



(An instrument for training the mind.)
Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

Edited and Founded

(It educates humanity of its Divine nature)

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VOL. III Price Six pice a Copy.

Delhi, Friday 16th March 1956, Fortnightly published.

PART II

Peace through the Sages

It is good to be political and national leader and to take office and work hard for it. I have seen that it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to men and women again.

C. R.

A patient aural reception of the transcendental message set up in the "Bhagwat" will cure humanity of its diseases of insanity.—Ed.

The Sanskrit word 'Sadhu' is translated into English by the word 'mendicant' and very rarely with another word 'Sage'. But 'Sadhu' is differently meant in the revealed scriptures like Srimad Bhagwat Geeta or Srimad Bhagbatam. In the 'Bhagwat Geeta' the qualification of a 'Sadhu' is based on one's faithfulness in the transcendental service of the Personality of Godhead. One who is firmly fixed up in the devotional service and nothing more—is called a 'Sadhu' and Mahatma in terms of Bhagwat Geeta. Even if a man is apt to some vicious habits which a 'Sadhu' must not have as part of his personal qualification, is accepted also as a 'Sadhu' for the only qualification of his staunch faithfulness in the service of the Personality of Godhead. The sloka in this connection mentioned in the Bhagwat Geeta runs as follows:—

ब्रह्मिणे सुदुराचारी भवते मामन्यभाक् ।
साधुर्वै स मन्वन्व्यः सम्पश्यन्ति हि सः ॥

Wordings

Api, Chet, Sudurachara, Bhajate, Mam, Ananyabhak, Sadhu, Eba, Sa, Mantavya, Samyak, Byabasita, Hi, Sa.

WHO IS A 'SADHU' ? (19)

Synonyms

Api=Though, Chet=Even, Sudurachara=Accustomed to vicious acts, Bhajate=Does render service, Mam=unto Me, Ananyabhak=Unflinchingly, Sadhu=A devotee, Eba=Must, Sa=He, Mantavya=Be concluded, Samyak=Perfectly, Byabasita=Well settled, Hi=Certainly, Sa=He.

Translation

Even though a person is accustomed to vicious habits, he must be concluded a devotee sage, for his only qualification of unflinching faithfulness in the service of the Lord—because in that way he is well-settled.

Purport

The prime qualifications of a devotee Sadhu are mentioned in the **Chaitanya Charitamrita**. It is said there that a 'Sadhu' has innumerable good qualifications but primarily a 'Sadhu' is always found to have possessed the following signs of goodness. He is (1) kind, (2) tolerant, (3) truthful, (4) equal, (5) stainless, (6) liberal, (7) mild, (8) clean, (9) meek, (10) altruist, (11) peaceful, (12) self-surrendered to Krishna, (13) satisfied, (14) humble, (15) fixed up (16) self-restrained, (17) frugal, (18) sagacious, (19) respectful (20) simple, (21) grave, (22) compassionate, (23) friendly, (24) poetic, (25) expert and (26) silent.

Bhagwat Geeta has not nullified all the above mentioned primary twenty six qualifications of a 'Sadhu' by the statement—'even if a person is accustomed to vicious habits, he is a devotee'. The idea is explained in the following sloka in which it is said that a well-settled devotee will be well-qualified with all the above mentioned qualifications of a 'Sadhu' but because one has become firmly fixed up in the service of the Lord—the seed of all good qualifications is sowed therein and the resultant fructification will come in vogue,

without delay. And therefore the primary qualification of a 'Sadhu' is that he must be a unflinching devotee of the Lord.

A conditioned soul is actuated by two fold activities. The one is acted in relation to his material connection and the other is acted in relation to his spiritual identity. So far his relation with the material body is concerned he has to observe so many things and conventions in the matter of maintaining the body and soul together observing social customs and all other paraphernalias in respect of his material body and mind. But the relation of his spiritual identity is different from his material relation and this spiritual identity is exhibited by one's staunch faithfulness in the transcendental service of the Lord. That is one's pure-consciousness of devotional service. And in conditioned stage i.e., so long this material body and mind has to be sustained—one is surely to keep relations bothwise i.e., materially and spiritually. Even though one is highly spiritually elevated, he has to pull on the bodily relations and this bodily relation or material need is diminished in the proportion of one's advancement and progress in the spiritual realm. Because a person is spiritually inclined—he cannot have unnecessary material hankering—just like a man fully fed cannot have any further hunger. The material hankerings do completely stop at the highest stage of spiritual perfection. India's civilization was based on this principle. Because they were spiritually advanced they demanded the utmost material necessities of life. Less material advancement in the past was not due to lack of material knowledge but they did not like to bother in unnecessary paraphernalia.

But in the interim period i.e., transition stage of spiritual advancement from materialism, it may

sometimes occur that a spiritualist, is suddenly materially miscarried due to his past material vicious habits. We should not be disturbed by such occasional signs—provided one has not diverted from the service of the Lord. Fixed up faith in the service of the Lord, will put a diverted devotee again on the right path and the devotee will make undisturbed progress. The devotional path is so assured.

The word 'Sudurachara' or vicious acts include all actions of the lowest quality such as killing, stealing, kidnapping etc. and in spite of all these, the staunch devotee will be saved by his only qualification of unflinching faith, in the service of the Lord. But it should be noted here that these disquieting habits are exhibited in a Sadhu very rarely. On the contrary such disturbing habits of a Sadhu disappear in no time for his being fixed up in the devotional service. The idea is that spiritual fervour of service to the Lord, is just like a kindled fire. It is so strong and pure that all impurities of a neophyte beginner vanquish in no time and he becomes qualified with all the good qualities of 'Sadhu' as above mentioned. The conclusion is therefore that a 'Sadhu' and a pure devotee of the Personality of Godhead are identical.

Such a 'Sadhu' is primarily forbearing, kindhearted, friendly to one and all, without any enemy and peaceful at the basis.

A 'Sadhu' has to be recognized by the ear and not by the eyes. Chemical-Sadhu, magician-Sadhu, astrologer-Sadhu, smoker-Sadhu, beggar-Sadhu, mystic-Sadhu, worker-Sadhu, nurse-Sadhu, physician-Sadhu, politician-Sadhu and many other types of Sadhus which are generally met with by persons who do not hear the Sadhu and see them only,—are not 'Sadhus'

in terms of the revealed scriptures. They are called 'Veshopajitibi' or one who profanes the dignity of Sadhu. Shreepad Sankaracharya predicted that for the matter of solving the problem of bread many unscrupulous persons will take to the red garments.

Clever (?) materialists go to the so-called 'Sadhus' for getting information of manufacturing gold out of copper, for cure of some disease, for becoming victorious in one's notorious acts, for astrological directions, for learning the art of smoking Ganja and many more things. When they are baffled and cheated by such so-called Sadhus, they become a Sadhu-hater and make counter propaganda against the Sadus (!) Because these materialists do not know what sort of 'Sadhu' they should approach, most of them are cheated by the above mentioned different groups of 'Sadhus' (!)

A Sadhu's main business is to rouse up the potent divine consciousness of human being. The householders are generally very poor in their vision of life. People in general do understand that civilization means a polished way of animal life. The animals eat what is fixed up by nature as its eatable but a civilized man eats not only what is fixed up by nature for him but also many other things which are outside the purview of his eatables. In other words a civilized person mishandles the problem of eating etc. and yet he calls himself something more than the animal. This is a disease of the civilized man. Not only in this but also in other affairs also, the narrow-minded householder encumbers his precious life in many other ways and therefore a Sadhu's business is, because he is kind to all, to awaken him to his rightful position. A Sadhu sometimes accepts the position of a mendicant because in that dress he can easily introduce himself to the householders. Formerly the people would respectfully receive a mendicant and a Sadhu because they knew that they would be benefited by the association of such qualified Sadhu. And the Sadhu also being kind to all, would disseminate the knowledge transcendental to all the householders. And for the bare necessities of life, they would certainly beg.

The typical Sadhu was Lord Chaitanya. Once upon a time while He was passing on His way back from Brindaban, He fell unconscious in His mode of transcendental ecstasy. His associates were attending Him and chanting the holy name of God. At that time some soldiers of the Moghul Emperor were passing through the place and they arrested the associates of the Lord thinking that they might have poisoned the Sadhu to rob off his belongings. The associates argued that the matter was different and all of them waited till the Lord got His consciousness. When the Lord came to His senses He was asked

WHO IS A MAHATMA OR MAHAJAN ?

A broad minded gentleman is known as Mahatma, Sadhu or Mahajan. 'Mahat' means broad, 'Atma' means soul. The term 'Mahat' is viewed from different angles of vision by the materialist and the transcendentalist respectively. According to mundane materialists conditioned by the laws of nature,—a person, who can gratify the senses of such conditioned being, is known as Mahatma or Mahajan. To a tradesman, the person, who allows him credit for developing the business, is accepted as Mahajan. To the fruitive worker who wants to enjoy the result of his hard labour, Rishis like Jaimini (who concludes the ultimate Truth as Karma), and religionists, who can promise all classes of qualitative religious sentiments,—are accepted as Mahajans. To the mystics who consider meditation and concentration of the mind as the ultimate truth, Rishis like Patanjali are considered as Mahajan. To the dry philosophical speculators, Rishis like atheist Kapila, are considered as Mahajan. To impersonal monist, Rishis like Vashista, Durbasha, Dattatreya and others are considered as Mahajans. To the atheists who are guided by the animal qualities of passion and ignorance, physically powerful men like Hirnakhya, Ravana, Meghnad, Jarasandha, Hitler, Masolini etc. are considered as Mahajans. To the devotees of teachers, Ekalabyas and Karnas are considered as Mahajans. To the

by the soldiers if He had lost anything of his personal purse or possession, ? **The Lord replied that He was a mendicant beggar. He had nothing to lose because He did not possess any thing except His loin cloth.**

But nowadays the so-called Sadhus do possess more than a householder can do. Some of them do possess enormous landed property and do money lending business also. People flock to these 'Veshopajitibi' Sadhu captivated by his opulence and such Sadhus cheat the public by some magical feats, as chemical Sadhu, physician Sadhu, astrologer Sadhu and so on. I know personally a Sadhu (?) who used to show magic to villagers by two chemical solutions of acid and alkali to make a show how his 'Charnamitra' immediately acts. All these are not Sadhus.

The Sadhu is a pure devotee of the Lord and he may not be a mendicant by dress. He knows the Supreme Truth scientifically. And he disseminates this transcendental knowledge to all out of his causeless mercy upon them. People must patiently hear what a Sadhu speaks about God and not see him outwardly. One who is faithless in the Person of God cannot be a Sadhu.

महात्मानन्तु मां पार्थ देवी प्रकृति आविष्टः
अजनिं वनवसनमो ज्ञाना मुदादिमामरम ।

effeminate persons, kings, like Maharaj Dakhsa able to beget children thousands in number, are considered as Mahajans. To the general mass of people suffering from insufficiency, persons, who can open hospitals and alms houses, are considered as Mahajans. To the atheist who is by his born nature, a worshipper of the material nature and is envious to the Personality of God Vishnu, dry philosophical speculators, material scientists, historians, mundane litterates, sentimental poets, platform orators, social reformers, political leaders etc., are considered as Mahatmas or Mahajans. To the self-deceitful person, who considers that the science of devotional activities is the monopolised property of a certain class of flesh and blood, professional and hired spiritual masters may be considered as Mahajans. To the pseudo devotee, the imitators, of the transcendental feats of Thakur Haridas and Sree Chaitanya Mahaprabhu may be considered as Mahajan. To such devotees imitation incarnation of Godhead like Jackel Vasudev, mystics like Putana, Trinabarta, Vatsa, Baka, Agha, Dhenuka, Kalya, Pralamba who were known as the demons and atheists like Charbaka, Poundraka, Sukracharya, Bena, Sugata, Arhat—all these may be considered as Mahajan. And to the foolish half-educated persons, clever self-styled Mahajan in the garb of a Sadhu, who can attract the attention of his foolish followers by enchanting and flowery languages, can also be accepted as Mahajans. But all these different types of Mahatmas or Mahajans are rejected by the authoritative revealed scriptures like Bhagwat Geeta and Sreemad Bhagbatam.

Sreemad Bhagbatam, which is the unalloyed natural commenta-tion of the Vedanta Sutra and where everything pretentious and bewildering in the shape of (1) religiosity (2) economics, (3) sense-gratification and (4) merging in the impersonal Brahman, all have been completely eradicated—says like this :—

प्रायेण वेदतद्विदं न महाजनोत्पं
देव्या विमोहित-मतिर्वंत नाप्यज्ञानम् ।
पश्याज्जीवन्मतिर्मधुपुष्पितारां
वेदान्तिके महति कर्मिष्वप्यमान् ॥
(भा. ६-८-२६)

"The great Mahatmas or Mahajans in the estimation of the fruitive workers of this material world, and such advocates of religiosity do not know actually what is meant by a Mahatma engaged in the devotional service. Such material Mahajans are upset by the influence of the illusory external energy manifested in the three modes of nature. And for this reason they are unable to evaluate the worth of devotional service but are engaged in the gross material work of fruitive activities in the worship of

material nature. The intelligence of such Mahajan is bewildered by the flowery language of material science derived from the four Vedas such as Rig, Sam, Jayur, and Athurva. They are captivated by the material interpretations. Such Mahajans and Mahatmas inspite of their being worshipped by the people in general, are not engaged in the transcendental loving service of the personality of Godhead (Purn-shottam)."

Such persons may be worshipped by the public as a great religious reformer (Dharmbir) and may be established as a great philosophical speculator (Jnanabir) or may be adored as the emblem of renunciation (Vairagya) and yet 'Sreemad Bhagwat' will not give them any place of recognition. Because in the opinion of 'Sreemad Bhagwatam'.—

नेह्यत् कर्म धर्माय न विरागाय कल्पते ।
न तीर्थाद देवाय जेवन्नपि मृतो हिमः ॥

A 'Karambir' or the great fruitive plan-maker of gignatic work who does not aim at religious end ; A 'Dharmabir' or the great man of religiosity who does not aim at ultimate renunciation ; and the 'Tyagbir' or the great renouncer who does not give up worldly enjoyments for the service of the Supreme Lord—all such great men are dead bodies while they continue to live." In fact every thing that ends well, is well. The whole purpose of life is to attain to the stage of devotional service for the Supreme Lord. Therefore, the plan of work that does not end in the service of the Lord, the religiosity that does not aim at that service and the renunciation that does not end in the positive service of the Lord—are all baffled. This very formula is mentioned in the Bhagwat Geeta also. It is said like this

अवजानन्ति मां मुदा मान्वाः तनुमात्रितम् ।
परं भावमजातन्तो मम भूतमहोद्वारम् ॥
मोक्षया मोक्षकर्मिणो मोक्षज्ञाना विषेतसः ।
राक्षसीमासुरीञ्च व प्रकृति मोहितो भिदाः ॥
(गी. ९-११-१२)

Those, who deery the personality of Godhead because of His natural feature of a human being, without knowing the inconceivable super-human power that He possesses and His Lordship over everything and anything—must be baffled in their hope to attain to the stage of devotional service, attain to the result of their fruitive work or to attain to salvation after much philosophical speculation or maneuvering of a net work of vocabulary. Such persons will be baffled in their aim of life, because they are enamoured by the external beauty of the material nature under the influence of a demonic mentality.

The periodical plans of the political leaders involving a great amount of human energy for the material satisfaction of a temporary span of life, may it be called as the service of one's own country, service of the humanity, service of the society, service of the family, service of the class or

clan service of the poor, service of the fallen women, service of many many demi-Gods and all such attractive features of human endeavours, **without any aim to the service of the Lord** are all self-centered or self-extended processes of sense-gratification sure to be ended in frustration.

It is a misfortune time for the present world that such sense-gratifying unscientific plans of work, such sense-gratifying leaders of thought, such sense-gratifying brightness of humbug orators and such sense-gratifying educationists are passing by the names of Mahajans and Mahatmas!

Conditioned soul who is under the stringent controlling regulation of the material nature, who can see only to the phenomenal objects of the external cosmos, who is made a servant of sensuous enjoyment and renunciation—can not select or see the bona-fide Mahatma or Mahajan due to his jaundiced eye under the influence of bewildered intelligence. Such conditioned soul is always defective in the four principles of primitive imperfections. The personality of Godhead, therefore, directly gives the definition of a Mahatma in the following words:

वदुना जन्मानामन्ते ज्ञानवान् मां प्रवदन्ते ।
वासुदेवः सर्वमिति स महात्मानुत्तमः ॥
(गी. ९-१९)

महात्मानन्तु मां पार्यदेवीं प्रकृतिमश्रिताः ।
भजन्त्यन्तःपमनसो ज्ञात्वा भूतादिमव्ययम् ॥
(गी. ९-१३)

One who knows the personality of Godhead Yasudeva as all in all, is a Mahatma who is very rarely found. One can become such a Mahatma, not by mental concoction of thinking oneself as God himself (?), but by undergoing a process of many many repeated births in searching out the real truth. When he finds out the real truth after such hard labour of mental activities—he is sure to surrender unto the lotus feet of the Personality of Godhead giving up the false vanity of becoming one with Him.

Such a Mahatma comes into being when he becomes in the fold of internal energy of the Personality of Godhead. The Prakriti or the material nature under which we are now working is the external energy of the personality of Godhead. One has to change the shelter of this Prakriti or nature to the shelter of the other Prakriti, the internal potency. When one is put into the region of internal potency—one becomes perfectly a Mahatma manifested by his activities in the unalloyed service of the Personality of Godhead. He has nothing to do with the programme of work which is devoid of the service of the Lord. That is the criterion of testing the symptoms of real Mahatma or Mahajan.

It should be noted very carefully that from time immemorial, the mass of people have been misunderstanding the material covering of the spirit soul—as their real identity. The idea is formed as a result of

populi. In such a condition of life, the mass of people, instead of being able to find out a real Mahajan and Mahatma, they are creating their own Mahajan who is able to gratify their senses and in such a way they are falling in the offensive ditches sensuous proclivities, unrestricted gratification, a voice, material-gain, material prestige, material honour, misgiving violence and many many such pitfalls of life. For their guidance the Mahatma or Mahajan are definitely mentioned in the Srimad Bhagwatam. Such 12 Mahajans as Brahma, Shiva, Narada, Kapila, Kumara, Manu, Prahlad, Janaka, Bishma, Bali, Sukhdev and Yamraj and their discipite successions are to be accepted as Mahatmas. That is the injunctions of revealed scriptures.

No Time (2), A chronic disease of the common man

When we approach some gentleman and request him to become a reader of "Back to Godhead" some times we are replied with the words "NO TIME"

They say that they are too busy in earning money for maintaining the body and soul together. But when we ask them what do they mean by the 'Soul', they have nothing to reply.

Dr. Meghnath Saha a great scientist was busily going to a meeting of the planning Commission. Unfortunately while going in his car on the road he died and could not ask Death to wait because he had **no time** at that moment.

Dr. Ansari, the great Congress leader, while dying in a moving train, on his way to home, said that he was himself a medical man and almost all his family men were so, but Death is so cruel that he was dying without any medical treatment.

Therefore, Death has been described in the Bhagwat as "दुर्लभ" or the **indefatigable**. Death is awaiting every one although every body thinks that he may not die. **There is life after death**. The busy man should try to know this also as to whether he is going. This life is but a spot in his longest sojourn and a sane person should not be busy with a spot only. Nobody says that the body should not be maintained—but every body should know from "Bhagwat Geeta", that the body is the outward dress and the 'Soul' is the real person who puts on the dress. So if the dress is taken care of only, without any care of the real person—it is sheer foolishness and waste of time.

S Service
When served, everything is because God is everything. Everything is not God. When everything is served, everything is not everything. Therefore, service to God is the service to Him. It is something like pouring water at the root of the tree or filling the stomach with foodstuff. That is the

standard of service.

In the 'Bhagwata Geeta' Shri Krishna said (chap: 7/13/14).

"All the world is enchanted by the three modes of natural qualities and thus they don't know Me, behind all these phenomenon, who am the Supreme ever-existing Lord."

"All these illusions are certainly amusing or transcendental and they are insurmountable also. But those who serve Me only—can overcome all these."

Nobody can go "Back to Godhead" Or know Him as the Supreme Personality, because every one is under the grip of the qualitative material nature. The material nature as she has three modes of qualities namely, goodness, passion and ignorance, even the highest intelligent person who may have possessed all the mundane good qualities, down to the lowest mass of people, mostly uneducated, lazy and overwhelmed with immense varieties of anxieties, none of them can know the Lord for the above reason.

The natural laws are so made that they appear before us as so many problems. They are stiff because of the three qualities. The qualities are said to be amusing because every one is satisfied by the quality of his sense-enjoyment.

Beginning from the highest civilized man (a type of living being) down to the stool-eater Swine (another type of living being) every one is satisfied by the object of sensegratification, even though they are all of different qualities.

A learned Brahmin who is said to be the highest qualitative living being in the mode of goodness, down to the dog or the dog-eater man, who is considered to be the lowest qualitative living being every one is captivated by his own qualitative nature. **And as long as one is conditioned** by different modes of nature one cannot know the Supreme Person the cause of all causes. All of them are imprisoned by the different modes of qualitative shackles, one is bound up by the shackles of gold while the other is bound up by the Shackles of iron.

The material nature is so powerful, that she can keep under her conditions, all such illusioned living being in different categories of material modes. As the prisoner cannot himself break the shackles by his own effort so also nobody can surmount the laws of nature by his own tiny effort.

No amount of plans either of five, ten, or thousands and millions of years, **can therefore bring in permanent happiness to us**, unless and until we **take up the plan of the Supreme Lord** and execute it sincerely. That is called the Standard Service.

It is therefore essential that we should all take up immediately, the execution of the plan of Shri Krishna the Personality of Godhead by our standard service as chalked out in the lessons of "Bhagwat Geeta."

The wrong type of civilization which is too much materialistic, is dragging the total population of the world gradually towards a fall down into the lowest status of conditioned life. **Conditioned life means to be more and more entangled by the laws of physical nature**. The function of the physical nature is explained above. And those who are too much enamoured by such physical laws, are called the **Ashuras** or the **Atheist**. The Atheist does not like to accept the **Standard service** which is recommended by the Supreme authority of the Personality of Godhead.

Such atheists, however they may be great religionists, scholars, scientists, politicians, philosophers, poets, artists, administrators, business men, lawyers, educationists etc., are befooled by the laws of nature and therefore they do not recognise the **Supreme authority of the All-Powerful**.

The lowest (2) of the man-kind

Almost 99.9 percent of the present population throughout the whole world, are now atheist. Advancement of material science such as Physics, Chemistry, Biology, Psychology or even Metaphysics, none of these have been properly treated towards an end which is the immanation. The only book, perhaps in the whole world, that has properly dealt with the Spirit Soul the immortal part in living being is the Bhagwat Geeta which is the essence of all Vedic knowledge, is read with keen interest almost in all the countries of the world. But nobody has cared to bring in practical use the words of the Bhagwat Geeta. Such persons, who do not care to bring in practice the teaching of Bhagwat Geeta, are described in it as the **lowest of the man-kind** for misusing the talent developed in the human form of life.

The personality of Godhead and the Spirit Soul both are qualitatively one and the same—although they are quantitatively different as part and whole. When the quality of the Soul Spirit is known, the quality of the Supreme Godhead is automatically known or conversely when the quality of Godhead is known, the quality of the Soul Spirit is automatically known. Spiritual knowledge means to know either of them for to know one of them means to know both of them. **The easiest process is to try to know the glorious energies of the Personality of Godhead** and when He is known every thing is known. In the darkness of night nothing is seen or known but in the day light when the Sun is up everything is seen and known in its proper—perspective. The material knowledge without the knowledge of the Supreme Lord is imperfect knowledge of the night and spiritual knowledge with the knowledge of the Personality of Godhead is the perfect knowledge of day light where nothing remains covered

Decoration of the Dead Body*(Continued from last issue)*

Attainment of this stage of life is the highest perfection of human being and any process known or unknown that hampers the rightful progress of human life is to be considered as the process of 'Hinsa'. Perfect order of Ahimsa or non-violence lies in the act of giving full fledged access to the human being for self-realisation or awakening of pure consciousness in the matter of a individual soul's relation with the Supreme Personality of Godhead. This perfectness of life is called the life of a 'Harijan' or the person who is engaged in the transcendental service of Hari the Supreme Lord.

Mahatma Gandhi started this Harijan movement with a view to uplift the position not only of the Bhangis and Chamars or low grade human beings but also to uplift the position of those gentlemen (?) who are by mentality less than the Chamars and Bhangis. Harijan or the man of God Hari is the position of a great personality. Men who have spiritual introspection are always glad to give all respects to a person born even in the family of Chamar or Bhangi who has purified himself

(Continued from page 3, col 4)

After reading the Bhagwat Geeta if one is not able to know the Personality of Godhead, he is to be considered as the **lowest of the mankind**. The Sloka runs as follows: *(To be continued)*

by active devotional service of the Lord. Such men of spiritual vision will not give so much respects even to a person who is highly parentaged and erudite scholar in the Vedas but lacking in the quality of transcendental service to the Supreme Lord. A non-devotee Vedantist can not be equal to a real Harijan.

Shri Chaitanya Mahaprabhu was confidentially served by Govinda who was His god-brother also. This Govinda was a disciple of Shri Iswar Puri a Sanyasi in the order of Madhya-Goudiya disciplic succession. When Govinda approached Shri Chaitanya Mahaprabhu—Sarvabhouta Bhattacharya enquired from the Lord, how Ishwarpuri accepted a disciple born in the family of a Sudra (?). It is enjoined in the revealed scriptures that a Brahmin falls down from his elevated position, if he accepts a disciple born in the family of other than a Brahmin. The enquiry was specifically made to know how Ishwarpuri could violate such rules as he was a Sanyasi in the position of an authority.

Shri Chaitanya Mahaprabhu replied the question as follows:—“Shri Krishna the Supreme Personality of Godhead is the Supreme spiritual Master of all the universes. He was never under the popular convention of the Vedic regulations and as such He gladly accepted foodstuff in the house of Vidura who was by birth a Sudra. Srila Iswarpuri, who was accepted by the Lord as His

spiritual master—was equal to this position of Shri Krishna and as such his causeless mercy was bestowed upon Govinda even though he was by birth a Sudra.” Any person therefore born in any family need not be checked to his becoming an initiated devotee.

Shri Chaitanya Mahaprabhu corroborated this statement in many other places also. During His discourses with Srila Ramananda Roy, He said very clearly that a person who knows the Personality of Godhead Krishan in the angle of scientific vision—is certainly eligible to become a spiritual master, never mind what he is either a Brahmin or a Sudra, a householder or a Sanyas. That is the verdict of Lord Chaitanya.

In another place during His talks with Sree Santan Goswami, He said like this:—

“Nobody is barred from the service of Shri Krishna never mind whatever he is. Even though a man is born in the lower status of life, he has all the right to approach the personality of Godhead. And a Brahmin because of his high birth may not be eligible for rendering service to the Supreme Lord.”

He concluded this statement in the following manner:—

“He alone is great who renders transcendental loving service to the Supreme Lord and the non-devotee is always degraded and disgraced. There is no consideration of caste, creed and colour in the matter of devotional ser-

vice for the Supreme Lord.”

“One who is humble and meek is more qualified for receiving the mercy of the Lord than one who is proud of his birth, heritage opulence, erudition.”

All the good qualities of the celestials are manifested in the person of a devotee who has completely surrendered to the will of the Lord. But a non-devotee, inspite of his all sorts of material acquisition, is no more important than a venomous snake decorated with a jewel on its head. The only qualification of a non-devotee is that he will always be hovering in the mental plane and thus be attracted with the illusory external energy of the Supreme Lord. Nothing being outside the range of the Supreme Lord's influence, a person devoted to the service of the Supreme Lord is accommodated in the region of Daivi Prakriti or internal potency whereas a person who is detached from the service of the Supreme Lord is accommodated in the region of the external potency.

If therefore humane world has to be organised and thereby real happiness has to be derived, the people in general, philosophers and religionists must take to the science of 'Budhiyoga'. That alone would save them from the entanglement of three fold miseries. That alone would raise a person transcendental to the natural qualities of mundane goodness, passion and ignorance.

GEETOPANISAD

The mystery of Bhagwat Gita was disclosed to Shri Arjuna. One who, therefore, understands the Bhagwat Gita in the line of Parampara (disciplic succession) of Arjuna—can only enter into the spiritual secret of it. “Geetopanisad” is explained in that light of disciplic succession with all the reasons and philosophy of practical life.

Out of many editions of the Bhagwat Gita, hardly there is one which is not an attempt to explain it by the the editor's own imagination. Empiric philosopher thinks that every one is competent to give his own imaginative explanation. But such speculative interpretations belong to a level of experience produced by one's qualitative nature. The words of the Personality of Godhead are, however, transcendental to such level of mundane experimental thought.

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c/o Rai Saheb Girdhari Lal Seth, Bagh Diwar, Delhi-6.

B.—Back to Godhead published every fortnightly.