

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



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
By Goswami Abhay Charan Bhaktivedanta.

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PART XI

AN ESSENTIAL SERVICE

"Back to Godhead" is published fortnightly to enlighten modern leaders, religionists, philosophers and the people in general—on Rational Theism. It is not blind religious fanaticism neither it is a revolt of an upstart but it is scientific approach to the matter of our eternal necessity in relation with the Absolute Personality of Godhead or the Purushottam. It simply deals with our eternal relation with Him, the process of discharging our relative duties towards Him and thereby to achieve the highest perfection of life attainable in the present human form of existence.

We must therefore always remember this particular form of human life obtained after an evolution of many millions of years in the cycle of transmigration of the spirit soul. In this particular form of life especially in the land of "Bharatvrsha" (India) solution of economic question is much easier than that of other animals in different shapes.

There is the swine, dog, camel, ass etc., in front of us whose economic necessities are as much important as that of ours. But the economic question of these animals and others are solved under nasty conditions while the human being is given all the facilities of comfortable life by the laws of nature because the human form of life is more important than the animal form.

And why a man is given better chance of living than the swine and other animals? And why a highly posted government officer is given all the facilities of comfortable life, better than an ordinary clerk? The answers for these are very simple.

The highly placed responsible officer has to discharge duties of higher responsible character than that of an ordinary clerk. Similarly the human being has to discharge higher duties of life than the animals always busy in the matter of fulfilling the hungry stomach. The modern standard of animal civilization has increas-

ed problems of hungry stomach by the laws of nature. When we approach some polished animals, they say that they want to work for stomach satisfaction and there is no necessity of Godhead for them! But by the laws of nature in spite of his eagerness to work hard, there is always the question of unemployment even by denouncing the necessity of acknowledging Godhead.

We are given this human form of engagement not for hard work like the swine or dog but to attain the highest perfection of life. If we do not want that perfection, it is by the laws of nature that we have to work very hard even if we do not want it. In the closing days of "Kaliyuga" the men have to work exactly like the asses only for a lump of bread. The sample has already begun and the ratio will increase year after year. Therefore human civilization means not to work like the animals. That makes the difference between a man and an animal. If therefore a man fails to discharge the duties of human being, he is forced to transmigrate in the degraded species of life by the laws of nature. Bhagwat Geeta has very vividly described this law of nature how a spirit soul takes his birth and gets the suitable form of sense organs for enjoying the matter and the material world.

In the Bhagwat Geeta it is also stated that the *Yoga Bhraatas* or the persons who in the previous life could not complete the way of approaching Godhead but had tried for it, or in other words, persons who failed to achieve complete success in realising their eternal relation with the Supreme Lord—are given chance of appearing in the families of 'Suchinam' or the spiritually advanced 'Brahmin' and that of *Srimatam* or the financially well to do merchant class, on account of such failing conditions to go Back to Godhead. The failed candidates are offered such chances of noble parentage and what to speak of

those who have actually attained the required success. To make an attempt therefore to go 'Back to Godhead', even it is half finished—is a guarantee for next birth as well placed human being.

Both these families are boon to the heirarchy because in the family of a spiritually advanced Brahmins, the children of the family get good chance of making further progress from the point where they stopped in the previous birth in the matter of spiritual realisation. The atmosphere in such good family is favourable for the culture. The Bhagwat Geeta reminds such well placed persons about their past deeds. Unfortunately without consultation of Bhagwat Geeta such children of 'Brahmin' family are misguided by Maya.

And to take birth in the family of a well to do merchantile home called by the name of *Vaishyas*—means solution of the bread problem from the beginning of life and later on comparatively easier and comfortable life. This situation of comparatively comfortable life is surely a chance for one to make progress in spiritual realisation. But as ill luck would have it, by the influence of the present iron age (full of machines and mechanical society) such sons of aristocracy are misguided for sense-enjoyment forgetting the chance of spiritual enlightenment at a comfortable home. The law of nature is therefore setting fire in these golden homes as the golden city of Lanka, under the regime of Ravana, was burnt down to ashes on account of godlessness. That is the law of nature.

The reminders made in the "Back to Godhead" are therefore essential service to the classes of intellectuals and the capitalists. They should particularly read it carefully and see to it is going on. This is called rational theism.

The Bhagwat Geeta is the preliminary study of the transcendental science and it is the

duty of every responsible heads of the society to chalk out the economic programme or other plans of welfare work with reference to Bhagwat Geeta. We are not meant for solving the economic question of life on a tottering platform but we are meant for the ultimate solution of problematic life, i.e. in which we are placed now by the conditions of nature. This is obligatory on our part and 'Back to Godhead' reminds everyone to be careful in that discharge of duty.

The present day civilization is a static one without any movement in the spiritual side. The spirit moves the body and the living body moves the world. We care for everybody but do not know what is the moving spirit. Without this moving spirit the body becomes movementless. This human body is a first class moving vehicle to reach the destination of eternal life.

This human form of body is a rare and very important boat for crossing over the nescience of material existence. On the boat there is the expert service of the boatman the spiritual master. The boat is a plying by Divine Grace under favourable wind and who will not take this good chance of crossing over the ocean of nescience? If any body neglects this good chance he must be committing suicide.

There is certainly much comfort in the first class air conditioned compartment of a railway carriage. But if the train does not move towards the destination of journey and stands static at a certain Rly. station then what is the benefit of such air conditioned compartment!

The present day civilization is too much busy in making the material body situated in the comfortable position but it has no information of the real destination of life is to go 'Back to Godhead' and not to become a hard working ass. We remind the learned readers of 'Back to Godhead' not to remain sitting in a comfortable compartment only but to see also whether the vehicle is moving towards destination. There is no objection in making our material body very

comfortably situated but we may not forget at the same time the prime necessity of spiritual identity. The boat of human life must be moving towards a destination of spiritual destination. There is a good and instructive story in this connection.

There was a bridegroom party who had to go to the bride's house by the river. It was settled that they would start at night on boat and reach the destination early in the morning. At night therefore after supper the party in jubilation got on board the boat and made themselves comfortably situated after instruction to the boatman to start.

All the members of the party being comfortably seated, had a very sound sleep at night due to the cooling river breeze and all of them got up early in the morning after a very sound sleep. But to their astonishment they saw that the boat did not move an inch towards the destination although the boatmen plied the bats in the best. The boat remained static in the same port without any progress. And on enquiry it was found that in spite of the boatmen's plying the bats very vigorously the boat did not move towards the destination on account of their not raising the anchor by mistake. The marriage ceremony was thus spoiled on account of a common mistake.

The present day civilization is therefore a mistaken civilization on account of the mistaken leaders who have forgotten to raise the anchor of attachment. On the contrary the material attachment is more and more being firmly fixed up by a process of sense gratificatory social structure. This sense gratificatory process of social and political set up by various plans and schemes—has been described in the Bhagwat Geeta (16/10-11) as follows:—

Kamam, Astritya, Duspuram, Dambha, Mana, Madananta, Mohad, Grihitwa, Asat, Graham, Prabartante, Ashuchi Brata.

Chinta, Aparimayam, Cha, Pralayantam, Upashrita, Kamopabboga, Parama, Etabad, Iti, Nischita.

The leaders or the boatmen who are meant for taking us to the desired destination—are all illusioned (*Mohad*). As such they are misleaders to some temporary benefit (*Asat Graham*). And why they are so because they are all of unclean mind and addicted to filthy life (*Ashuchi Brata*). Their life is full of dirty things. And how they are misleading us? It is by plans and schemes only (*Chinta aparimeyam*). How long these plan and schemes will go on? They will go on till they die by heart failure or are killed by some enemy (*Pralayanta Upashrita*). What is their aim of life? What they have fixed up as the destination of life? Oh it is very simple thing. It is simply a business of sense gratification and nothing more (*Kamopabboga Parama*). But some of the leaders are great philosophers also and why do they not guide

the foolish mediocres and henchmen? Oh! the philosophers are captivated by material name and fame. Why it is so? It is due to their being carried away by the influence of Maya (*Maya apabritayana*).

So the anchor of life is fixed up deep in the water of sense-gratification. Unless this anchor of sense gratification is not raised up from the water, the so-called civilization will rot in a stagnant pool without any progress towards the destination of life. Because the civilization is not moving we are always in the same port of problematic life. The schemes and plans are useless scrap of papers only when there is flood and earthquakes on the very face of the plan makers. These are warnings of mother material. Nature confirming Her superiority always over the plan making misleaders. 'Back to Godhead' wants to rectify these misleaders first and therefore it is an essential service.

The anchor of sense-gratification, which is a stumbling block on the path of progress, is manifested in five different symptoms. They are as follows:—

(1) Attachment to the material body due to ignorance of spiritual facts.

(2) Attachment to our kinsmen on account of bodily relations.

(3) Attachment to the land of birth as also to all sorts of material possessions such as house, furniture estates property business papers and all such relative things.

(4) Attachment to the holy water without knowing the persons who make it holy.

(5) Attachment to material science which always remains a mystery for want of consultation with liberated soul.

We have already discussed about these attachments or anchors of the boat of human body, in our article the S. R. C. catastrophe. These attachments have been explained in the Bhagwat Geeta in details in the 15th chapter. They have been compared with a deeply rooted banian tree ever increasing its solidarity. It is very difficult to uproot such strong banian tree but the Lord has suggested the means in the following manner. (Geeta 15/3-4).

Na, rupam, Ashya, Iha, Tatha, Upalavyate, Na, Anta, Na, Cha, Adi, Cha, Sampratishta, Aswathwam, Enam, Subirudha, Mulam, Ashanga Sastrena, Dridhyna, Chhittva, Tatah, P a d a m, Parimargitabyam, Jasmin, Gatwa, Na, Nibartanti, Bhuyah, Tameba, Chadyam, Punsham, Prapadya, Jatah, Prabriti, Prashita, Purani.

Nobody has yet either a scientist or a speculative philosopher come to any final conclusion about the cosmic situation. They have nothing more than to

forward different theories only about it. Some of them say that material world is reality and others say that it is false dream. And there are some others also who say that it is ever existing. So there are different views of different mundane scholars. But with all it is an actual fact that no mundane scientist or speculative philosopher has ever discovered the cosmic beginning or its limit. Nobody can say when it had begun, how does it stands or floats in the air. They might theoretically ascertain some law like law of gravitation or so but actually they cannot bring it in practical use. Can any scientist float a bulky mass of earth by the law of gravitation? No that is not possible. So the theory of the law of gravitation is false or a half-truth. So for want of actual knowledge of the truth, every one is anxious to forward his own theory for some reputation but the actual fact is that this material world is full of miseries and nobody can overcome them simply by forwarding some theories on it.

The Personality of Godhead who is fully cognisant of everything within His creation informs us for our interest only that should we desire to get rid of this miserable material existence, we must non-co-operate with everything material. To make the best use of a bad bargain—our material existence should be cent percent spiritualised like the iron is made red hot in connection with fire. The iron is not fire but it can be turned into just like the fire by constant relation with the fire. Similarly non-attachment of material activities can be effected by spiritual activities only and not by material inertia. Material inertia is the negative side of material actions but spiritual activity is not only the negation of material action but also it is the possession of real life. And we must be anxious to search out this eternal life of spiritual existence or the life in *Brahman*. The life in *Brahman* is described here as the eternal country where from nobody has got to come back again if any one is able to enter into that eternal kingdom. That eternal kingdom is the Kingdom of God.

The beginning of our present material life is untraceable nor do we require to bother about it and we can remain satisfied only by the conviction that this material life is begun from a time immemorial and what we have to do now, is to surrender unto the Supreme Lord Who is the original cause of all causes.

The preliminary qualifications therefore for going 'Back to Godhead' are as follows as stated in the Bhagwat Geeta. (15/5)

Nirmana, Moha, Jita, Sanga, Doshah, Adhyatmanitya, Vini-britya, Kama, Dwandai, Vi-mukta, Sukha, Dukha, Samgai Gachhanti, Amudha, Padam, Abyam, Tat.

One who is convinced of his spiritual identity and thereby

freed from the material conception of existence, who is thus freed from an illusion, who is transcendental to the qualities of material nature, who is constantly engaged in the matter of understanding spiritual knowledge and who has taken complete leave from the business of sense—enjoyment—can go Back to Godhead.

Such person is called 'Amudha' as distinguished from the 'Mudhas' or the foolish ignorant, because he is freed from the duality of happiness and distresses.

And what is the nature of the Kingdom of Godhead? It is described in the Bhagwat Geeta (15/6) as follows:—

Na, Tad, Vashayete, Surya, Na, Shasanka, Na, Pavoka, Jad, Gatiya, Na, Nibartante, Tad, Dhama, Pavamam mama.

Although every place is within the Kingdom of God because He is the Supreme Proprietor of all the 'Lokas' or places, Yet His Personal *Dhama* or abode is completely different from the one in which we are living now. It is therefore called the *Paramam* or the most superior *Dhama*. Even on the earth in which we are at the present moment, placed down—there are different grades of places and countries. On this earth the portion which is occupied by Kashmir and neighbouring places, is called the *Bhusarga* or the earthly heaven. Besides this earth there are innumerable globes, distributed all over the universes, some of them are far superior places and some of them are far inferior places than this earth. But all these places, within the jurisdiction of external energy material nature, do require the rays of the Sun, the rays of the moon or the light of the fire for their existence.

All these globes and planets are in the region of darkness and to illuminate them properly there is need of the Sun, the Moon and the fire.

But against this experience of dark regions extending upto the *Brahma Loka* the top most region of the cosmos—there is another spiritual region which is described as the superior nature where there is no need of *Surya*, or the Sun, *Shasanka* or the Moon and *Paraka* or the fire. This *Dhama* is described in the Upanished (Srut) as follows:—

Na, Tatra, Surya, Bhati, Na, Chandra Taraka, Nema, Vidyata, Bhanti, Kutah, Ayam, Agni, Tameba, Bhantam, Anubhati, Sarbam, Tasya, Bhasa, Sarbam, Ebam, Bibhati.

There is no need of the Sun, the moon, the stars neither it is illumined by any electrical lightning and what to speak of the fire. All these universes are illumined by a reflection of that light and because that superior nature is always self illumined therefore we can experience a glow of light even in the dense darkness of night.

In the 'Haribansa' the same nature is explained as follows:—

Rational Theism. "PURUSHOTTAM" THE GODHEAD

Tat, Param, Paramam, Brahman, Sarbam Bibhajate, Jagat, Mama, Eba, Tadghanam, Teja, Jnatum, Arhasi Bharata.

"The glaring effulgence of Impersonal Brahman illumines the whole existence both material and spiritual. But oh Bharata! You must understand it that this illumination of Brahman is the glare of my Personal concentrated glow."

In the Brahma Samhita also this is confirmed. Now what we have to understand from this is as follows:—

No body can discover the abode of the Personality of Godhead even by the light of the Sun, the Moon or the light of the fire. And one who can attain to that spiritual abode of the Personality of Godhead, can enjoy spiritual eternal bliss without any interruption. And the conclusion is therefore, that 'Kshara' or the fallible living entities have two phases of existence. The one is called material existence which is full of three fold miseries of birth, death, oldage and diseases. And the other is called spiritual existence where there is incessant spiritual life of eternity, bliss and knowledge. In the material existence, the 'Kshara' living being is overpowered by material conception of his body and mind but in the spiritual existence he can relish always the happy transcendental contact of the personality of Godhead. Such devotee even if he appears to be alone in the lonely jungle, is always in the company of the Supreme Lord with all paraphernalia. This is a stage of realisation and not of explanation. We can simply get a slight hint of the transcendental stage.

"Back to Godhead" tries to bring in that supramental consciousness to the humanity at large and therefore it is an essential service. The only qualification for attaining this stage of life is to non-cooperate with sensual material conception of life.

Attachment or the anchor of the human boat as we have discussed above is this sensual material conception of life which can at once be turned over by devotional service. And one can adopt this principle of devotional service even in the midst of various material engagement, he can alone become transcendental to such material conception of life liberated from the modes of goodness, passion and ignorance. Such person is admitted in the Kingdom of God the *Paraman Dharma*.

To read 'Back to Godhead' regularly and to try to imbibe the principles stated therein is also transcendental to the three modes of nature and therefore it is essential service.

Everyone therefore who is ordinarily engaged in material affairs, may derive highest benefit from the pages of "Back to Godhead" helping all people to cut off the root of the indefatigable banian tree described above. To accept "Sanyas" as a matter of show is a mockery pure and simple. The sadhus and sanyas-

The Absolute Truth in His Supreme Feature is 'Purushottam' or the Personality of Godhead. Impersonal 'Brahma' and localised super-soul 'Paramatma' features are His hazy and partial realisation, although 'Brahma', 'Paramatma' and 'Bhagwan' are one and the same Absolute Truth. We have already discussed this subject matter in our article 'Shri Krishna The Supreme Vedantist'.

The Absolute Truth is realised as 'Sat-Chid-Ananda' Substance. 'Sat' means eternal existence, 'Chit' means full of knowledge and 'Ananda' means full of joy. Therefore the Supreme Truth is 'Satchidananda Vighraha' or the eternal form of personality and full of knowledge and joyful nature. He is therefore a *Purusha* or the enjoyer but He is *Akshara Purusha* as distinguished from the *Kshara Purusha*. We can have the idea of the *Akshara Purusha* by studying the nature of *Kshara Purusha* because so far the *Purusha* quality is concerned,

as we have discussed in our article "Who is a Sadhu" can never go across the river of nescience by stamping them falsely with an affixation of so-called "Ananda". This so called 'ananda' is sure to evaporate within no time, if he has no real taste in the transcendental loving service of Godhead. We have read the life of a greatly advertised Swami with the affix of "Ananda" and have seen how the so called "Ananda" vanished like a magic colour. So this is all non-sense.

One must be trained up only to renounce everything of material conception and try to relish spiritual mellow in every object. This stage is attainable only by devotional service and nothing else. And by such service only one can at once get into liberation (*Mukti*) even during the life time of this material body.

One should therefore take advantage of the instruction of Bhagwat Geeta as stated in the 12th chapter. The simplest and easiest process of material liberation in any stage of life, is described there. Everyone should adopt the principle for his own interest and the articles of Back to Godhead will help all its readers to reach the desired stage. In the 14th Chapter of Bhagwat Geeta, the manifestations in different varieties of the modes of Nature, have been thoroughly discussed and the transcendental nature of all devotional service is also described there. All kinds of spiritual endeavours are more or less tinged by the colour of material quality but pure devotional services are transcendental to all such colourful affairs. Candidates desiring to go 'Back to Godhead' need not artificially adopt the principles of such designated resignations but they can only resign themselves on the Lotus feet of the Supreme Lord the Personality of Godhead—Lord Krishna.

both the *Kshara Purusha* and *Akshara Purusha* are one and the same thing.

The *Kshara Purusha* or the living entities want to live eternally, to know every thing fully and to enjoy fully. Amongst all the different living entities the human form of living being is considered to be the highest because in that form only the living being can realise his own self as part and parcel of the Absolute Satchidananda Vighraha.

The Satchidananda Vighraha is just like the sun. When there is sun there is no darkness. This darkness of self realisation is resumed when the *Kshara Purusha* or the living being is face to face with the Satchidananda Vighraha. Therefore a human being in his attempt to know the Absolute Truth realises either impersonal Brahman, or localised Paramatma or the Purushottam Bhagwan according to his inclination or capacity of realisation. 'Brahma' realisation is compared with the realisation of the sun rays, Paramatma realisation is compared with the realisation of sun-disc and Bhagwan realisation is compared with the realisation of Sun-God living within the Sun-globe with all his paraphernalia. The sun-globe is exactly a similar globe like the one in which we are living but the atmosphere is different from the one that we are enjoying here. The living entities within the sun-globe have different types of bodily structure just suitable for living there as much as the aquatic animals or the flying birds have suitable structure of material bodies for living in water or flying in the sky respectively. The animals of the land cannot live in water or fly in the sky but that does not mean there is no living being either in the sea or in the sky. Similarly there is no truth in the assertion that there is no living being in other planets including the Sun. Every planet is as much a living place as this earth is.

So the Absolute Personality of Godhead or the *Akshara Purusha* being the Supreme Satchidananda Vighraha, He has His own abode for enjoyment called by the name *Goloka* although He in His Impersonal Brahma feature is all pervasive and in his localised Paramatma feature He is residing within every heart and everywhere including the atoms and electrons.

Therefore a *Kshara Purusha* or the living being realises the same Satchidananda Vighraha in His "Sat" feature indicated by the transcendental sound, "Om Tatsat" and becomes an impersonal monist or "Brahma" Vadi or a "Brahman" the intelligent man. When he realises the same Satchidananda Vighraha in His "Satchid" feature he realises Paramatma as the localised aspect. As we have already explained Paramatma realisation is just like the realisation of the Sun-disc. If there are crores and crores of men

distributed in an area of thousand and thousands of miles, all of them will say at mid-day that the Sun-disc is hovering above his head. Although the sun is one it can be realised as on the head of everyone all over the world similarly the Satchidananda Vighraha in His "Satchid" Vighraha can be realised by one and all. But when a person is competent to enter into the abode of the Satchidananda Vighraha Shri Krishna the Purushottam, he can enjoy the company of Him in person as we can enjoy the personal company of our master, our friends, our parents, and our lovers.

There are five direct transcendental "Rasas" or mellows enjoyed by the *Kshara Purusha* in association with *Akshara Purusha*. They are called by the name (1) "Santa Rasa" (2) "Dasya Rasa" (3) "Sakhya Rasa" (4) "Vatsalya Rasa" and (5) "Madhurya Rasa".

"Santa Rasa" is enjoyable by persons who have realised the Satchidananda Vighraha in His "Brahman" and Paramatma features. But the other "Rasas" namely "Dasya" etc. are enjoyable by the devotees of Shri Krishna the Purushottam. Shri Krishna therefore informs directly in the Bhagwat Geeta as follows:—

Ja. Mam, Eba, Asammudha, Janati Purushottamam Sa, Sarbabid, Bhajati, Mam, Sarbabhabena, Bharata.

One, who is not a "Mudha" or "Naradhama" but one who is "Asammudha" i.e. transcendental to all varieties of ignorance can realise Purushottam. There are different kinds of ignorant people. The fruitive workers are described as the "Mudhas" and "Naradhamas" and the empiric philosophical speculators are described as the class of "Mayoapahrita Jnana". We have already discussed this subject matter in our article "The lowest of the mankind". Besides these two classes of ignorant men there are others who are described as the "Duskritina", "Ashuri Bhavamapanna" etc.

So when one becomes a perfect "Asammudha" i.e. above all classes of foolish people, he gives up the false arguments of realising the Absolute Truth and accepts Sri Krishna as the Supreme Personality of Godhead the Purushottam.

Shri Arjuna was made a "Asammudha" person by the mercy of his beloved friend Shri Krishna when he was given instruction on Bhagwat Geeta. He actually understood Bhagwat Geeta and therefore he became an "Ashammudha". And whoever will understand Bhagwat Geeta in the "Parampara" or disciple succession of Arjuna, he will also become an "Ashammudha" after reading Bhagwat Geeta. One cannot be called an "Asammudha" as long as one will continue to argue about the real nature of the Supreme Truth. In search of such Supreme Truth as we find in the process of enquiries by Arjuna and its suitable replies by the Lord. When Arjuna be-

came perfectly Asammudha he said like this:

Nasta, Moha, Smriti, Labdha, Tat, Prasadat, Maya, Achchuta.

Shushho, Asmi, Gata, Sandeha, Karishya, Vaahanam, Tabas. "My ignorance (Moha) is now dissipated (Nasta) and I have regained (Labdha) my original consciousness, (smriti) by your Grace. Oh Achchuta!

(The infallible)

I am now settled up in my conviction because all my doubts (Sandeha) about my duty are now cleared off. I shall now carry-out your order."

This is the stage of being 'Asammudha' and in this stage only one can accept Shri Krishna as the Supreme Person Godhead. This is the highest stage of spiritual realisation superior to the realisation of "Brahman" and "Paramatma". In such realisation only all arguments about the Supreme Truth stops and one begins to serve (Bhajoti) Shri Krishna, knowing Him to be the Purushottam. Even those who are after 'Brahma' realisation or after 'Paramatma' realisation can worship Shri Krishna knowing Him to be "Purushottam" which term includes the other two features namely "Brahman" and Paramatma."

This conviction of Purushottam realisation is so transcendently valuable that simply by this conviction even by blind faith and without any knowledge evaluations, one can become vastly learned in the spiritual science. The reason is that Purushottam Godhead Shri Krishna is residing in the heart of every living being. And as soon as such living being turns his face towards Purushottam for His service, the devotee is instructed from within by this Supreme Vedantist in His Paramatma feature. When Paramatma becomes the instructor of a "Kshara Purusha" he is sure to be vastly learned in the transcendent science for who can become greater instructor than the Supreme Lord? The Supreme Lord Shri Krishna takes special care for His devotee otherwise He is always neutral to every living being. This is explicitly expressed in the Bhagwat Geeta. And to show special favour to one who is constantly engaged in His service the personality of Godhead Purushottam says like this:—

Sama, Aham, Sarba, Bhuteshu, Na, May, Deshya, Asti, Na, Priya,

Je, Bhajanti Tu, Mam, Bhaktya, Mayee, Te, Teasu, cha, Api, Aham. (G. 9/29)

Ja, Mam, Ajam, Anadim cha, Betti Loka, Moheswaram, "Asammudha" Sa, Marteshu, Sarba, Papai, Pamuchyate, (G. 18/3)

Tesham, Satata, yuktanam, Bhajanam, P-hi, Parbakam, Dadasi, Buddhiyogam, Tam, Jena, Mam, Upayanti, Te.

(G. 10/10)

Tesham, Eba, Anukampartham, Aham, Ajrajam, Tamaah, Nashayami. *Atmabhobasha,*

Jnana, Dwipena, Vaswata.

(G. 10/11.)

One may argue as to how one can realise the Purushottam the highest principle of spiritual realisation without undergoing the process of culturing spiritual knowledge. To them the direct reply is that one who is constantly engaged in the transcendental loving service or devotional activities under the direction of a self realised spiritual master and in sincere mood—is awarded a special favour by the personality of Godhead. This special favour is not obtained by the other classes who are not within the range of devotional activities. One has simply to abide by the order of the Supreme Person and thus His favours will follow automatically. One has not got to ask from Him any special favour which the devotee deserves. The Personality of Godhead being full of knowledge, He perfectly knows the needs of His devotees and He takes charge for all of them.

The *Jnana Dwipa* or learning light supplied by the Supreme Lord is certainly transcendental and more powerful than the burning light manufactured by a scientist. No scientist can illuminate the whole world at night even by the most powerful searchlight ever discovered by him. But the light of the Supreme Lord supplied through His agent the Sun dissipates all the darkness of night even prior to his rising. And when the rising sun is on the zenith of the sky, there is no question of illumination even to the highest strength.

Similarly the Personal light of the Supreme Lord is so powerful that even by His glowing effulgence the whole material conception of existence becomes cleared off. This light of the Supreme Lord is compared with the twilight before the sun-rise. And when a man actually engages his energy in the service of the Lord, there is unlimited supply of spiritual light which one can not expect to receive even by the studies of all the Vedas.

The conclusion is therefore made by Sri Sri Jiva Goswami the highest scholarly Acharya of the Shri Chaitanya Mahaprabhu sampradaya. He says "The personality of Godhead Purushottam is the Absolute truth on account of His becoming fully powerful with all potencies. In His impersonal feature the variegatedness of diverse potencies are conspicuous by their absence. It is for this reason the impersonal feature is known as 'Brahman' the unlimited. Impersonal Brahman is therefore partial manifestation of Purushottam. The word 'Bhagawata' is analysed in the following manner. *Bha* Means the protector and maintainer, *ga* means the leader the mover and the creator, *ba* indicates that all the living entities rest in the body of the Supreme Lord and the Supreme Lord as Paramatma resides in everyone's heart. The word "Bhagvat" indicates fully equipped with unlimited knowledge energy, strength, opulence,

influence, and activity. And all these qualities are transcendental without any tinge of material modes. Protector means one who sustains and settles. Leader means master of the devotees and enjoyer of devotional service. He moves his devotees into His transcendental abode just to favour them with special mercy.

When we say creator we do not mean that he is creator of this material world. This material world is created by one of his numberless agencies and the Prakriti or material Nature is one of them. Personally He creates the transcendental qualities of His devotees. This is said in the Bhagwat Geeta as follows:—

Maya, Adhyakshena, Prakriti, Suyate, Sacharachara, Hetumna, Aneyna, Kouvnteya, Jagat, Biparibortate.

"Under my direction only the Prakriti creates all the movable and non-movable objects within the material nature and for this reason only the movement of this progressive cosmos is going on".

So the creation of the material world with all paraphernalias are the result of his direction through His agent Prakriti.

But so far the transcendental qualities of His devotees are concerned He is personally interested to create the favourable circumstances for leading the devotee.

"Tesham, Eva, Anukampartham, Aham, Ajrajam, Tamah, Nashayami, *Atmabhobasha,* Jnana, Dwipena, Vaswata."

We have already explained this sloka previously in this. So far the material world is concerned he is in one way indifferent in it because He is always joyful by His internal potency. The material world is the product of this External potency and the living entities are His marginal potency.

But although He is personally indifferent like in the affairs of the material world, just to maintain the co-ordinated relation of Him with the material nature—He maintains the creation, sustenance and destruction of the same by expanding Himself in His plenary parts. Such plenary parts and parts of the plenary parts are known as Rama Narishinba, Baraha, Narayana, Brahma, Vishnu, Maheswara and many others also who are all to be understood as the personality of Godhead Himself. Because there is no difference in potency between Him and these plenary parts. The difference is in the matter of manifestation of the potencies.

The cause of all causes or the Primal Lord Supreme Personality of Godhead Purushottam Shri Krishna, enlivens this material world by impregnating His potential parts, called the *Jivas* or living entities. These living entities, who wanted to enjoy this material world, are given all the facilities of enjoyment and its instrument namely the senses, body and mind. And the plenary

portion who controls the management of these material affairs is known as Paramatma. This is confirmed in Bhagwat Geeta as follows—(Geeta 10/40)

Athoba, Bahuna, Etena, Kim, Jnatena, Taba, Arjuna, Vistavya, Aham, Idam, Kritsnam, Eka Amsena, Slitha, Jagat.

"This material world is maintained by one of my plenary portions and you need not know more than this." This *Eka Amsa* or one plenary portion is called Parmamatma and we discussed this point on our last article, "Shrikrishna the Supreme Vedantist."

The ordinary living entities although part and parcels of the Supreme Lord Purushottam, they are known as *Atma* or the individual spirit soul. But Parmatma is different from this *Atma* because there are specific potentialities far superior than the potencies of the *Jivatma*. *Paramatma* is cooperater with the *Jivatma*.

We can understand this by the following example. Whenever there is a congregation of the mass of people for some religious fair or political conference like the annual session of all India Congress etc, in a particular locality or place, the Government deputed some officer like the magistrate or so, for arranging the necessary public works like sanitation law order, post office, Hospital, water supply etc. Now this deputed officer may be compared with Paramatma. The mass of people who congregate in that mela or conference are as much parts of the Government as the deputed magistrate. But the magistrate is fully equipped with all the potencies of the highest executive head while the mass of people have no such power. The magistrate is situated there to observe the activities of the people and give them necessary facilities for executing their will but the magistrate cannot be called an ordinary man as one of the conference or mela people.

So the Parmatma is situated at every one's heart as Co-operator of the individual soul but He is not equal with the living being. He is *Parama* or the Supreme.

And the truth which exists eternally either in phenomenon or noumenon or in other words either in manifestation or oblivion is called the impersonal 'Brahman'.

Sreemed Bhagbat concludes like this—(Bhagwat 1/2/11)

Vadanti Tatwavida, Tatwam, Jat, Jnanam, Adwayam, Brahman, Iti, Paramatma, Iti, Bhagwan, Iti, Sabdate.

The transcendentalists who are expert in spiritual science calls the Supreme Truth as absolute. That Absolute Truth is realised either as (1) impersonal Brahman or as (2) Paramatma or as (3) Bhagwan according to the realising capacity of the performer 'Bhagwan' or the Personality of Godhead in the last word in spiritual sense.