? In such a state of things, even if we get some knowledge by touches or otherwise, they are all either mistaken or partial. It is just like to see the elephant in the city of the blind who had no experience ^{on elephant} of it.

But there is one way open to know things in the depth of darkness. If somebody brings a light in the darkness it is quite possible to see things as they are. That light is the light of knowledge

Transcendental (13) Knowledge.

with the matter of that subject and to work on favourably
in that particular line. For ~~the~~ acquiring the degree of
~~educational~~ ^{academic} in universities we have have first
to establish relation with ^{the} schools and colleges. We have
to abide by the discretion of such schools and colleges
and to work on favourably according to the
discretion of ^{the} ~~the~~ ^{relatory institutions} ~~schools and colleges~~. This ~~is~~ is
essential in order
to achieve ^{the} ultimate desired success.

In the same manner if we are really anxious to
know ^{the} ~~the~~ ^{principles} eternal life or the life after death and want to
see things in their true perspective, it is necessary for
us to establish relation with such a preceptor who can
really open ^{our} ~~my~~ eyes and lift us from the clutches of
nescience. This process of approaching the spiritual
master is an ~~an~~ eternal fact. No one can see things
as they are without this ever-regulating do without
abiding by this eternal rule. The process of initiation begins
from the date when we establish our transcendental relation
with the spiritual master. In the ~~the~~ ^{with word and reverence} ~~hundreds and other~~
allied scriptures it is ordained that one must approach

Message of (44) Godhead

~~in words of wisdom~~

to the feet of a spiritual master who is well versed
in all the scriptures and has attained perfection in
~~the~~ ~~transcendental~~ transcendental knowledge. To attain per-
fection in ~~the~~ transcendental knowledge ~~to~~ is to ~~some~~
~~accept~~ ~~the~~ the discipline, ascension of the spiritual line,
~~the process is different from~~ by culture, practice &
education in the line. Professional spiritual heads
of any society or community may not have always
attained to that ^{standards of} spiritual perfection or he may not
have the required qualification of being ~~the~~ spiritual
master. It is therefore no use to approach such
professional spiritual masters as a matter of custom.
Attainment of spiritual perfection can never be
possible without undergoing spiritual discipline.

Sree Krishna - the Personality of Godhead and the
ideal spiritual master ~~in the past~~, narrated the
philosophy of bhagavat Gita, accepting Marshall
Brijuna as his disciple. There is an example of a
typical spiritual master as his disciple. Brijuna was
most intimate friend of Sree Krishna and as such

Bansford (15) Knowledge

Shree Krishna explained to him the essence of all scriptures
in the philosophy of Bhagavat Gita.

We are always very busy in the discharge of
unworldly duties and we don't understand any philosophy
except the philosophy of the ^{world} ~~earth~~ and all worldly subjects.

We have extended many branches & subbranches of the
philosophy of belly in ~~the~~ different directions and we have
hardly any time to understand the philosophy of eternal
life for which we perpetually struggle life after life.

Marshall Ayner pretended to display his wisdom, like an ordi-
nary man, after he had placed his chariot between the two
opposite sections of army assembled on the battlefield of Kurukshetra.

The Personality of Godhead and His beloved confidential servants
devotes ~~do~~ for all times hasten their unbounded mercy
by dissipating the darkness of ~~our~~ ignorance of the people of the
world. He could hardly have attained to transcendental knowledge
if they would not do such mercy upon ~~the~~ us. Sometime the
Personality of Godhead descends Himself otherwise He deports
His confidential servants to do the act of ~~handing over~~ ^{or all such things which would come in}
All the messias & saints who had come before, in order to



Message of (16) Godhood

French the transcendental message of the King dom of
Godhead - as to be understood as the most confi-
dential servants of the Personality of Godhead. Lord
Jesus Christ appeared as the Lord of Godhead,
Seyyid Mohammed introduced himself as the
servant of Godhead. Lord Bhairava presented
himself as the devotee of Godhead. But
whatever may be their identity, all such
messias were of the same opinion about
nothing. All of them preached unanimously
that there is no peace and prosperity in this
material world. All of them agreed that we
have to go to a separate world where
peace and prosperity have their real being.
We have to ascend out on eternal peace
and prosperity in no thing damaged which
is a place other than this material world.
Even such messias and reformers as
Lord Rama and Sankarashya who
did not believe either in the existence of

Vacant (14) knowledge

The personality of Godhead is in His
Personality and preached in the spirit of
altruistic philosophy or the philosophy of philanthropy
— never preached that there is possibility
of attaining the eternal peace & prosperity
in this material world.

But at the present moment the leaders of
thought ^{and} people in general have decided
mistakenly that there is no other world except
the one in which we live and all peace &
prosperity are ~~not~~ available here and there
is no existence ^{where we lay little importance on that the law} far beyond. According
to such leaders, the body the material
body is the proper self and everything that
belongs to the body are most to be
self self-satisfaction. We have not ^{more} ~~the~~
duty of them satisfying the senses of the
body & to maintain it by all means. According
to these leaders God & the philosophical
^{approaches to Him} ~~the~~ are luxurious ~~and~~ exercise

Message (18) Godhead

of the brain and they are subjects of discussions in the parlour at the leisure hours. By such discussions ^{however} the world has ~~not~~ ^{not} ~~been~~ ^{been} benefited, ~~whatsoever~~ does not gain anything materially!)

Marshal Arjuna pretended to display his weakness placing himself in the category of ^{the} ordinary people who are ~~illuminated~~ ^{illuminated} in the material world and by his such action ^{he} had ~~not~~ ^{not} helped in the discendance of 'Bhagwat Gata' from the transcendental lips of ~~the~~ Personality of Godhead. Whenever the Personality of Godhead descends on this mortal world He is accompanied by His confidential servants. Marshal Arjuna is the eternal confidential servant of the Personality of Godhead Sri Krishna and as such the philosophy of Bhagwat Gata was taught to him directly, for the benefit of the people in general.

Being an ~~an~~ unalloyed devotee of the Personality of Godhead, Marshal Arjuna was able to discuss the ~~real~~ transcendental philosophy of Bhagwat Gata even ~~in~~ ⁱⁿ the battlefield of Kurukshetra. We have no time to go into the details of the philosophy of Bhagwat Gata - ~~in~~ ⁱⁿ the ~~even~~ ^{even} in the midst of

Zavadral (19) Knowledge

ordinary duties, but Marshal Ayine just to teach us generally ^{tried to} understand the philosophy of Bhagwat Gita at a time when a moment's ~~time~~ ^{interval} was impossible to be spared ~~off~~. All that, he did for the sake of people like us and he had fought out the battle in full vigour after he understood the philosophy of Bhagwat Gita.

The affinity ~~to~~ of family relation, which Marshal Ayine overwhelmingly displayed, is all sign of our lack of transcendental knowledge. ^{But to} attain to the transcendental knowledge does not necessarily mean to renounce ^{the use of} our ordinary life. After he had understood the spirit of the philosophy of Bhagwat Gita, the Personality of Godhead Lord Krishna never advised him to give up his ^{seemingly} ordinary duties. On the contrary he fought out the battle with superior energy & vigour ^{after} ~~when~~ he ^{had} obtained the transcendental knowledge imparted by Lord Krishna. The real spirit of attaining to transcendental knowledge is to renounce ^{self alienation} ~~transcendental~~ service unto the Personality of Godhead. The purport of Bhagwat Gita is this and nothing else.

Message (20) of E. S. S. S.

When Marshall Arjuna was unable to solve the problem that was created before him during the battle of Kurukshetra, he surrendered himself as the disciple of Sri Krishna ^{in all actual circumstances} ~~and accepted~~ for its solution. The Personality of Godhead talked with ~~him~~ Arjuna just like a friend talks with a friend. But such friendly discussions generally end in fruitless debate. As such Marshall Arjuna surrounded himself as the disciple of Sri Krishna for ^{that is the firm relation of a disciple} and therefore cannot disobey the orders of his spiritual master.

Sri Krishna the Personality of Godhead imparted to Marshall Arjuna, the most important teachings of Bhagavad Gita when he saw that Marshall Arjuna had surrendered unto Him without any vanity for his learning or any other recreation.

It is a very common thing which Arjuna wanted to ~~identify~~ ^{discipline} by his own experience in the matter of his being overwhelmed by his disillusionments. The attempt, to remove the difficulties that confront us ^{daily} in respect of our body and mind ^{in daily}, are always misdirected. Unless one tries to solve the problems of our eternal life, there cannot be any peace whatsoever either in this life or in the life after death. That is the

supreme teachings of Shyvatgasta. The subject matter, ~~that~~
^{which} is transcendental to the hankering of the material body and the
 mind, is our supreme need. Unless we reach reach to that
^{transcending of the} plane we cannot achieve real peace. That is the plane of
 eternal life and without this the material body and mind has no
 existence. We do not know however ~~the message of any~~
 information of that eternal life, although we are very much
 proud ^{of our} material knowledge and its concomitant variety.
 We are more or less engaged in ^{the} ~~the~~ designations of that eternal
 life which is described as the external dresses of the living soul.
 And because we have engaged ourselves in that designations of
 the spirit soul, there is as much ~~disunity~~ disunity & turmoil.
 When ^{we} shall therefore be free from such designations, and
 our real nature will be unveiled, it is then & then only we
 can dream of ~~real~~ real happiness & peace. And the attempt,
 that we are making to remove the difficulties of the material
 world, under the pretension of civilization, scientific knowledge
 great masters and 'mahatmas' by garbing the body and
 the mind with different colourful dresses — shall
 be always frustrated. That is the intrinsic instruction of

Transcendental (23) Knowledge

happens & distress which cover only the material body & mind. On the contrary such learned men do give much stress on the happiness & distress of the soul proper which is spirit and transcends the existence of the body & the mind. When we enter into such ^{cultural} knowledge it is called transcendental knowledge. Marshall Aojima pretended himself as a material fool without any transcendental knowledge, just in order to teach us who are ^{all} cent per cent materialized fools. The Personality of Lordhead imparted the transcendental knowledge of Bhuywat Gata fingering Marshall Aojima as the most deserving person.

Just like Marshall Aojima, the Prime minister of Nawab Humain Saha of Bengal namely Saken Mullick who was later on known as ~~the~~ Saratan Goswami one of the chief disciples of Lord Chaitanya, — represented himself as a materialized fool before Lord Chaitanya, when he ^(Lord Chaitanya) met ~~him~~ at Benares. He represented his case before Lord Chaitanya as follows: —

Message (24) Gostee

"Ordinary persons, those who have no knowledge in transcendence, do address me as a great leader, great scholar, Mahatma, Paramahansa etc. But I am doubtful whether I am really ^{and so} ~~so~~ ^{as} ~~as~~ I don't know if they are not insulting me indirectly by calling ^{me} something which I am not. I know that I have no knowledge about myself as I am, but still some of the materialised fools ~~so~~ address me as the learned (!) This is undoubtedly joking ~~and~~ insulting." With these words Sri K. Sanatan Goswami first retracted his conceit. In fact he was really learned in the transcendental knowledge but he pretended to be a materialised fool in order to derive transcendental message from Lord Chaitanya for the benefit of other materialised fools like ourselves. Sri K. Sanatan Goswami retracted himself to be called as ^{an} great leader or exquisite scholar without any ^{transcendental} knowledge of the ^{spiritual} ~~spiritual~~ ^{plane} ~~plane~~. Indirectly he asserted that there is no better a materialised fool who advertises himself as a great scholar, a great leader, a great philosopher, a great Mahatma or

Baseless (25) Knowledge

a great Paramhansa - without any knowledge of his soul
self the spirit soul and without doing any benefit to
the soul proper, and wasting time in the matter of happiness
and distress of the ^{temporary} material body & the mind. 'Sanatan'
means 'eternal'. Thus Sanatan Goswami was
interested in the ~~eternal~~ eternal happiness of the being entities
more than temporary happiness of the temporary body &
the mind. When one thus becomes interested in the
permanent happiness of the permanent soul, he
has become a disciple of Sanatan Goswami or
a real 'Sanatanist' i.e. the transcendentalist.

Throughout the whole world at the present moment
almost all the leaders, scholars or 'mahatmas'
are more or less materialists without any taste for
transcendental knowledge. Sri Krishna the
Personality of Godhead rebuked Marshall Blyden
at the first instance and refused to accept him
(Blyden) as a 'Pandit' or scholar - with a view
to teach the so-called learned scholars and leaders
of the materialized fools.

Message (26) Goodhead.

Almost all the leaders of the people have popularized different ^{models} ~~forms~~ of religiosity concerning only the body & the mind. But very few of them know that the body & the mind are nothing but outward ~~shirts & coats~~ coating & shirting of the soul proper. Simply by taking care of the ~~the~~ outward dress of the soul proper, one cannot do anything good for the real self soul proper. But the fact is that the soul is the chief living entity. No sane man can look after the interest of the paraphernalia overlooking the interest of ~~the~~ central chief. If any one looks after the interest of the chief, the interest of the subordinates are looked after automatically. But no one can serve the chief simply by serving the subordinates. As such it is not possible to satisfy one's hunger simply by ^{soaping} the outward clothing. When we speak therefore of a living entity, we must see to the living force ^{as the central chief} and ~~not~~ to the body & the mind as the two outward covering ^{as} paraphernalia while the living force ^{is} known as the spirit soul is the chief central

Transcendental (27) Knowledge.

figure. Outward coverings are temporary arrangements and therefore everything that is dependent on the outward covering, is also temporary arrangement. Happiness or distress that is perceived in relation with the temporary arrangement of the body & the mind - is also temporary. In the Bhagwat Gita therefore, the Personality of Godhead Sri Krishna said: "Oh son of Dhritr! All happiness or distresses ~~are~~ such as ~~cold and winter~~ ^{cold or summer heat} are all related with the sense-perception only. They ~~are~~ therefore come & go according to the laws of nature and they are therefore to be tolerated without any perturbation. Anyone who is not disturbed by all these incoming & outgoing temporary happiness or distress, he ^{does} becomes a fit person to obtain the life eternally."

But in the present state of existence it is difficult to be ^{unaffected} ~~unaffected~~ to our existing happiness or distress pertaining to the body & the mind. ^{It is not possible at the present} ~~It is not possible at the present~~ to deny myself ^{unidentified} ~~with~~ the body & the mind. There is no meaning therefore in the present state of existence to be indifferent in the matters of such happiness or distress.

Message of Godhead:

To acquire transcendental knowledge therefore does not mean to be indifferent in our present state of things but ^{it means that} ~~rather~~ we ^{may not} shall be ~~overwhelmed~~ simply by these happiness & distress. We must know ^{the nature} ~~about~~ these temporary happiness and distress are and it will be sheer stupidity ^{either} to ignore ^{most} ~~the primary~~ necessities of our body & mind and to remain indifferent in the matters concerning the spirit soul around which the material body & the mind exist. On the contrary if anyone performs carnes the happiness and distress of the spirit soul and gets a taste for the transcendental knowledge, he shall then be ~~more~~ indifferent to distress & happiness of the body & the mind and shall relish a transcendental peace eternal ^{over} in the midst of ^{the} worldly happiness or distress. Real peace can be obtained only in that transcendental state of existence. That is the state of real contentment.

If, after a ^{for the} ~~very~~ long time, somebody ~~stands~~ starts for his homeward journey, the pleasure for such homeward journey diminishes ^{as compared} the ~~distress~~ of the journey. Soadly

Transcendental Knowledge.

39

distresses become subordinate to the pleasure of homeward journey.

Sence perception is the cause of ~~feel~~ feeling all sorts of distress and happiness. Form, ~~flavour~~ ^{color}, odour, sound and ~~pressure~~ ^{temperature} touch are different subjects which under happenings or distress ^{in co-operation with the mind.} ~~are the same perceptions only.~~

In the winter season, ~~water~~ cold water gives us pain during ~~the~~ bath but the same cold water gives us pleasure in the summer season. Fire gives us pleasure ^{in winter} in the winter season but the same fire gives us distress during ^{the} summer season. So each ^{neither} fire nor water has ^{any} intrinsic value to give us happiness or distress but they appear to us as agent of ~~the~~ happiness or distress according to the mode of sense perception in different circumstances.

Everything therefore that be in the world is neither the object of happiness ^{nor} distress but they are simply subjective to our sense perception only in relation to the ^{particular} instrument of knowledge as thing ~~and~~ ^{and} feeling in terms of ^{thought} thinking, feeling.

and willing. But all such temporary happiness or distress pertaining to the act of thinking, feeling or willing under a false ego, are eternally different from the the spirit soul and are therefore unreal reality. The

advancement of knowledge both in art and science, which ^{without any reference to the eternal spirit soul} has been possible to be made by the mundane scholars, are all but manifestation of the illusory modes of nature embracing the limits of the body and the mind. It will never be possible to bring in real peace and happiness ^{eternally} by such advancement of knowledge deluded by the illusory modes of nature. ^{With a view to pointing out the ~~unreal~~ reality} In guidance the Personality of Godhead said in the Bhagwat Geta that those, who will cultivate ~~the~~ transcendental knowledge in relation ~~of~~ the eternal spirit soul and without being disturbed by temporary happiness and distress — will be able to get rid of the cruel hands of birth, death, oldage and diseases and will ~~thrive~~ be happy by gaining eternal spiritual life.

We therefore request all those, ~~those~~ who have tried their utmost to do good to others but have failed to do so ~~in spite~~ in spite of all honest endeavours, to

approach Sri Krishna or His bonafide servitors, following
 the foot^{steps} of Marshall Biju. Try to do good to
 others after knowing it perfectly ^{well} how one can
 possibly do good to others. Otherwise one can get
 only a temporary benefit for himself in the shape
 of some pain, abasement or recognition by entering
 others in a false sense of altruism, but such personal
~~benefit~~ ^{gains} one cannot actually do any good to others. Hitler,
 Mussolini or any other leader of the same order may try to
 do good to their respective followers by the ^{exercise} manufacture of
 mental conceits of doing good to others in the form of
 violent or non-violent ~~actions~~ ^{actions} and by such acts of
 benevolence ^{one} may get recognition by the followers for
 some time but the people, for whom these
 leaders endeavor to do good, will never be
 able to get any benefit out of such ^{temporary beneficent work} activities.
 A word will be felt up to the program of all such beneficent activities.
 On the contrary the followers are put into more &
 more distressed conditions by following the path
 chalked out by the so-called leaders. If any
 blind man pretends to help another blind man
 received examples of such philanthropy is exemplified by the blind
 by the partition of Calcutta etc.

Savage of Godhead.

in the attempt for going across a road, then both the blind ~~to~~ leader and the ~~rest~~ ^{blind} one who is led, shall fall in the darkness of hidden detail on the road. Everyone who is devoid of any transcendental knowledge is just like a blind man; such blind men first of all must eradicate his blindness before he can attempt to lead others to light.

Everyone who happens to take his birth in land of Indian soil, is a potent benefactor of them. Because it is on the Indian soil only that the culture of transcendental knowledge was made most elaborately and is still being done so even at present. The saints and sages of Bharatvarsha never tried to ^{make any plan or} cultivate ^{to satisfy artificially} the needs of the body & the mind ~~and~~ exclusively, but they always cultivated transcendently the spirit soul which is above the material body & mind. They shall do so even now in spite of all difficulties. But it will be their act of stupidity if such Indians will attempt to do good to others, without attaining ^{himself} to transcendental knowledge personally.

Thus if we want to acquire transcendental knowledge, our first duty will be to understand ~~the eternal truth~~ that the Spirit soul is Eternal Truth, ^{the body you mind} but the external ingredients, which develop around the spirit soul, are all relative or partial truths. In the Bhagavat Gita the Personality of Godhead explained out this fact elaborately in the following lines.

'The Spiritual which pervades all over this body is eternal and ^{no} each one should understand that no one can destroy the eternal ~~the~~ ever-existing spirit soul. But this material body is subject to annihilation while the proprietor of the body is eternal. Oh son of Bharata, you can go on with your fighting enjoyment knowing this eternal truth. Both of them, ^{and} who understand that the spirit soul can be killed as also one who understands that the spirit soul is ~~killed~~ ^{lost} are ignorant of the fact that the spirit soul is neither killed nor ^{lost} ~~can be killed~~ ^{at any time} in future. It is never ~~born~~ born, neither it dies at any time. It has no past present or future because it is eternal and although very old it is always fresh and does not annihilate even after the annihilation of the body. one who understands it

Message of Yodhuo.

as eternal and indestructible, how can he be hurt or killed any one assault. It is only the outward body and mind that is destroyed. But the body and the mind is just like the outward clothing of a person. The clothing is changed when it is old and the living person takes to a new clothing after giving up the old one. The Spirit soul is never struck by the sharpen sword, neither it can be burnt by the fire. It can never be affected by water or air and assault the spirit soul is eternally non-destructible, non-flammable, non-evaporable and non-corrosive. It is permanent, all pervading and eternal. It cannot be explained by any human language neither it can be perfectly conceived by any human mind. It is always unchangeable and as such one should not lament over its disappearance, knowing the above facts."

In the language of Bhagwat Gata the spirit soul is called "Khetrajna" tiller of the field whereas the body or mind or the coverings of the spirit soul is called

Transcendental Knowledge.

35

'Khesha' is the field. In the eleventh chapter of Bhagavat Gita where the Personality of Godhead Sri Krishna has discussed the subjects of 'Khesha' 'Khesajna' 'Natma' or the phenomenal world which is enjoyed and the 'Parusha' or the enjoyer of the phenomenal world etc., he has ^{virtually} ~~strictly~~ explained that ~~that~~ all actions or reactions that take place in the phenomenal world, as well as the actions and reactions of the combination of this 'Khesha' and 'Khesajna' or the Natma and the enjoyer of the Natma. It is just like the paddy which is produced by the action and reaction of the tiller and the field or like a child which is kept then by the combination of a 'Prakuti' or the enjoyed and a 'Parusha' or the enjoyer. In the same way whatever we see in the phenomenal world is produced by such combination of 'Khesha' and 'Khesajna'. This 'Khesajna' is the living ^{spirit} ~~entity~~ ~~whole~~ whereas the 'Khesha' is the material which is lordless. Physics, Chemistry, Astronomy, ~~Medical~~ Pharmacology, Economics, Sexology etc. are different sciences dealing with the

Message of Godhead.

materials of 'Khetra' generally known as material sciences. But the science that deals with the spiritual ~~science~~ ^{existence} pertaining to 'Kshetrajñā' ~~is~~ is called transcendental knowledge. Real culture of knowledge is therefore not the advancement of knowledge pertaining to 'Kshetra' but the ~~advance~~ knowledge pertaining to 'Kshetrajñā'.

We shall get opportunity to discuss all these subjects more elaborately but for the present we may be satisfied simply by knowing that 'Kshetrajñā' or the 'Purusha' or ^{the} enjoyer is the central objective for culture of all knowledge. Because it is this 'Kshetrajñā' only that creates everything in conjunction with the ~~the~~ 'Kshetra' material body and mind and the allied physical elements. The ~~the~~ 'Kshetrajñā' is the ~~of~~ eternal spirit whereas the ephemeral 'Kshetra' is the matter which is ~~destroyed~~ temporary. This eternal truth is ~~summarized~~ summarized in the Vedas in the aphorism known as the spirit ^{is the fact} eternal and world is ~~temporary~~ the false shadow. By false shadow one

↓ 'Brahma Satya Jagat Mitaya'

may understand the world as temporary, existing for the time being but ~~as~~ one may not misunderstand it as if having no existence at all. I have got my temporary material body and the subtle mind and I must not fool myself as a laughing stock simply by denying the existence of my body & the mind. But I must at the same time always remember ~~within my mind~~ that ~~to~~ the body and the mind are temporary arrangements. The spirit energized by such body and mind is however eternal truth and non-destructible. No one can destroy the eternal spirit — that is what we need to understand at the present moment. The spirit is above ~~the conception of violence & non-violence.~~

The whole world is mad after the ~~dark~~ culture of knowledge ~~that~~ in relation to the temporary arrangements of the material body and the subtle mind. But what is more important than the body and the mind that the spirit has been set aside without any proper culture of knowledge. And the result is that ~~to~~ the darkness of resistance has

message of Godhead.

overcast all over the world bringing ⁱⁿ unrest
disturbances and all distresses in their proper turn.
How long one can enjoy external happiness
simply by soaping the ^{outer} garments ~~but~~ without
taking any eatables within the stomach?

That eternal truth ~~is~~ non-destructible spirit
does exist as the living entity in each ^{and} every
body. It is very minute and is finer than
the finest atom. Learned experts have ~~not~~
attempted to make a measurement of that living
spirit. They say that the living spirit or the
soul proper can be measured ^{in our estimation} as the one hundred
part of the minute one hundredth part of the
~~upper portion~~ top of an hair. That living
spirit remains within the body just like a
finer dose of an important medicament. It
remains with ^{its} effects all over the body. The
pain that we perceive by a small ~~stroke~~
stroke over any part of the body, is unbearable
by ^{the} the spreading of that living entity all over

the body. But when that minute quantity of living spark is gone from the body, the body lies over dead prostrate and it cannot feel ~~even~~ the slightest pain even if the body is struck over by an axe.

That this living spark or the spirit is not a material thing is proved by the fact that up till now, no material scientist has ever, since been able to create this minute particle of living spark by combination of any amount of material substances. Experienced material scientists have been obliged to accept the fact that the problem of living spirit cannot be solved by material science.

Whatever is possible to be created by the accumulation of matter are all ~~destr~~ destructible and are of temporary arrangement. But the contrary fact is that the living spark is non-destructible for it can never be produced by ^{the} combination of any amount of matter. We can produce material atomic elements but not the spark of life. There is so much advancement of material science all over the world but it is a matter of ^{for} regret that no such attempt has been made in respect of

message of Godhead.

the living ~~entity~~^{spark} the spirit which is always the most important subject. This is our gross ignorance. That is our helplessness.

~~Like~~ The brain substances of Sir Jagadish, Sir Isaac Newton, Benjamin Franklin stopped to work whatsoever — as soon as this little spark of living substance separated from their respective bodies. If it was possible to create this living substance by chemical or physical combination or permutation of matter — there certainly many of the disciples of those great scientists could bring them into life and would have been able to take out more scientific contribution to the world by those scientists, but that is not at all possible by any material scientist and the hypocrites who profess that they will be able to create the living spark by some material arrangement — are the greatest of all fools. Because the living spirit is eternal it shall never be created by

any method whatsoever. For it is within our experience that every created thing is ~~not~~ subject to ~~an~~ annihilation. The eternity of soul spirit is proved by its non-creation by material things. As such one who thinks that he can destroy the living spark — does not know also anything about it. The Personality of Godhead, Brahmishna therefore emphatically declared that the living entity spirit is never born. The living entity exists eternally and it has no past, present or future tenses. It is never annihilated nor anyone can annihilate even after the annihilation of the material body. It has, ~~no~~ therefore, no birth, no death, neither it grows or diminishes by repeated births & deaths. That living entity is ever fresh and ~~new~~ ancient although it is ~~very~~ old the oldest of all old things of all. It is always different from the body and mind which are always subject to death & annihilation.

The learned scholar who is aware of this transcendental knowledge, does not try to annihilate any body ~~nor~~ nor does he order to annihilate any one like a fool. One may ask this question

message of Godhead.

That what was then the matter for which Arjuna fought in the battle field of Kurukshetra? The answer is plain. The fight that is fought in pursuance of duty - is always meant for the body. The effects of war or pitched upbattles are made over the body only and not on the soul as much as the effects of good feast ~~and~~ satisfy the needs of the body and ~~temp~~ of the mind.

None of these effects ever ^(deliberately) touch the eternal living entity or the spirit soul. Because the living spirit is invincible, non-flammable, non-moisturable and non-dryable. Everything that is material can be cut into pieces, can be burnt up, can be moistured and can be dried up in the air. But the living entity spirit being entirely metaphysical, the above explanation is given in the ^{material} indirect method.

It is said about the living spirit as eternal, all pervading, unchangeable, and non-destructible etc. In India what is known as the 'Sanatan Dharma' or the eternal religion, is meant for

This living entity and is real spiritualism. ~~That~~
religion of the spirit soul is never meant for any
particular country, What is transcendental to
the religion of the material body or the subtle mind
is the eternal religion technically called the
"Sanatan Dharma". This "Sanatan Dharma" or the
eternal religion is never established ~~not~~ for
any particular ^{people} country, place or time. It is
for this reason the "Sanatan Dharma" is explained
in other words as all pervasive and eternal
religion. All other religions except the one which is
known as the "Sanatan Dharma" are meant for
the culture of physical or psychological effects.
The psychological effect, of different countries, time
and objects, has led us to designate ourselves as
the Hindus, Muslims, Christians, Buddhists,
Congressists, Linguists, Socialists, Bolsheviks etc.
and as such we have tried to establish many
varieties of ephemeral external physical and
mental engagements called the different religions of

Message of Godhead.

different ~~and~~ countries, times or objects. And for this reason only we can visualize changes in different religions. One who is a Hindu ^{to-day may} become a mohammedan the next day or one who is ~~not~~ today becomes a christian the next day and so on. But when we attain to transcendent knowledge and are established in the eternal religion of the spirit soul or the living entity, it is ~~then~~ then and there only we can attain to real unchangeable peace, prosperity and happiness in the world. There is no peace and prosperity of ^{the} living entities because they are not situated on the plane of "Sanatan Dharma" or the eternal religion of the soul.

The soul spirit being very minute and invisible to the material eyes, ~~it is explained~~ ~~as~~ ~~also~~ being very difficult to be explained — it is called inexplicable, inconceivable and so on. The soul spirit is explained as eternal because it is never subjected to the ordeals of birth,

death, diseases, old age and similar many other physical ~~changes~~ transformations. When, therefore, there will be a vigorous agitation for the propagation of this ineffable ~~eternal~~ eternal religion of the living spirit soul, it is then only that eternal peace and prosperity will be established after being relieved of from many such physical changes such as birth, death, diseases and ~~old age~~ etc. We should always ~~rem~~ remember, however, that this eternal religion of the soul spirit is never bound up by any physical ~~to~~ limitation of place, time and object.

=

World with Transcendental Effect. (Karmayoga).

The learned sages inform us that ^{who} one takes his birth in the holy land of Bharatvarsha (India) by the gradual process of evolution after passing through eighty four ~~lives~~ ^{lives} of species of life such as nine ~~lives~~ ^{lives} of species of aquatic animals, twenty ~~lives~~ ^{lives} of species of

message of Godhead.

vegetable ^{with} and ^{other} non-moving ^{embodiments} ~~body~~ of life, eleven
 lines of species of ~~life~~ germs and insect life, ten
 lines of species of birds' life, thirty lines of species of
~~the~~ lower animals and four lines of species of human
 beings. The living spirit transmigrates from one
 species of life to another and it is moving in that
 way for eons and eons of years within the holes
 of the great universe. The living spirit soul is
 for this reason described as all pervasive. We
 have in this connection already quoted a passage
 from 'Sru Chaitanya Charitamrita' in which it is
 said that one who has by chance taken his
 birth in the holy land of 'Bhmatvarsha', can
 render the supreme benefit to others, after he
 has cherished him by self-realisation. Factually
 also, in no country other than in India, the great
 sages have endeavoured so much for the
 realisation of the spirit self. It is admitted
 that in western countries the people have done
 their best to improve in the culture of material

sciences ~~centering~~ around the centre of the material body and the mind. But it is admitted also that ~~the~~ not withstanding all such advancement of material knowledge, the people in general there are suffering under the pangs ^{repercussions-effects of} materialism as they care very little for the culture of spiritual science. Great thinkers of the western countries are therefore looking on the people of India as to whom the message of Godhead and spirituality in the real sense of the term will reach to their ears.

Lord Krishna the Personality of Godhead has therefore disensed in the pages of "Bhagwat Gita" about work with transcendental effects or "Karmayoga" in order to pour water on the fire of the pangs of materialism after deliberate consideration for the future ~~of~~ of human kind.

There is a great difference between work for material gain and the work with transcendental effects. The Personality of Godhead has, in many places of Bhagwat Gita, mentioned the word "Bhishigya".

or intelligence with transcendental effects. And by this "Bhakti-yoga" we can understand ^{transcendental} devotional activities. For the Personality of Godhead has said that to ~~my devotees~~ He always ~~gives~~ offers ~~his best~~ favours his devotees by endowing them with the intelligence of devotional activities so that His devotees may at the end attain to Him. It is ~~is~~ said in other places also that *kyōdhi* attainable through devotional activities only. ~~By the~~ We can get rid of the effects of work only by the intelligent process of work with transcendental effect. In the 2^d. chapter of *Mahābhārata* the Personality of Godhead Sri Krishna has advised us follows: —

"So far I have explained to you about transcendental knowledge, now I shall explain to you about work with transcendental effects. By this work with the transcendental effects, you can get rid of the bondage of ordinary work. There is no retrogression of this process

neither this process of work deteriorates at any time. Even if very little of this work is done, it can save one from the greatest trouble."

Pure devotional activity is of one variety only. But how this devotional activities can be co-ordinated with our daily active life, has been explained in the "Bhagwat Gita". When such devotional activities are co-ordinated with our daily activities, it is technically known as "Karmayoga". When it is mixed up with the same devotional activities when they are mixed with ^{the} entire knowledge, it is technically called "~~the~~" "Jnanayoga". But when such devotional activities transcend the limits of all such ^{temporal} work or ^{material} knowledge, it is called pure, ^{transcendental} devotion or "Bhaktiyoga".

Everything that we perform in this world we get different ^{& respective} results. When ^{we} begin to enjoy the fruits of such performances, they ~~also~~ such actions also produce in their turn further different results as

Message of Goodhead.

a matter of ^{course} reaction. Thus we have a big tree of such actions and reaction with respective fruits and as enjoyer of those fruits we become bound up in the network of such work and its fruit. Right after birth, the soul spirit becomes bound up in the process of producing such fruits and enjoying the same under different species of life, numerically eighty-four thousand species as alone mentioned, and the soul spirit overwhelmingly suffers those created reactions. But ~~we~~ still we have very little chance of abdicating the bondage of work and enjoying its fruitive results. Even after abdication of all work and accepting the order of a 'Sanyasin' or renouncer, one has to work simply for the reason of his hungry stomach. Sankaracarya the great ~~was~~ monist philosopher & religious reformer, said therefore that simply for the matter of stomach one ^{may not} ~~has to~~ change one dress after another. Therefore there is no way out, without doing work even for the belly's sake. The Personality of Goodhead Sri Krishna therefore advised Marshall Arjuna in the

following words. He said "Oh Arjuna, you must always do your duty. To do something is far better than to do nothing. Even your ordinary ~~to~~ livelihood cannot be prosecuted without doing any work."

Work - means the work that is ordered in ~~different~~ scriptures or law books. These are standard specific duties. ~~If one~~ Such work is far better than laziness under a pretention of a renouncer or a mystic. For livelihood one can honourably adopt the profession of a strict woly but one must ^{not} change his dress from white to red or some other pattern or colour simply to fill up the empty stomach. In the present age of quarrel and pretention, one may prefer to do the ordinary prescribed duties than to adopt the order of a renouncer's life called the "Sanyasin". Those who are bonafide renouncers, may not give up ^{performance} his prescribed duties, otherwise there will disaster plain & simple. When we cannot prosecute our livelihood without doing any work, how it is possible to give up the prescribed

message of Godhead.

duties of a particular order of life. But yet one must not forget the difficult position of one's being ~~the~~ in the network of actions and reactions to existence by which the spirit soul becomes bound up in material existence. And to solve this dilemma, the Personality of Godhead Lord Krishna said just after as follows:—

"The best policy of doing work is to perform all proscribed duties for the satisfaction of 'Jaina' or the Supreme Being Krishna the Absolute Truth. Otherwise all actions will produce respective reactions which will cause bondage. If work is done for the sake of 'Jaina', then one can become free from all bondages."

This policy of work or proscribed duties which does not cause ~~and~~ any bondage, is called work with transcendental effect or the "Karmayoga".
 By such ^{with transcendental effect} work or "Karmayoga" one does not only become immune from the bondage of work but also one develops his devotion towards ^{transcendental} _{the} ¹ ₁

the Absolute Personality of Godhead. One must not enjoy the fruits of his work - himself, but must dedicate the same for the transcendental loving service of the Personality of Godhead. This is the first stepping stone for ascending the ladder of devotional activities.

Lord Chaitanya instructed this process of devotional service or work with transcendental effect - to Srach Rupal Goswami at Dasaswamedh Ghat in Prayag. He said, 'one who is fortunate only, can get the seed ~~of~~ transcendental loving service, by the mercy of Sri Krishna the Personality of Godhead ^{and} that of the Spiritual Master. 'Karmayoga' or work with transcendental effect - is the seed of Pure Devotional activities. This is taught by Sri Krishna Himself or by His benedictive confidential servants. Unless one takes his lessons from such sources as above mentioned, one must ~~not~~ misunderstand the import of 'Karmayoga' which is so much ~~not~~ advertised by ordinary mundaners.

We have ⁵earn some wealth just words to fall

on with our ~~exist~~ material existence. In exchange
 of that wealth, we have to secure the necessities of
 life and primarily we have to cook something for
 hungry stomach. ^{For} Because if we don't eat, we
~~shall not live for long~~ ^{cannot live a healthy life} ~~and if we don't live we~~
~~cannot earn wealth~~ and if we don't keep healthy
 body, it is very difficult to earn our livelihood.
 It is very difficult to ascertain as to which is
 the cause of the other. For this we can describe this
 process of reciprocity as the wheel of work. And
 to travel all over the universe is to circumbulate
 this wheel of work. There is no account of our such
 circumbulation and the concomitant distress
 following such travel of life after life for the illusory
 happiness which is compared to the wild-oats.
 In the capacity of a false enjoyer without any
 obedience to the Supreme Power, the living soul
 searches permanent happiness life after life,
 but he does not ^{know} where is the real happiness.
 Therefore, Prahlad Moharaj said that no one

Walk with transcendental effect.

53.

Knows that his ultimate goal of ~~self~~ self-realization is to reach 'Vishnu' the Allpowerful Godhead.

Without knowing the goal of our self-realization we are ~~not~~ voyaging on the ocean of ~~finite~~ material existence aimlessly before life and we cannot ascertain the volume of our distresses in undertaking such onerous journey of life ~~and~~ tossed on the waves of actions & reactions. Here we must know that our goal is to reach the shore where the Allpowerful ~~Godhead~~ voyage is to reach the Absolute Truth 'Vishnu' the All pervading Godhead. Sri Krishna confirmed this goal of life by saying that everything must be performed for the satisfaction of Vishnu^{or 'Jagat'}. In the Rig Veda the same aphorism is described as Vishnu is the Supreme Deity and as such all other gods or the 'Surayas' look to Him (Vishnu) and His Lotus Feet. The author of the Vedas is the Personality of Godhead Himself. As such "Bhagwat Gita" is the finest ^(The Book of Knowledge) ~~supremacy~~ ^{summary} of all the teachings in the Vedas, and there is no doubt about it. The instruction is therefore that we

Message of Godhead.

must do everything for the satisfaction of Vishnu, Vishnu only, if we want to get rid of the bondage that is made by the circle of our work.

The ~~people~~^{forefathers of the} people, who were the followers of the "Varnashrama Dharma" or "Sanatana Dharma" or the institution of the four sections ~~and~~ castes and four orders ^{Manu's} of life, and who are now misnamed as the Hindus - and their forefathers especially those who were really situated on the higher status of society namely the Brahmins, Kshatriyas and Vaishyas - all used to lead ~~on~~ the life of 'Vaishnavism' or doing everything centering round the Supreme Deity 'Vishnu'. In all the four orders of life especially the order of life which was known as the life of the householders - 'Vishnu' was being worshiped particularly. The Brahmins more particularly used to worship 'Vishnu' without fail and as such even at the present moment the descendants of these "Brahmins" still continue to worship 'Vishnu' as their family deity as a matter of formality.

Such people as mentioned in the previous
para, used to do everything for the sake of Vishnu.
They used to earn wealth, according to their capacity
for the service of Vishnu, in exchange of wealth they
used to acquire eatables, and the eatables were
cooked for the worship of Vishnu and the remnants
of Vishnu or the Prasadam ^{due to Vishnu} were accepted by
them. What was possible in the days gone by or what
is still being done in some place or other, can be
made possible in all spheres of life even now by
a little ~~simple~~ adjustment only suitable for the
time, place and the people. By doing so, everyone
can get rid of the bondage of ^{his} ~~his~~ net work of
actions and reactions. The learned sages say that
to approach the lotus feet of Vishnu is to get liberation.
By satisfying the transcendental senses of Vishnu
we can satisfy our ^{ordinary} desires and this is ^{the} ultimate
goal of "Karmayoga" or the work with transcendental
effect. If we don't perform our duties in such a line of
actions for the satisfaction of Vishnu, certainly all &

every work done by us will produce nothing but poisonous effect of matters and ~~the~~ ultimately there will be disaster in the world. By doing everything for the satisfaction of Vishnu and taking the remainants of the offerings made to Vishnu, we can get rid of the vices that accumulates in the course of our doing performing the prescribed duties. The vices and sins do accumulate in the course of performing the prescribed duties even if we take ~~of~~ much care cautions against these vices and sins. Even in the course of doing ordinary business exchanges + ventures we have to commit so many sins by speaking lies and not to speak of the volumes of lies that is practiced by the profession of law. Because the lawyers take advantage of all the sinister laws in order to get rid of one law in which they have ~~to~~ become professionally entangled. Those who are in service or other professions, they have also to do the same thing without fail. Intentionally or unintentionally one has to commit such sins

and vices without any doubt. Even if we take all the necessary precautions to guard ^{ourselves} against the commitment of all such sins, for the 'Vaishnavites' or the devotees of Vishnu naturally do take all such precautions, — we do kill unconsciously many ants and insects during the course of discharging even the most ordinary duty such as going from one place to another or even during the time drinking plain water which is full of aquatic insects. We have to kill many such ~~of~~ lines even during the time of cleansing our houses & rooms. We cannot get rid of all the sins & vices that are committed during the course of eating, sleeping and unconsciously we have to commit sometimes the act of theft slaying of the innocent lives, unlawful acts, anti-social activities and many unseemable actions unperceived in the ordinary course of life.

In the laws made by man, it may be

Management of Godhood.

accepted that a man may be hanged or
 when he commits homicide. But he is
 not punished when he kills other lower
 animals. But in the laws of God, one
 commits the same sin by killing a
 lower animal as much as he does by
 killing a man. We are punished by the
 laws of God in our both actions as above
 mentioned. Those ~~do~~ who don't believe
 in the laws of God or His existence, may
 go on committing such sins and may
 not come to the senses of the volume of suffering
~~as~~ they are put into for all such commit-
 ment of sins, but that does not efface
 the existence of Godhood or His eternal
 laws. In the law books known as the
 'Smritis', there are indications of five sins
 which every^{one} must have to commit without
 fault. They are as follows: -

- 1) Sins committed by itching (2) Sins

Worth with transcendental effect? 61.

committed by rubbing, (3) Sins committed while burning the fire, (4) Sins committed ~~when~~ while drinking pouring water from the pot (5) all sins committed while closing the house. In other words it may be stated that even if we don't commit any specific order of sin, we have to commit the above given kinds of sins without any ~~fault~~ ^{regard of fault}. As such, it is our duty to take the remainants of the offerings made to Vishnu in all circumstances in order to get rid of all sins committed unconsciously and unavoidably. As such those who don't cook foodstuff for offering the same to Vishnu but cook such foodstuff only for the satisfaction of their tongues taste, they have to undergo all punishments for committing all sins consciously or unconsciously during the course of discharging the prescribed duties. And for this reason we can still deserve the worship of Vishnu in the household.

message of Godhead.

of the followers of 'Savitana Charma' and especially in the household of the Brahmin.

It is therefore desired that those who lead the members of their respective country or society community, may ~~be~~ regulate all their duties towards the people by ~~satisfying~~ satisfying the transcendental senses of Vishnu for their own benefit as well as for the benefit of those whom they profess to lead on. It is incumbent for them to ponder over the subject as to how they can discharge their duties by satisfying the ~~senses~~ transcendental senses of Vishnu - for what they shall perform will ^{be} followed by the respective followers of such leaders. The Personality of Godhead Sri Krishna said therefore to Arjuna as follows:—

"What is done by the leader is followed by the ordinary man. What the leader establishes as the truth, the followers take to them unhesitatingly."

Work with transcendental effect? 63

But alas, the time has already approached when
the leaders, who are considered as beaconlight
of the ordinary & men, are themselves ~~set~~ ^{set} ~~the~~ ^{the} ~~worthy~~
at their ~~bottom~~ ^{bottom} of their heart and are fighting
the tenets and principles laid down by Godhead.
As such what they can do for the satisfaction
of the transcendental senses of Vishnu? And
if they don't do everything for the satisfaction
of the transcendental senses of Godhead, how
they can expect to drag on themselves or
their followers from the mire of sins & vices
that are committing in ^{the} course of discharging
the prescribed duties. If the leaders don't
approve of the existence of the All powerful Vishnu
who ^{is simultaneously} ~~exists~~ ^{a transcendental} ~~both~~ ^{Impersonal Spirit} ~~as~~ ^{Personality} ~~and~~ ^{and} ~~imperfectly~~
^{existing} ~~all~~ ~~out~~ ~~the~~ ~~everywhere~~, then what will the
ordinary men understand about Him as
such. He is the Supreme Enjoyer of
everything that he did as such none of us
knows great well maybe, ^{can be the} ~~the~~ ~~enjoyer~~
of the universe and its paraphernalia.

64 Message of Godhead
our position being subordinate to the position of the
Allmighty Vishnu or the Supreme Godhead (Iswara) we
can enjoy only what ~~is~~ comes from Him as a
~~matter~~ token of favour. We must not enjoy anything
what is not offered by Him. We should not make any
extra effort to obtain anything which belongs to
Him or Ours. That is Vaishnavism. In the 'Ishopa-
nishad' the same thing is described as follows:—

Whatever we see existing on the face of the
universe is integrally the property of the Supreme
Enjoyer, also ~~we~~ one must enjoy a thing what
is kindly given by Him but one must not ^{even} touch
every the property of Ours.

It is therefore incumbent on the part of public
leaders that they should regulate their activities
round the centre of "Vishnu" and by this act
of transcendental work, they will themselves
be benefited and shall be able to do good
to their respective followers. If the ~~head~~ public
leaders, preachers and the executive heads of States

Will with transcendental effect. 68.
don't do this act of Vaishnavism - and instead
pose themselves ^{artificially} in the exalted position of Vishnu
the Supreme Enjoyer, then they might themselves
be benefitted in respect of temporary gain,
adoration and mundane fame ^{and of course,} ~~but~~ ~~by~~ ~~desire~~
they ^{unfortunately} followers from the right path by ~~and~~ a
false exhibition of ~~some~~ renouncement but
they will never be able to do any good to them except
that the ignorant followers will face destruction as
~~the~~ ^{the} flock of sheep who follow the leader in order to be
destroyed in the ~~the~~ slaughter house. ~~But~~ By such
leadership, the leader himself is temporarily benefitted
but the followers are put into the worst position. The
leaders falsely incite them for an illusory gain
and thus engage them in various acts of ~~service~~. Such
leaders sacrifice the ~~interest~~ real interest of the
followers but make themselves benefitted by temporary
gains by destroying the followers. Such leaders don't
know that their temporary gains will vanish away
along with the destruction of their temporary material

message of Godhead.

body, but they shall be responsible for the acts & commission and omissions made by them during their ^{lifetime} leadership, will remain in the psychic environment of mind, intelligence and false egoism is a very subtle form and the subtle psychic life will develop again in another suitable body by the powers of transmigration of the spirit/soul and thus put them in ordeals of different wheels of actions & reaction by obliging them to transmigrate from one body to another for many many years. The people in general do follow what the leaders, without any transcendental knowledge, ask them to do. The leaders therefore must beware of this fact for the benefit of all concerned. The leaders must know first of all how they can do good their followers by understanding the real method of "Karmayoga" or work with transcendental effect. If the physician is himself a diseased fellow how he can endeavor to heal others. The physician must heal himself first. Without

Work with transcendental effect. 67.

Knowing or diagnosing the actual disease of the
general public, ^{as well as of his counsel} if the leaders do the acts of a physician,
how can they heal the follower patients or themselves
even? To gratify the senses of the diseased fellow
is not the business of a real physician. The
physician cannot oblige the patient by ~~following~~
merely satisfying him but a good physician
who has the necessary qualification — must
prescribe the real medicine may it satisfy the
senses of the patient or ~~may~~ not. The leaders
therefore must know that the real disease of the
people in general is their ^{overseer} ~~overseer~~ to serve the
Almighty Godhead Vishnu. So without prosecuting
treatment of the inherent disease of the people in general,
if the leaders simply show ~~are~~ a superfluous
sympathy for the ~~great malady~~ symptoms of the
great malady of atheism, certainly there will be
no benefit whatsoever for the suffering humanity?
The real remedy ^{for such disease} lies in ~~their~~ ^{the} partaking of the remainings
of the offerings made to Godhead, as ~~their~~ ^{to the patient} diet, and

message of Godhead.

and to receive awfully the glories of Godhead, or to
 emanant His glories by mouth, to remember his
 glories in the mind, to worship the transcendental
 form of Godhead, to offer Him transcendental
 services, to accept Him as the ~~best~~ supreme
 friend and lastly to surrender unto Him
 in all circumstances - are the various
 medicines for such diseases. The leaders should
 therefore arrange for such diet and medicines
 as above mentioned, if they want really to
~~dissipate~~ ^{dissipate} ~~eradicate~~ the sufferings of humanity factually.

It is however ^{obviously} ~~refreshing~~ to know that the
 veteran leader Mahatma Gandhi is trying his
 best by ^{specific} method invented by him to bring
 in bodily atmosphere over the world by practical
 restraint, toleration, moral principles etc but
 it is not possible to bring ^{reach the units miles} ~~the bodily atmosphere~~
 by any ^{novel} inventory method which is always
 limited. The Personality of Godhead Sri
 Krishna has therefore said in the Bhagavat

Gautama met the sages who are very much learned do surrender unto Me (Sree Krishna) after a lapse of many many births for the Mahatma who is able to connect ~~all~~ everything that he to 'Vaudeva' (^{Plenary} manifestation of Krishna), is hardly to be seen'. The purport is that there is Mahatma another are Mahatmas everywhere but that Mahatma who knows the real relation of Godhead and the manifested world, is very rare. Such Mahatma never tries to approach Godhead by any inventory method of ascending process ~~by~~ but he accepts the standard process of descent i.e. the method that comes down from Him directly ^{or} through a bonafide channel. By the method of ascending process no one can reach Him even by ~~an~~ a long-term endeavours of many many years. What is obtained by the ascending process is however imperfect partial impersonal knowledge subject to be

message of Godhead,

deviated from the Absolute Reality. We can see such signs in the method of preaching by Goshizi. Although he chants the name of Rama, he is not aware of its transcendental service about the same. He is worshiper of impersonal Godhead. As such his Godhead or Vishnu is devoid of transcendental activities (?). His Godhead cannot eat, cannot see and cannot hear for impersonality means without any such possession of material activities. When the empiric philosopher tries to approach the Absolute Truth, he can approach up to the impersonal feature of ^{Godhead} ~~him~~ without knowing ~~the~~ anything about His transcendental pastimes. When the Absolute Truth is denied of His having any transcendental senses and their activities, certainly He is supposed ~~not~~ as impotent. An impotent Godhead cannot ~~of~~ of course hear the prayers of His devotees (?) neither He can ameliorate the distress of the universe.

By the empiric process of philosophical reason, one can possibly distinguish the metaphysical subjects from the physical objects, but unless such seekers of truth can reach to the Personal feature of the Absolute Knowledge, the gain is only the dry impersonal knowledge of form without any actual transcendental profit. ~~It is~~ It is therefore necessary that leaders like Gandhi may establish themselves in the transcendental footing of personal feature of the Absolute Truth ^{as perceived} as 'Vishnu' or the All-pervading Godhead and ~~arrange~~ arrange for His transcendental service by 'Karmayoga' in order to do good to the people in general.

The people in general are very much busy in the affairs of ^{the} material body ^{to} mind. Most of them are in the lowest stage of such mundane activities very rarely can understand about the activities of spiritual plane. These people are generally known as baffled in their various acts of sins and virtues in relation to ameliorating the distress ^{enhancing the} & happiness of the body + the mind, ^{by} such ^{acts as} eating, sleeping, fancy

message of goodness.

and gratifying the senses. The material scientists who are in fact the priests to invoke such material activities. We invent many many objects which satisfy the material senses such ^{as} the eye, the ear, the nose, the tongue, ~~etc.~~ and ultimately the mind, create a field of unending competition for enhancement of such material happiness, leading the whole world into the whirlpool of ~~materialism~~ ^{the darkness}. The net result is, however, scarcity all over the world so much so that even the basic necessities of life namely fooding and clothing become the subjects of control creating much inconvenience to the life of plain living and high thinking.

And persons who are a little over such gross materialists do ~~not~~ believe in the life after death and thus try to raise a little over the plane of gross enjoyment of this life only but try to accumulate something for the next life by acts of virtues, ~~just~~ just like a man banks some money for future happiness.

Work with the transcendental effect.

73

But none of these people know that neither any act of sin nor any act of virtue can be the cause of freedom from the bondage of work as we have explained above but on the contrary both sins and virtues will ^{bind} ~~have~~ up the worker in the wheel of actions & reactions. Both of them cannot understand the epitome of 'Karmayogi' as the means for attaining liberation from the bondage of work which is always unchangeable. The expert "Karmayogi" therefore behaves just like an attracted materialist in order to teach the people in general about the techniques ~~to~~ to how one can get rid of the tangles of actions & reaction of ordinary work. By such acts, the "Karmayogi" himself and the world at large ^{simultaneously} ~~both~~ are benefitted. The Personality of Godhead therefore said as follows: "Oh descendant of Bharata, better you continue to perform ~~materialist~~ work like an attracted materialist who is not conversant with ^{the} transcendental knowledge, in order to recruit men to the path of "Karmayogi" or work with transcendental effect."

Message of Godhead.

Those who are, therefore, aware of the transcendent knowledge and ^{are} actually learned, do all acts which are done for the maintenance of the body & the mind in the discretion satisfying the transcendental senses of the Supreme Godhead "Vishnu." Ordinary men do think of these learned transcendentalists as common workers but in fact the transcendentalists are not ~~like~~ ^{like} workers for mundane benefit but they are "Karmayogi" or the workers with transcendental effects. By such transcendental work, the material effect of works are automatically gained without any separate endeavours.

In the present age the expansion of material activities ~~has~~ ^{is} manifested in variegated engagements. Many mills and factories of various characters are now vogue as well as Hospitals and institutions of varied vocations are in vogue now in vogue. In ancient time, there was not so much expansion of the material activities. The living was plain while the thoughts

Work with transcendental effect. 75.

were sublime in these days. As such this is very good field of activities for the 'Karmayogis' who can engage all the modern institutions in the transcendental service of 'Vishnu' for His satisfaction of His transcendental desires.

It is incumbent therefore to install the temple of 'Vishnu' in all the above institutions for the ~~same~~ same purpose ^{of worshipping the Absolute Godhead in the same spirit, as was done by the sages of ancient times to} ~~the~~ ^{re} installation of such worshipment at individual homes. The ~~Personality of Godhead~~ ^{Personality of Godhead} All pervading Personality of Godhead although manifests Himself in His various transcendental ~~form~~ eternal forms ~~and~~ as incarnations or planetary portions or different spiritual parts and parcels, the sages recommended the worship of the eternal ~~forms~~ dual forms of Sri Sri Lakshmi Narayana, Sri Sri Sita Rama, Sri Sri Radha Krishna. Therefore it is desired most earnestly that the proprietors and managers of big mills, factories, Hospitals, Universities, Hotels and various such

26 message of Godhead.

institutions, may install the temple of worship of any of the above mentioned transcendental forms of 'Vishnu' for transforming all workers there into 'Kammuyippins'. It is generally experienced that the workers, in big mills and factories, are addicted to much abominable habits and as such gradually they are apt to glide down to the lowest status human being. If therefore they are offered with grace, the advantage of partaking the remnants of foodstuff offered to Vishnu; gradually they shall develop a transcendental sense of spirituality and grow up in the same status of equality as those are other spiritually advanced personalities. They cannot however rise up to that exalted ^{position} of Harijans simply by the method of stamping one as such. Influenced by a desire other than the transcendental service of Vishnu, every effort to ~~to~~ raise them up from the benighted position, will result in disasters and disturbance of social order of peace and tranquility. The leaders who needlessly incite

Work with transcendental effect

77

such discontented labourers simply for the sake
of temporary gain, can never do them any good neither
they can benefit themselves by such disorganised
actions. on the contrary ~~but~~ ^{by} such material activities
both the groups of the labourers and the groups of the capitalists
engage themselves in an unwholesome quarrel
leading in the eventual disturbance of social order.
The ~~the~~ problem can only be solved by a determined
actions of 'Karmayogi'. If 'Karmayogi' or work with
transcendental effect is orderly performed all partial
endeavours which are done by the Socialists in order
to preach the doctrine of equality, by the Bolsheviks
to bring in a great social order ~~in with the state~~
~~action to~~ ~~for~~ family affinity, or by the labourers
a dream of heaven ~~by~~ the labourites to dream of
a heavenland where the labourers can defy the capitalists
in the pursuit of acquiring wealth.

Fraternity of human society ~~which~~ develops gradually
from individuality to family, from family to community
from community to ~~low~~ nationality and from nationality

Message of Godhead.

to internationality. But in that process of gradual development there is always a ~~new~~ centre of attraction which helps ~~forward~~ ^{another} the progress of development from one stage to the next. We don't know however, that in that constant struggle for development the centre of attraction is neither the society, ^{nor} the community, nor the nationality nor even ~~less~~ internationality but the All-permanent Godhead 'Kṛṣṇa'. That is ~~not~~ ^{ignorance} the material curtain of the illusory energy of the Absolute Truth. Prohlād maha-raj the great devotee therefore said that people in general don't know that their ultimate ~~end~~ centre of attraction is 'Kṛṣṇa' the Supreme Personality of Godhead. ~~And~~ Sri Kṛṣṇa is the Supreme attraction of 'Vishṇu' category. The word "Kṛṣṇa" is derived from the root 'Kṛs' meaning that which attracts. As the such there cannot be any ~~other~~ Name of the Absolute Truth than Kṛṣṇa — the All-attractive. Learned sages have made sufficient researches

in this connection and they have decidedly concluded that 'Kṛiṣṇa' is the Supreme Godhead. The sages of ^(at Jmīr Nīmar in his 8th year W.P.) Naimiṣarāyaṇa were assembled under the presidency of Suta Goswami ~~read that~~ discussed in details all the different incarnations of the Absolute Truth and they came to the conclusion that Kṛiṣṇa is the Supreme Personality of Godhead and all other incarnations are either His plenary portion or the portion of plenary portions. The Supreme Personality of Godhead is Śreṣṭhī Kṛiṣṇa, that is the verdict of the Bhagwat Sāhitya or the transcendentalists. In the 'Brahma Sāhitya' also, which is ^{described} ~~the~~ to be composed by 'Brahmā' the creator of this universe, it is also confirmed like this. "Śreṣṭhī Kṛiṣṇa is the Supreme Personality of Godhead having His eternal all blissful transcendental form. He is the original Person known as Godhead without any other cause and He is the cause of all other causes" As such if we can establish our relations with each other with the central attraction of 'Śreṣṭhī Kṛiṣṇa' the

Prime cause for all causes, it is then only we can really establish what is known as fraternity, equality as justifiable ~~truth~~ means of eternal peace. †

The husband of our sister, who was unknown to us before he became the husband of our sister, becomes our brother-in-law in relation to our sister only. His son and daughter become our nephews & nieces in relation to the sister. In this case our sister becomes the centre of attraction. When we make our own country as the centre of attraction, we designate ourselves as different nations such as the Bengali, the Punjabi or the English. When we ~~take~~ ^{propose} a particular faith or religion as the centre of attraction, we designate ourselves as different sects of religious faith such as the Hindu, the Muslim, the Christian etc. But we must remember always that we shall remain always imperfect and partial however, we may try to extend our relations by such

Work with transcendental effect.

81

partial attempt ^{for} of central attraction. Our relation with one another can only be perfected under a full-fledged centre of attraction ^(Supreme attraction) ^{for} "Kṛishṇa" the original Personality of Godhead. Constitutionally we are all related with "Kṛishṇa" and as such eternally we are connected with "Kṛishṇa" the centre of all attraction and what we need to do is to revive that relation which has merged into oblivion by the ^{covering and detaching process of} illusory energy called Maya ^{fostering influence} of temporary forgetfulness. And to proceed in that direction of rehabilitation from eternal relation is to adopt "Kṛishṇayoga" the first step to such transcendental realization. It is stated in the "Chaitanya bhavānanda" that the loving entity spirit soul is engaged by Maya or the illusory energy under a process of forgetfulness of the relation of the loving entity with "Kṛishṇa".

Just in order to revive this transcendental relation of the loving spirit with "Kṛishṇa" as His eternal servant, the "Kṛishṇayogi" can revive

immense benefit to the ordinary living entities
 who are ^{entirely} devoted to mundane activities without
 disturbing them in their ordinary enjoyment. ~~And~~
~~activities~~. It is advised therefore in the Bhagavad-
 Gita that in the interest of the mundane workers they should
 not be restrained from their ordinary enjoyment but
 they on the contrary they may ^{be} encouraged to be engaged
 like that in the process of 'Karmayoga' or work with
 transcendental effect. Ordinarily these mundaners
 cannot easily understand their eternal relation
 with 'Krishna'. But instead they themselves have
 posed as 'Krishna' by a false wisdom of the
 illusory energy. That false position of an enjoyer
 gives them much trouble in the search of ^{the}
 lordship over the powers of Nature but still these
 mundaners cannot give up the idea of spirit
 of lordship over and when such mundaners
 give up the enjoying spirit under the pressure of
 disappointment by a ~~some~~ sense of frustration,
 they usually take shelter of a pseudo renunciation

with a greater ^{spirit} ~~amount~~ of enjoyment. At the mundane
 workers who are always desirous of enjoying the
 fruits of their mundane activities, suffer too much
 under the ^{pressing disadvantage} ~~pressure~~ of such mundane activities just
 like the ^{tightly gaddled} ~~drunken~~ ox engaged in the ^{synthesizing act of an} oil mill, but
 under a false pretext of enjoyment dictated by the
 illusory energy — they think themselves as the real
 enjoyers. The learned 'Karmayogi' do ^{therefor} tactfully
 engage such foolish mundaners in the ^{respective} works for
 which they have special attachments ~~without~~
~~disturbing them in the~~ in relation with Krishna
 but without disturbing them in their ^{general activities} ~~presented foolish~~
~~activities~~. For this purpose only the learned 'Jivatma'
 souls as eternal servants of 'Krishna', sometimes
 remain in the midst of ordinary activities just
 in order to attract the foolish mundaners in the
 process of 'Karmayogi'.

^{people} The foolish mundaners ^{who} would have
 been left into the ^{darkness} ~~mess~~ of foolish activities if
 Ira Krishna the Personality of Godhead or His eternal

message of Godhead

associates like Marshall Arjuna or others, would not have kindly taken the trouble of initiating the genesis of 'Karmayoga' by direct action of personal examples. The foolish mundaners are unable to come to the realization of that immeasurable difficulties which confront them in pursuance of their mundane foolish activities. However they may bewilder them^{selves} by the ~~the~~ conception of falsehood of their various actions, they are always driven under the direction of the modes of Nature - that is the considered verdict of Lord Krishna the Personality of Godhead, in the Bhagwat Gita. He says that the foolish mundaner do consider himself as the author of all his activities by ^a sense of dictation by ^{his} false egoism, without knowing that it is the modes of Nature that leads him to do everything in ^{all} his enjoyment. The ~~the~~ foolish mundaner cannot understand that he is under the spell of the illusory Energy of Lord Krishna the Personality of Godhead, who has made him (the mundaner) bound to do as she desires. As such the foolish mundaner does enjoy only the

results of his activities in the shape of mundane temporary happiness or distress undergoing a severe penalty of servitude dictated by the mode of nature.

It is said in the Bhagwat Gita that each every living entity that he is his transcendental part and parcel and as such each and every living entity is His eternal transcendental servitor. The natural position of part and parcel is to render service to the complete whole. Hands, legs, eyes, nose etc. are all parts and parcels of the complete whole body. If therefore the hands legs the eyes etc. do not ^{endeavour to} subscribe food stuff for the appeasement of the stomach and ^{themselves} try to enjoy the eatables collected by them, then there will be maladjustment of the whole thing against the interest of the complete whole body. By such foolish activities, the hands, legs etc. can never improve their respective positions but on the contrary for want of sufficient nourishment of the complete whole body through the medium of the stomach, the whole system of bodily structure becomes deteriorated ~~against~~ resulting in the weakness

Message of Godhead.

and diseased condition of them; In 'Kilopadsha' there is a lucid explanation of this allegory of 'Udya-endriyam'.

The Personality of Godhead is the original cause of all causes and He is life of the whole creation. The Personality of Godhead Sri Krishna is the root trunk of the ~~is~~ tree of whole creation. That is the statement of Bhagwat Gita. It is also said ~~in that~~ in the Bhagwat Gita that there is no more superior Person ~~than~~ than Sri Krishna Himself. He is the Supreme enjoyer of all sacrifices and activities. But still those who are ~~constituted~~ utmost sinners don't surrender unto Him in spite of His being the Supreme Personality. As such Sri Krishna is the Supreme Personality of Godhead and all other living beings are His transcendental parts & parcel eternal servitors. Forgetfulness of this transcendental relation between living entity and the Personality of Godhead - has been

manifested into a false sense of everyone becoming a miniature ~~—~~ Krishna (?) who tries to enjoy the world to his best capacity ~~without~~ overlooking the transcendental service of the original complete whole ~~Proper~~ Absolute Truth Personality of Godhead. That is the work done under the spell of the modes of material nature called 'Maya' or the illusory energy. Actually the living entity has no capacity to lord it over the forces of Nature. The living entity becomes subjugated by the modes of Nature as soon as he tries to put himself in the position of 'Sri Krishna' the Supreme Enjoyer, under a false sense, ~~enjoys~~ as he is constitutionally unable to do so like the hands, legs, eyes etc. of the complete whole body. The living entity therefore undergoes much difficulties under the pretext of an enjoyer. And to get rid of all such troubles and difficulties of work ~~of~~ that we suffer ^{from}, we have to adopt the process of ~~Retire~~ ~~enjoy~~

Message of Godhead.

But those who are transcendentalists are ~~not~~ really learned. Such transcendentalists do not perform any work just like the common mundaner. They know that mundane activities ^{done with motive of duty} are completely different from transcendental services. ~~Knowing that~~ The transcendentalist, knowing himself as different from the material body and mind, does always try to cultivate transcendental activities. He knows that by chance accident he is within mundane existence. As such he remains always separate from the mundaner in spite of his material senses such as the hands, legs, eyes etc being engaged in the temporary material activities. Such activities however when engaged in the transcendental service of Sri Krishna, make the door free from the bondage of work. The Personality of Godhead Sri Krishna said to Arjuna: 'O son Arjuna! therefore give up the enjoying spirit for all your worldly work and be thus transcendentalist. My ~~know~~ such knowledge. And you may adopt your circumstantial occupation

Work of transcendental effect?

89.

of warfare which is a duty for you. Whoever, therefore perform such work with transcendental effect and according to my direction without any grudge on the, he also become free from the bondage of work."

The process of self-consciousness, as I am this material body or the mind or for the matter of that I am anything of this material world and as such every thing of this material world is an object for my enjoyment, — does not allow us to become transcendentalist or the really learned fellow. We have already discussed to some extent about this transcendental knowledge in the previous chapters. And for this reason only the Personality of Lord Krishna advised us to become spiritually inclined and transcendentalist. When we become spiritually inclined and transcendentalist, it is then only we can understand that we are nothing of this material world but we are eternal living spiritual entity. By such spiritual realization, disintegration of the material affinity naturally begins. And the more we become spiritually developed, the less we are

message of Godhead.

affected with ^{the} happiness or distress that arise ^{out of} ~~out of~~ material sense-perception in contact with material association. The false ego created by material contact is then gradually vanquished and ~~the~~ ^{the} desirability of false egoism causes liberation from all material designations ^{in terms of relation with the Absolute Truth.} resulting in complete liberation from material experiences. This is called liberation in life.

Sree Krishna the Personality of Godhead is to Absolute Truth. This is corroborated in all authentic scriptures. Our spiritual ^{life} existence develops as soon as our relation is established with Sree Krishna. Sree Krishna is compared with the Sun. The darkness of ignorance disappears as soon as our relation with Sree Krishna is established. With ^{the} appearance of Sree Krishna within our heart, we become purified ~~in~~ ^{from} ^{the} impurities of material contact as much as the morning ^{appears anew and fresh} ~~approaches purified~~ along with the appearance of the Sun. This is not a concoction of childish imagination but a factual experience of spiritual realization. One who has sincerely followed the

footprints of Sri Krishna & His bonafide servants,
 has also realized this simple truth. ~~But these who~~
~~have not followed~~ But one who ~~to~~ envies Sri
 Krishna and poses himself as one who can
 compete with Sri Krishna — such ~~perverted~~ foolhard
 of perverted mentality does not agree with this
 statement of fact. As such the foolish mundaners
 without understanding the genesis of 'karmayoga'
 indulge in unrestricted material activities resulting
 in their bondage & work which keeps them in
 the material existence of birth & death's perpetually.
 Such foolish mundaners actually envy Sri Krishna
 and deride Him as one who is like other mundaners.
~~The truth for them~~ The truth about Sri Krishna does
 not easily enter into the perverted brain of such
 mundaners inspected with empiric method of philo-
 sophical approach. But devoted person one who
 understands ^{properly} what is actually stated in the pages of
 Bhagwat Gita ^{with the simple devotion} ~~in the simplicity~~ of faith and ^{does not try to understand} anything
 more beyond out of imagination debated by empiric

philosophical approach generally ^{called} ~~known as~~ the 'spiritual interpretation' (?) — is actually devoted to Krishna and such devoted persons only can accept the logic of fully surrendering unto Him and thus adopt the foregoing 'Karmayoga' in order to get rid of the danger of bondage from work.

There is nothing in the ^{Code} ~~code~~ of Sri Krishna that such devoted persons will be located within the boundary of a particular country or colony. Such devoted persons shall appear everywhere without any restriction of caste, creed, colour or country. As such everyone, whatever & whoever he may be, is eligible to be a devotee of Sri Krishna. To emphasize this the Personality of Godhead has affirmed in the Bhagwat Gita in the following words: 'Oh son of Prithu, even ^{who are} these faithless and ~~castles~~ are below the rank and file of the four ^{status} ~~castes~~ of life, or even the fallen women ^{and} the professional prostitutes,

World with transcendental effect,

93

the 'sudras' i.e. those who are in mode of dullness
of nature - those who are ~~very~~ ^{generally} inclined to
~~the~~ ^{manual} services only and the merchants ^{class}, all shall
attain perfection by reaching the Kingdom of God
— if they actually take shelter ^{of devotional services} of the Personality of
Godhead Sri Krishna. In other words the unscientific
caste system, that is now going on in the society of the
Ashuras or the faithless, cannot be any barrier for
approaching Sri Krishna, the Absolute Personality of
Godhead. He has Himself enumerated the basic
principles of caste system ~~without~~ that is really
universal. He says that the four statuses of caste
system is set by Him according ^{to} the qualities
and mode of nature and He is the maker of
this caste system all over the world still He
is to be understood as not the maker of the caste
system. That is He is not the maker of a
caste system which originated by the faithless
but He is the maker of a caste system ^{that} ~~is~~
is applicable universally.

Message of Godhead.

The four ^{orders - social strata} ~~states~~ of life generally known as the caste system consisting of the Brahmin, the Kshatriya, the Vaishyas and the Sudras all of them were never meant for a caste system of birth right. The system is universally true in terms of one's ~~present~~ ^{present} mundane qualification and vigorous engagement. The classification of Brahmins, Kshatriya, Vaishyas etc. is never made with reference to one's accidental birth as much as a ~~doctor~~ ^{medical practitioner} is made by real qualification and initial engagements but not by birth-right of being the son of one. The medical practitioners however they may be. The qualification, which is required by the medical practitioners by a strenuous study of the medical sciences for a ^{considerable} long period, is the real qualification for such medical practitioners. And after receiving distinction, ~~the~~ when the medical practitioner takes to real professional engagements that is his vigorous occupation. When the

patient goes to a medical practitioner, he does not see to the birth-right of the physician but to his real qualification. As it is a fact that a physician always exists in every country and at all time, so a Brahmin or a Kshatriya is also always present in every part of the earth by dint of qualification and work. The present caste system which we have localised in a particular part of the world and that in a particular sect of faith - is undoubtedly wrong in all respects, and perversion of the original idea of universal system of castes. If somebody practices as a medical practitioner for the reason of his being the son of another medical practitioner and that without having any relation with the medical science or the medical college and if such medical practitioner is accepted as such by a section of public, then both such medical practitioner and his ^{blind} followers are considered to be the members of a society who cheat one another and be are cheated by one another. That is a society of

message of Godhead

the cheaters and the cheated. Therefore the caste system as created by the Personality of Godhead Brahmīṇa referred to in the Bhagwat Gēta and the caste system of the society of the cheaters and the cheated are not one and the same. The caste system made by the Personality of Godhead, ^{as referred to in the Bhagwat Gēta} is universally ~~to~~ true at all time and in every part of the world nay the universe. The qualifications of the different orders of the caste system is enumerated in the Bhagwat Gēta which we shall be able to discuss later on in the book but we may touch a brief ~~and~~ description of the same in this connection. The Brahmīṇ is the highest order of social status and he embodies the modes of goodness and is engaged in the activities of equality, restraint and forgiveness. The Kshatriya is the next second order of social status as he embodies the qualities of ^{eruptive} a passion and is ingeniously engaged in the activities of public leadership in the capacity

executive head of different political, ~~or~~ social engagements. The vaishya is the third order of social status as he embodies the ^{mixed} qualification of a creative passion as well as ^{the} darkness of a mode of ignorance. This class generally embraces the merchant and the agricultural societies of the social order. The Sudra is the lowest rank of social status as much as he embodies the notes of darkness or ignorance and generally takes to services of the other three orders of the society. The Sudras are as a class servitors of the whole mundane social body.

In the present age of darkness which is known as the age of 'Kaliyuga' i.e. the age of quarrel and ignorance, every individual person is almost a Sudra by birth right.

But if we examine in the above light of the caste system as made by the Personality of Godhead, we can surely visualize the four orders of social status in every part of the world.

message of Godhead

In what part of the ~~earth~~ world there is no body who is not qualified with the Brahminical qualification of equality, knowledge, and forgiveness. In every part of the globe wherever there is human habitation, there are ~~persons~~ some persons who have the necessary qualification of the Brahmins, there are others who have the required qualifications of ^{the} Kshatriyas, ^{the} Vaishyas, or ^{the} Sudras. The different modes of nature are persistent in every corner of the universe and Brahmins, Kshatriyas, etc. being products of the modes of nature, how can one say that the four castes do exist in a particular part of the world. This is absurd. In every country and at all times there was, there is and there will be the four orders of social status according to the mode of nature.

Those, who persist in ^{the} theory that the four orders of social status called the caste-system - do exist only in India, are all mistaken. In all other countries also there are the same orders of life in some name or the other. ~~There is no~~ As such even those, who are far below the qualifications of an ordinary Sudra

Work with transcendental effect.

99

The fourth order of social status, are eligible for the transcendental service of the Personality of Godhead Lord Krishna. In the ~~trans~~, the perfect spiritual perfection, which a ~~the~~ qualified Brahmin attains by the transcendental service of Lord Krishna, can also be attained by anyone even in ^{the} lower status than the Sudra, by the same process of transcendental service of Lord Krishna. For this reason Lord Krishna (the all attractor) Personality of Godhead is the Absolute Truth in the whole creation of the universes and Srimad Bhagwat Gita is the supreme scripture ~~in the~~ within the Universe. According to the scriptures such as the 'Puras' - even a Chandala or the man of the fifth order (lower than the Sudra) becomes ~~the~~ more than the person of the first order (the Brahmin) by dint of his transcendental devotional services. The confidential teachings of the Bhagwat Gita is therefore nothing but to attain to the highest perfection of human life by attaining the transcendental service of Lord Krishna.

It is therefore incumbent for all whomever he may be without any distinction of Caste, creed and colour, that everyone

Message of Godhead.

shall adopt the process of 'Karmayogi' or the work with transcendental effect and by so doing as everyone shall attempt to spiritualise the whole activities of this world. By such activities both the performer and the work performed become surcharged the spirituality and transcendence mode of nature. And as the actions ~~to~~ are themselves spiritualised, the performer automatically remains within the category of the highest status of a Brahmin. One who is transcendental to the mode of nature, is more than a Brahmin, ~~and~~ ^{for the} qualification of a Brahmin ^{although of the highest world} is mundane and is not transcendental. ^{ledge} Now one can attain to the supreme transcendental ^{ledge} simply by the performance of transcendental service of the Personality of Godhead, ~~is once passed~~ from the following sloka of Bhagwat Gita (4/29) is explained in the 4th sloka of the 24th chapter in Bhagwat Gita. It is explained there that by performance of work with transcendental effect everything become spiritualised.

Acharya Sankers philosophy pantheism which has spread the perverted interpretation of the Vedanta maxim

that the Supreme Spirit is omnipresent everywhere, has a practical bearing on the above sloka.

There are various kinds of ~~Sacr~~ sacrifices which shall be explained later on ~~but~~ but we should understand that the ultimate goal of all sacrifices is to perpetuate the Supreme Godhead Vishnu. During our material existence, we have to deal with material objects even to fulfill engagements in respect maintaining the body and the soul together. Part in all such material activities, if we can ~~then~~ bring forth the spiritual atmosphere in terms of the Vedantic truth that the Supreme spirit is omnipresent everywhere partially explained by the philosophers as 'Pantheism' or in other words if we can create a spiritual atmosphere by activities in relation to the Supreme Spirit and the whole thing is directed by one who is self-realized soul, then the whole thing is transformed in to spirit. An example may be set here to understand the above process of spiritualization. It is just like the iron when it is put into the fire and becomes red hot, the iron then ^{develops the qualities of} ~~can do the work of~~ fire and stops to function as

iron. In the same way when all our works are done in terms of our relation with Krishna, the whole thing is surcharged with spiritualised, because Krishna is the ultimate goal of all spiritual activities. In a sacrifice there are five primary subjects namely, ¹ the process of offering, ² the offering itself, ³ the fire, ⁴ the oblation and ⁵ the result of the sacrifice. And when all of them become related with the Supreme Spirit, all of them become spiritualised and at that time the whole thing becomes really a sacrifice. As such everything when it is offered to ~~God~~ the transcendental service of Sri Krishna, all the above mentioned five subjects become interrelated with Him and therefore they become all spiritualised.

Therefore the learned men who perform all works with such transcendental effects are thus directed all activities for the transcendental service of the Personality of Godhead, are in actuality purified souls and are actually the ~~own~~ restrainer of all sensual activities as well as enquirers of the Spirit soul.

Work with transcendental effect,

103

Such spiritual persons only can actually show sympathy to the fallen in terms of the object of sympathy, the country and time. And in spite of ~~de~~ performing all such acts, they are free from the bondage of such activities. This influence is the ~~the~~ first stage of the smooth draughts of Bhagavat Gita. The householders, who perform such work with transcendental effect out of sympathy for all men, are really eligible to become the heads of the Public. All others, who claim to be public leaders, are mistaken.

The enemies of the "Karmayogis", who generally perform all works for self-satisfaction or sense-gratification and who are not in touch with the Supreme Spirit soul, by transcendental relation of service, do sometimes pose themselves as ^{one who works} ~~that~~ according to the desire of the Supreme Will. As a matter of fact they pretend to be a pantheist and try to ~~and~~ cover their extravagance on a false label of transcendental service of Godhead. But those who are pure in heart i.e. those who have surrendered everything unto the Lotus Feet of the Personality of Godhead,

do remain aloof and separate from such ^{easy going} pseudo-transcendentalist, ~~easy going~~ giving them all respects that they ~~can~~ ~~common~~ way demand. Such pure in heart transcendentalist knows that the living entity although very insignificant as parts and parcels of the Supreme Absolute Truth, ~~they~~ he has proportionate measure of independence. The personality of Godhead although He is all-powerful, does not ever interfere with the little freedom of the living entity as he enjoys. As such the living entity becomes conditioned by the laws of nature simply by abusing that much portion of independence which he is entitled to enjoy. When he becomes conditioned by the law of nature, he develops the modes of nature in collaboration with his ~~aff~~ aptitude of goodness, passion or ignorance. Therefore so long the living entity remains in subject to the conditions of nature, he has to act according to his ~~specific~~ particular mode of

nature such as goodness, passion or darknessness. If this ~~was~~ was not possible, we would not have observed in the phenomenal world different varieties activities conditions by the different modes of nature. Without knowing therefore, the subtle laws of nature, if we try to justify all our deeds as influenced by the Will of the Personality of Godhead, it will be an attempt to bring in partiality, ~~and~~ inequity and gracelessness in the acts of the All-good Personality of Godhead. It shall never be imagined that by the Will of the Personality of Godhead, ~~and~~ there shall be such mundane differences as somebody shall be happy by His will while others shall be unhappy by His will. Such differences in the material world is due to the improper use of the freedom of will enjoyed by the individual living entity. The Personality of Godhead therefore enjoins everyone to give up all ~~such~~ modes of activities ~~such~~ ~~emotional~~ ~~nesses~~.

engagements dictated by the various modes of nature. Such varieties of ~~and~~ engagements of the living entity, arise out of ignorance perpetrated by the modes of nature. It is said therefore in the Bhagavad Gita (5/13) that the Lord does not create any one's particular work or the authority thereof but nor the result of such work but all these come out of different modes of nature, ~~and are~~ ~~not~~ ~~by~~ ~~the~~ ~~Lord~~ ~~as~~ ~~such~~ anything, that is performed by the living entity excepting those which are known as work with transcendental effect, are all self created engagements by an abuse of the ~~free~~ free will and therefore such acts or engagements are never to be considered as if the works and the results were ordained by the Almighty Godhead. Such works are all material and are therefore under the condition of ~~the~~ laws of nature. The Personality of Godhead has nothing to do with them.

The Karmayogi subsists always in a transcendental position far and wide from the conditions of the modes of nature for all his works attain to the category

World with transcendental effect,

107

of Absolutism. In state of freedom from the modes of nature, the phenomenal world presents its its non-moral feature and as such the world appears in its spiritual aspect. In such spiritual presentation of the world, the modes of nature such as goodness, passion and darkness etc. cannot present any obstacle in the spiritual advancement. When such obstacles are superceded, one attains to the absolute vision. It is stated therefore in the Bhagwat Gita that a learned man when he attains to Absolute vision, he can observe with equanimity everything such as a learned and gentle Brahmin, a ~~cow~~ cow, an elephant, a dog and a chandala (9/11). A learned and gentle Brahmin is the embodiment of goodness mode of nature. Amongst the beasts cow is the embodiment of the same goodness. The elephant or the lion is the embodiment of passionate mode of nature while the dog and the chandala are the symbolic embodiment of the darkness mode of nature. The 'karmayoge' horacioer instead of

message of Godhead.

visualizing the external tabernacles of different living entities embodied under different modes of nature penetrates his vision to ~~see~~ the spirit which is embodied therein and as the fragment of spirit is related with the Supreme Spirit, the 'Karmayogi' in the highest state, can observe everything with equanimity. Such 'Karmayogi' accepts everything in relation to the Absolute and therefore he engages everything for the transcendental service of the Absolute. He observes all living entities as so many transcendental servitors of the Absolute Godhead Sri Krishna. The engagement of ~~the~~ the material body cannot ~~but~~ ^{bring} any obstruction in his perfect ^{spiritual} vision as much as a ^{red} hot iron cannot but burn everything that it contacts. The 'Karmayogi' therefore sets an example of transcendental character by engaging everything and every living entity in the transcendental service of the Personality of Godhead.

The 'Kumaryaji' knows very well that Sri Krishna the Personality of Godhead is the enjoyer of ~~all~~ everything and He is the Lord of all living entities. The living entities, that there is very little value of the platitude of all living entities by which they put themselves in the position of either an enjoyer or a renouncer. The learned sages diagnose this sort of platitude as the disease of material existence. All good work, culture of knowledge, meditation, austerity etc whatever is performed, all of them are meant for amelioration of the diseases of material ~~and~~ existence. The Personality of Godhead Sri Krishna therefore says in the Bhagwat Gita that ~~He~~ one can attain the ~~of~~ supreme peace by knowing Him (Sri Krishna) as enjoyer of all sacrifices and austerities and the Supreme Lord of all the universals as ~~all~~ also the Supreme friend of ~~all~~ ^{all} entities (5/28).

We have already discussed the necessity of performing work for the ~~and~~ sacrifice only or to please the transcendental sense of Vishnu; and

message of Godhead;

in the above statement of Bhagwat Gita it is clear now that Lord Krishna is the Supreme Personality capable enjoying the result of all sacrificial performances. The sacrifices of the former workers and the meditation or ~~ascetic~~ austerities of the empiric philosophers, are all ordained and maintained by the Personality of Godhead Lord Krishna. The Super Soul or the localized aspect of Vishnu, the object of meditation of the mystics - is also plenary portion of Lord Krishna the Personality of Godhead. We may be able to discuss all these in different chapters. But we may know at present that Lord Krishna is the friend for every ~~and~~ one whatever he may be either an ordinary worker, an empiric philosopher or even a mystic and not to speak of the transcendental ^{colours} ~~is~~ cent percent servitors of the Personality of Godhead. The Personality of Godhead always does good to one and all by ~~devising~~ empowering His devotees to preach and propagate

Work with transcendental effects,

111

the transcendental devotional service to Godhead every
where ^{process} in conformity with the specific time place,
subject. He is therefore 'Godanda' or the Prime Personality,
cause of all causes and the Supreme Personality. The
people in general can attain to perfect peace and tran-
quility, when they come to know Him by the
gradual process of work with transcendental effect.

Those who do everything for the transcendental
service of the Personality of Godhead Sri Kṛṣṇa, they
need not to perform any other sacrifices, penance
or meditation which are not related with the
service of Godhead. We have already discussed
heretofore that the qualities of goodness, which ^{are} the
signs of Brahminism, ~~do exist to exist with~~ are
co-existing within ~~the~~ the qualities of the transcen-
dentalist. In the same manner, the dexterity and
sacrifices of the devoted worker, the knowledge of the
~~universe~~ Sannyasins (renouncers) the stillness of
the mystics as also the profound love for Godhead
all these qualities correspondingly do remain with the

transcendental work. 'Kramayaji' Mr. Premabhai
 of Godhead says therefore (6/1) one, who performs
 duties for duty's sake without any shelter
 under the future results of such works, &
~~such~~ is actually a renouncer and a
 mystic. But not ~~the~~ he who has ~~to~~ discarded
 all specific duties by relieving himself of
 the responsibilities of a household.

The fact is that Sri Krishna himself becomes the
 enjoyer of the fruits of the work performed by the
 transcendentalist. As such the transcendentalist
 has no responsibility in the results of his work
 may it be good or bad in the estimation of the worldly
 people. He ~~is~~ acts under an impulse of obligation
 to do everything for the sake of Sri Krishna. He never
 accepts any work as an object of enjoyment or
 renunciation on his own account. The ~~renouncer~~
 or the renouncer ~~is~~ relieves ~~himself~~ himself of
 all worldly responsibilities & in order to get him-
 self free to acquire knowledge relating to the spirit.

Work with transcendental effect? 113

The mystic also does similar acts in order to embody his meditation in visualizing within himself the localized aspect of the supreme spirit. But the transcendentalist who acts only for the satisfaction of the Supreme Person without being impelled by a motive of self-satisfaction, is naturally free from all worldly duties without any separate effort - as is done by the Sanyasins and the Mystics.

The transcendental knowledge of spirit acquired by the Sanyasins and eightfold perfectors achieved by the mystics are all within the ^{reach} of the transcendentalist.

The transcendentalist therefore does not desire to achieve any other gain, adoration or stability except the transcendental service of Godhead because by such acts only ~~by~~ he is benefitted in all respects. If the supreme gain which by which all other subordinate gains, knowledge and perfections are most easily achieved, is once obtained, what is there in the world that remains

Message of Godhead

Is it to be achieved by any one?

The mystic, who has ~~complete~~ almost ceased to function all sorts of bodily activities according to the plan of Patanjali the author of the system of mysticism, does try to attain 'Trans' by systematic modes of meditation etc. The mystic as such tolerates all sorts of tribulations in order to visualize the localized aspect of the Supreme Spirit. In other words he does not care for what it may come or events must with death in order realize his ideal which has no equal in the whole universe. The Paramahansa of Godhead says as follows to signify the validity of such mystics or devotees: "(6/22)

"He does not consider anything more valuable than the attainment of that transcendental state. To be in that state means not to be perturbed by any distress ^{however} may it be heavy tolerated"

According to the system of Patanjali the author of the mystic ways — mysticism means perfect control of the mental plane with its different fields

occupations. According to him the transcendental state is to become free from the sensual attractions and to attain to the stage of perfection intelligible by the spirit soul. In such a state the attention of the mystic is never deviated from that spiritual achievement. The eight fold perfections such as 'Anima', 'Laghima', 'Prapthi', 'Siddhi', 'Jhuta', 'Vasuta', 'Prakamyā' etc. which are enumerated factors in the attainment of perfection in the mystic ways, — are but indirect by-gains in that process. Many mystics fall in the trap of mental oscillation after attainment of one or two of the above perfections. In such a state the mystic fails to attain to the highest perfection. But the transcendental worker 'Karmayogi' has no such fear of falling down for his attention is already fixed in the transcendental service of the Personality of Godhead. He does not require to enter into 'Iras' separately. The perfection of all mystic ways appear to them by ever increasing

Message of Godhead.

freshness of the thing and a mundane is unable to realize as to what is their transcendental happiness in the service of the Personality of Godhead. But there is no loss either further mystic or for the Yamayogi in his attempt to such transcendental activities. The gain is always assured even the process is half finished. Any thing that is material or mundane be it acquisition of knowledge or wealth, is vanquished along with the annihilation of the material body. But the transcendental work of the Yamayogi surpasses the maximum limits of the material body and mind and is performed in relation with the transcendental spirit. Thus being spiritualized by itself the ~~the~~ transcendental activities transcend the limits of material annihilation. As the soul is not annihilated even after annihilation of the material body, so also the spiritualized activities also do not annihilate even after the annihilation of the body with the mind. We have

already discussed this to some length in the chapters of transcendental knowledge. The Personality of Godhead confirmed this in the Bhagwat Gita (6/40) and Muller Brakke Vinode explained it in the following manner. "After all the human race is divided into two sections. The one is legitimate and the other is illegitimate. Those who do not care for any laws of life but simply work in the principle of sense-gratification they ~~are~~ are all illegitimate. They may be civilized or uncivilized, they may be learned or illiterate, they may be powerful or weak, such illegitimate persons generally know as the outlaws always act like the lower animals. There is no good for them in spite of all such activities. But those who are legitimate or lawful law-abiding persons, ~~the~~ ^{they} may be divided into three transcendental divisions namely the lawful worker, the empiric philosopher and the transcendental devotee. The lawful worker,

are again divided into sects or namely the worker with a ~~desire~~ desire to ~~obtain~~ enjoy the fruits of his work and the transcendental worker without any such desire. The worker, with a desire to enjoy the fruit of his work, is hindered after transient material happiness and ~~the~~ such work is rewarded with worldly or heavenly happiness within the material world. But it must be known that all these happinesses are temporary. As such the worker cannot attain to real happiness which is permanent & transcendental. The real and transcendental happiness is attained after liberation from the bondage of material existence. ^{Any action which does not} ~~at the process in which~~ target at such transcendental happiness is always ~~temporary and baffling.~~ ^{the objective is different from the view} point of transcendental happiness, is always of baffling. When such transcendental objective is aimed at in the ordinary process of work, it is called 'Karmayoga'. By such process of 'Karmayoga' attainment of

Message of Goddess.

Life and this is confirmed as follows in the Bhagwat Gita (6/43) 'Karmayogi' after attainment of successive births revives the transcendental sense of service and by his natural attachment he tries again to give further perfection to the progress of his transcendental activities.

Such transcendentalists, even if they slip away from the path of progress by some way or other, are again given chances for making progress as they are allowed to take their birth in the next life either in the family qualified with the effects of a bonafide 'Brahmin' or in the family of rich merchants who are devoted to the service of Godhead. This is confirmed in the Bhagwat Gita (6/41) where it is said that.

But amongst the transcendental mystics who are classified as 'Karmayogi' 'Jnanyogi' 'Bhaktiyogi' or 'Stabhyogi' or 'Bhaktiyogi', the last named one i.e. the 'Bhaktiyogi' who is always submerged in the thoughts and actions of transcendental loving services for Godhead,

Wollwits transcendental - fact. 121.

is the greatest of all. This fact is corroborated in the 47th sloka of 6th chapter of Bhagwat Gita.

obviously attainment of transcendental loving service of the Personality of Godhead, is the ultimate goal of all mystic ways. That is the purport of the above sloka. It is worth mentioning the statement of Thekura Bhakti Vinode, made in this connection. He says, "The ^{one} mystic who is engaged in the performance of the principle of loving service of Godhead, is the highest of all ^{other} mystics. One who renders loving service, to Lord Krishna the Personality of Godhead, with devotion and austerity, is the greatest of all mystics. Men who are ^{with} disciplinarily method but are ~~motivated~~ ^{activated} by the desire of fruitive actions, cannot be called a 'yogi' or mystic. Those who are not conducted under the influence of fruitive actions, may be classified as either workers with fruitive action, the empirical philosopher, the mystic for attainment of eight fold mysterious power

Message of Godhead.

or finally the mystic who is engaged in the
 transcendental living service of the Personality of
 Godhead. In fact the mystic way is uniform
 and the one. It is something like the stepping
 stones to ~~some~~ ^{the} highest goal. By accepting
 this ~~path~~ ^{path} of mysticism one becomes the
 pilgrim ~~to that~~ of spiritual perfection. Work
 with transcendental effect is the first stepping
 stone of that transcendental ~~path~~ ^{path}. When empirical
 philosophical ~~thought~~ ^{significance} + a desire for reunion
 is added to it, the progress is ^{farther} made to
 the second stepping stone. ~~and then~~ When
 this ~~way~~ ^{way} + a definite conception of the Supreme
^{Purifying principle} ~~goal~~ is added to ~~it~~ ^{it}, the progress is
 made ^{farther} on the third stepping stone. But
 finally when a process of transcendental
 loving service ^{to the Supreme Personality} is added to it, the progress
 is made ^{perfect} to the ultimate goal. The mystic's
 way is therefore a transcendental ~~evolution~~ ^{evolution}
 in which all the above stages are

gradual process of spiritual developments. It is necessary to mention all the above steps, in order to understand the final stage. One who therefore desires to attain to the Supreme ^{Goal} may adopt the ^{systematic} mystic way. But one should not ~~stop~~ stop simply by stepping on the first, second or third stage but must make his final progress by going high on the fourth or the final stage. But one who does not make any substantial progress but remains ~~satisfied~~ satisfied only on the particular stage of his studied way, called by that particular name such as the 'Karmayogi', 'Jnanyogi', 'Khatayogi', etc. For this reason only the mystics of different stages, are named differently. The conclusion is therefore, that the transcendental devotee is the greatest of all the mystics.

It should be noted herein that the progressive development of the transcendental mystic path

message of Godhead.

is never identical with any material progress. In the material world one has to pass a certain stage of development before one can be admitted in the next stage and there is no alternative to this process of progressive way. It may be cited for example that if some body wants to pass the m.a. examination, he has to pass on the preliminary examinations & there is no other alternative to this. No one can desire to be admitted into the m.a. class without having passed the other preliminary ~~and~~ examinations. But in the transcendental world, although there are approved regulations to bring one from the lower stage to the highest goal by gradual process of development, — one can by the mercy of Godhead, pass the transcendental m.a. examination without ever passing the preliminary examinations. But this

Extraordinary mercy of Godhead is possible only by a confidential relation with the Personality of Godhead. This confidential relation with Godhead is only possible by the transcendental association of the devotees of the Personality of Godhead.

Each ~~is~~ everyone of the individual soul has a potent confidential ^{eternal} relation with the Personality of Godhead. But every one of us, by the association of the illusory material energy, has forgotten that relation from time immemorial. We are just roaming in the street like street beggars although we are all the transcendental sons of the richest Personality, the Godhead. In cool head we can very well understand this fact. But ~~we do not know~~ without knowing our richest father and our relation with them, we have tried much, by various endeavors to solve our poverty as the brahmins.

practically with no appreciable results. We meet on the streets many priests who are equally poverty-stricken like me. Those who are a little well off than me, direct me sometimes to some progressive way, but actually I do not derive any happiness by such directions. They show me the paths of work, knowledge, meditation, mysticism, and various other ways also, but unfortunately none of them is able to give me that happiness for which I am ever knocking. For this reason only, Lord Bhairavji advised Sri Rupa Goswami at Sasaram with Ghata on the ~~the~~ bank of Ganga in Prayag that the ~~in the~~ most fortunate of the individual souls, can obtain the genesis of devotional service by the mercy of a bonafide preceptor or the Personality of Godhead. As such we can get the genesis of that devo-

Work with transcendentalist. (27)

transcendental service for some
Ardra the Personality of Godhead himself
is His transcendental message of
Bhagwat Gita. If we are at all able
to grasp that gem of Bhagwat Gita
then & then only we can perfectly appre-
ciate the teachings of Bhagwat Gita. Other-
wise if we go on reading the Bhagwat Gita
life after life and may write thousands of
conversations on it, all such attempts
will prove futile & useless.

What the Personality of Godhead is, He has
Himself explained that in the Bhagwat Gita.
How many common men have written ~~his~~
their ~~auto~~ autobiographies & how enthu-
siastically we have read & taken ^{up} them.
But when the Personality of Godhead Himself
tells about Himself, we cannot take it
as it is. This is nothing but our misfortune.
On the other hand we try to drag an designed

meanings out of the simple readings of
 Bhagwat Gata in order to establish the
 some man-made idea which is never
 supported by the Bhagwat Gata. By
 such artificial dragging method, we
 can never ultimately establish his
 rubbish theory but at the same time confuses
 the whole thesis by making a monkey
 in place of God. In the Bhagwat Gata
 it is definitely established that the
 Personality of Godhead is the
 Supreme Godhead. It is established
 also that our only duty is to render im-
 mediate loving service unto Him. As such,
 if we really can understand the above
 two facts from the pages of Bhagwat Gata
 it is then only we can enter into the primary
 basis of spiritual education (1888)