EASY JOURNEY TO OTHER PLANETS

BHAKTIVEDANTA SWAMI

By A. C. BHAKTIVEDANTA SWAMI

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EASY JOURNEY TO OTHER PLANETS

(by practice of Supreme Yoga)

By

Tridandi Goswami A. C. Bhaktivedanta Swami

Editor *"Back-to-Godhead"*

With Scientific Appreciation by

Dr. Y. G. Naik, M.Sc., Ph.D.

Principal, Gujarat College and Dean, Faculty of Science,
Gujarat University

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THE LEAGUE OF DEVOTEES

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Dedicated to

THE SCIENTISTS OF THE WORLD

with blessings of

HIS DIVINE GRACE

Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj

MY SPIRITUAL MASTER

PREFACE

A living being specially the civilized man has a tendency to live for ever and that also happily. This is quite natural for him because actually or in his original state a living being is not only eternal but also joyful and happy. The present conditional state of his life, is a diseased form of struggle with recurring birth and death; therefore he is neither happy nor living for ever. And the latest tendency developed is that he wants to go to other planets. This is also quite natural for him because he has got the right to go to any part of the materlal or spiritual skies which are full with unlimited globes of varied qualities. He can however fulfil his desire by the process of *Yoga* or the means by which one can join himself to the planets as he likes or where life is not only eternal blissful but also full with varieties of enjoyable energies. Any one who can go to that freedom planet will never come back to this miserable land of birth, death, oldage and diseases. One can attain to this stage of perfection by his individual effort very easily at his own place simply by following the prescribed method of *Bhakti Yoga* which is easy and enjoyable also under proper guidance. An attempt has been made herein, in these days of technological advancement, to give information to the people in general, philosophers and religionists. how one can transfer oneself to other planets by the process of *Bhakti Yoga* the hightest of all yogic process.



Tridandi Goswami
A. C. Bhaktivedanta Swami

My thanks are due to Sri P.C. Dixit B.A. LL.B of the London Institute of World Affairs, London, for looking over the proof of this book and his endeavour to introduce it in the international field.

The Author.

A SCIENTIST'S APPRECIATION

By

Dr. Y. G. Naik M.Sc. Ph. D.
Principal Gujarat College, Dean, Faculty of Science
Gujarat University Ahmedabad

DEAR SWAMIJI,

I acknowledge with thanks the receipt of your magazine "BACK TO GODHEAD" of the 5th March 1960. I have read carefully your article on "ANTI MATERIAL WORLD"

I fully appreciate the general analysis of Gita that you have done. This is no doubt a classic essay but I shuold like to differ in one respect. There is a different concept to the anti-matter, which the physicist talks about than the concept which you have accepted.

The meaning that you have accepted and on the basis of which you have anaylsed this concept is really a grand one; while the concept which I would like you to consider is the following :—

In the atom, you have three particles :-

1. *Purusha* Proton positive particle
2. *Stree* Electron negative particle
3. *Daivi* Neutron neutral particle.

In thc same manner, whenever matter is created out of *Daivi Shakti* there are two types of matter which is created out of the third.

1. MATTER (positive)
2. ANTI-MATTER-(Negative)
3. DIVINE ENERGY (Neutral)

The Divine Energy is nothing but BRAHMA, who is *nirguna, nirakar* without beginning or and all pervading, above the forces of time or space coming down from eternity and going te eternity.

The source of matter and antimatter is this Divine energy. When matter and antimatter meet they annihilate themselves and merge into the larger whole-the divine energy.

In this universe therefore two forms of matter and two opposite types of universes are **simultaneously** created out of divine energy. The matter and antimatter are mere other forms of energy. You might call one pro-energy and the other anti-energy. Just as a cyclone and anti-cyclone are opposite in character and when they meet, neither one nor the other survives and both merge into the larger whole the atmosphere or air. The matter and antimatter destroy each other and merge into the Divinc form, which is eternal.

In a motionless air or atmosphere, there will be neither wind, rain, storm, cyclone or anticyclone. But no sooner motion is imported to it, by some spiritual internal force, the atmosphoric universe with all its glories and grandeur comes into being. The Divine force therefore creates the matter and antimatter, the world and the anti world and the universe and the anti universe. Ultimately the two universes will again meet and destory itself. Then there will be a calm serene and immovable Divinity left. He will again create and re-create and the two universes ad infinitum.

What you have called "APARA" is not equivalent to anti-matter but *anti-materiat.* Thus the anti-material-*Apara. It is the negation of matter and it is the spirit the living force, the vital force which activates matter and it is verily the Brahma.*

Antimatter is matter of the opposite kind, but it is not spirit.

It is the spirit which comprehends, creates, and manifests itself in the form of matter and antimatter. Matter and antimatter can do none of these things.

Your analysis is therefore strictly correct if it is applied to anti-material Apara but not to antimatter (*Praiidrabya.*)

I hope I have made my point clear. I am a physicist myself but am deeply absorbed in tne Vedanta philsophy and its scientific interpretation.

I have written about 20 stanzas by now of what I call *Viswa-upanishad*. I will take probably a few years before I finalise every word of it. It will contain all modern scientific knowledge about universe.

I am deeply interested in the propagation of the great teachings and infinite knowledge contained in our Upanishads and Gita. There is no knowledge superior to it and there is no book equal to it. If we put these Upanishads and Gita on one side and all books of the world on the other , the Gita will be still superior.

It is therefore that we should make every effort to spread the message of this vital books to the world and preserve that great cultural heritage which shun signs of invasion and annihilation by the flood of material ideas spreading through the length and breadth of our **country.**

Dear Dr. Naik,

Your letter dated 20 March 1960 redirected from my Hd Qrs. (Vrindaban) is duly in hand and I am very much encouraged to go through the contents which are full of valuable informations. The subject matter discussed in my article under reference is authorised as far as it refers to the conclusion of Geeta.

I may also inform you that my concept of anti-matter is exactly what you call it anti-material. Technically it may be that I could not express the exact word used by the physicist but I have tried to explain the word anti-matter in the light and sense of what you say as antt-material which is spirit. But spirit is not अपरा as you have pointed out. In the Bhagwat Geeta The Supreme Truth or the Absolute Personality of Godhead is the transcendental पुरुष and the two energies namely *para* and *apara* are emanations from Him. The *Apara* or the Inferior material energy may consist ofmany other elements

like matter, anti-matter, proton, electron, neutron etc. in terms physical science but according to the authority of the Bhagwat Geeta-all of them are produced of the inferior energy called by the name *Apara Prakriti*. The *Apara Prakriti* consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy *para Prakriti* is simultaneously one and different from the spirit whole. Qualitatively they are one but quantitatively they are different. The Brahman Ray is the effulgence of the Supreme Person.

You have defined impersonal Brahman as the Divine Energy. I fully agree with you in pursuanee of its description in the Brahman Samhita, I am going to publish in the next issue an article of the name "*Variety of Planetary System*" in which there is reference from the Brahma Samhita.

According to the Bhagwat Purunam the Supreme Truth is realised in three stages namely the Impersonal Brahman or the Nirakar Absolute. The Paramtma or the localised aspet of Brahman. The neutron part of the atom may be taken as the representation of Paramatma who enters into the atom also. It is described in the Brahman Samhita. But ultimately tha Supreme Divine Being is realised as the Supreme Person all attractive (Krishna) with full and inconceivable potencies of opulance strength, fame, beauty, knowledge and renunciation. The six potencies are fully exhibited by Sri Rama and Shri Krishna when He descends before the human being. Only a section of the human being who are unalloyed devotees could recognise Him on the authority of revealed scriptures but others are bewildered under the influence of material energy. The Absolute Trhth is therefore the Absolute Person without an equal or high competitor Personality. Impersonal Brahman Rays are the rays of His body transcendental as much as the sun rays are emanations from the sun planet.

Accordiug to the Vishnu Puranam the material energy is called Avidya or nescience which is exhibited in the fruitive activities of sense enjoyment. But the living being belongs to the group of anti-material energy or spiritual energy while he has the tendency of being illusioned and trapped by the material energy for sense enjoyment.

In this sense the living being is the positive energy whereas the matter is the negative energy. The matter does not develop without being in contact with the superior spiritual or anti-material energy which is directly part and parcel of the spirit Whole.

Any way the subject matter of this spiritual energy exhibited by living being is undoubtedly very complicated thing for an ordinary man. The ordinary man is therefore astounded in the subject. Sometimes he partially understands it through the imperfect senses and sometimes he fails to know it altogether. The best thing is therefore to hear the grave subject matter from the highest authority Sri Krishna or His devotee representative coming down in the chain of disciplic succession. Bhagwat Geeta is the essence of all the Upanishads and Vedanta.

I am glad to note that you have got the highest estimation for Geeta. I am just trying to present the conclusion of Geeta to the world as it is and without any imperfect compromise with speculative interpretations. We have to learn the lessons of Geeta from the authorised dicipilic succession as it is advised there in the book (4th Ch.). Unfortunatelv every one not in that line tries to explain Geeta in his own way and this process misguided the people. We have to counteract this disruptive tendency and put them at right.

I shall be very glad if you join my mission (The League of Devotees) and on receipt of your favourable reply I shall send you the prospectus. An erudite scholar like you should join and help in this noble attempt. Your appreciation of India's cultural heritage is very much enlivening for me. Let us jointly distribute this great cultural heritage to the world at large in an orgnised manner and through the recommended process of Divine Love propagated by Lord Sri Chaitanya Mahaprabhu. **Please try to help me as far as possible.** Awaiting your reply with interest. Hope you are well.

Camp, Delhi
Dated 28th March, 1960

Yours sincerely,
Sd/- A. C. Bhaktivedanta Swami

Dr. Y. G. Naik, M.Sc., Ph.D.
Principal

Gujarat College,
Ahmedabad.
Dated 18th April, 1960.

Dear Swamiji,

I am grateful to you for your kind letter. Your learned exposition of the problems of **Para** and **Apara Prakriti** has impressed me. I appreciate your mission and would be very happy to profit by it. Please do send me the prospectus of the League of Devotees; I have a number of friends who are also interested in this mission of yours.

With kind regards,

Yours sincerely,
Sd/- Y.G. Naik.

N.B. The living being is qualitatively *Para Prakriti*. His identification with the *Apara Prakriti* is the root cause of all miseries. Deluded by an illusory mode of civilization, the living entity neglects to make a proper treatment of his "*Bhavaroga*" or the material disease. In this booklet the proper treatment is suggested and it is sincerely hoped that the civilized world will take full advantage of the method of "*Bhaktiyoga*" prescribed herein and attain the full perfection of life.

—The Author

EASY JOURNEY TO OTHER PLANETS*

Modern materialistic science has discovered anti-material world which was so long unknown to the wranglers of gross-materialism. In the *Times of India* dated 27th Oct., 1959 a news service, dated at Stockholm 26th Oct., 1959, was publish-ed as foilows :

"Two American atomic scientists wcre awarded 1959 Nobel Physics Prize to-day for the Discovery of Anti-Proton, proving that matter exists in two forms as particles and anti-particles.

"They are Italian-born Dr. Emillo Segre 69 and Dr. Owen Chamberlain, born in San-Francisco...."

"According to one of the fundamental assumptions of the new theory, there may exist another world or an anti-world built up of anti-matter. This anti (marerial) world would con-sist of atoms and sub-atoms particles spinning in reverse orbits to those of the world we know. If these two worlds would ever clash, they would both be annihilated in one blinding flash."

In this statement of the modern scientists the following things are accepted:

1. There is an anti-material atom or particle which is in another form of matter but it is made of anti-quallties of material atoms.

2. There is another anti-material than this ma terial world of which we have got certain extent of experience,

*A combinatiou of "*Anti-material*" *world and* "*Variety of Plenatary Systems*" articles published in the "*Back-to-Godhead*".

3. These two different worlds may clash at a certain period which may bring in annihilation of both the worlds (?)

Out of these three items, we, students of theistic science, agree with the item No. (1) and (2) but we eannot agree with the (3) item because matter as it is constituted is subjected to annihiiation but anti-matter which is freed from all sorts of material symptoms must be also free from being annihilated from its very nature of existence. If matter is destructible or separable anti-matter must be indestructible and inseparable. We shall try to discuss the above three points from the angle of authentic scriptural vision.

The most authentic and recognised scripture of the world is the Veda. The Vedas are subsequently divided into four (Sham, Yayu, Rik and Atharva). The difficult subject matters of the Vedas are very stiff for ordinary understanding. And to make the grave subject matters more easily understandable, the above mentioned four Vedas are again explained in the history of Mahabharata and eighteen Puranas. Ramayana is historical epic but contains all the neceesary informations of the Vedas. Therefore the four Vedas, original Ramayana* Mahabharata, the Puranas etc., are all Vedic literatūres. The Upanishads are parts of the four Vedas and Vedanta Sutras is the cream of the Vedas. And to summarise all these vedic literatures, the Bhagwat Geeta is accepted as the cream of all Upanishads and the entrance explanation of the Vedanta Sutras. The conclusion is that from the Bhagwat Geeta alone you can have all the essense of Vedas as it is spoken by Lord Shri Krishna, the Supereme Personality of Godhead Who descends on this material world from the anti-materiial world to give complete information of the superior form of energy.

The superior form of energy of the Personality of Godhead is described in the Bhagwat Geeta, as *Para Prakriti*. The scientists have discovered that there are two forms of matter but the same thing is described more perfectly in the Bhagwat Geeta as two forms of energies. Matter is an energy which creates the material world and the same energy in her superior form creates the anti-material world. The living entities also do belong to the superior energy-group. The

* *Ramayana* by Sri Valmiki.

inferior energy or the material energy is called *Apara Prakriti* Therefore in the Bhagwat Geeta the creative energy is presented in two forms namely *Apara and Para Prakrities.*

Matter itself has no creative power. When it is manipulated by the living energy, material things are produced. Matter in its crude form is therefore the latent energy of the Supreme Being. Whenever we think of energy it is natural that we think of the source of energy. For example we may think of the electrical energy but along with it we tnink of the electrical power house where the electrical energy is generated. Energy is therefore not self-sufficient but it is under the control of a Superior Living Being who controls the energy. Fire is the source of two another energies namely, light and heat. Light and heat have no independent existence without Fire. Similarly the two forms of energies namely the inferior and superior energies are derived from a third source call it by any name. But that source of energy must be a *liviug being* with full sense of everything. That Supreme Living Being is the Personality of Godhead Shri Krishna or the all attractive Living Being.

In the Vedas, the Supreme Living Being or the Absolute Truth is called Bhagwan or the full fledged Living Being Who is the Fountain Head of all kinds of energies. Discovery of two forms of energies by the scientists is not the end of progressive science but they have still to go farther in the matter and thus discover the source of the two particles or atoms namely material and anti-material.

How do you explain the anti-material particle ? We have experience of material particles or atoms but we have no experience of the anti-material atoms. But the Bhagwat Geeta gives a vivid description of the anti-material particle as follows :—

"This anti-material particle is there within the material body. And because it is within the material body the material body is progressively changing from childhood to boyhood, from boyhood to youthhood and from youthhood to old age after which the anti-material particle leaves the unworkable old body and takes up another material body."

This description of a living body confirms the scientific discovery that matter exists in two forms. When one of them

or the anti-material particle is off from the material body, the latter becomes useless for all purposes. As such, anti-material particle is undoubtedly superior energy than the material energy.

"No body should therefore lament for the loss of material energy. All varieties of sense-perception in the categories of feeling well or unwell are but inter-actions of material energy—which come and go like the seasonal changes. As such their temporary appearance and disappearance of material interactions confirms also the inferiority of material form of energy in comparison to the Superior form of energy called by the name 'Jiva' or the living force."

"Any intelligent man therefore, who is not disturbed by these interactions of material energy and thinks of such resultant happiness and distress as different phases of the inferior energy, is competent to regain the anti-material world where life is eternal and of permanent bliss."

Anti-material world is suggested here and the information is that in the anti-material world there is no such experience of seasonal changes. Everything there is permanent, blissful and full of intelligence. But when we say it a world, it has its forms and paraphanalia of different categories beyond our material experiences.

"The material body is destructible and as such it is changeable and temporary. So is the material world. But the anti-material living force is non-destructible and therefcre it is permanent. Expert scientists have thus distinguished the different qualities of the material and anti-material particles as temporary and permanent respectively."

The discovery of the two forms of matter have yet to find out the qualities of anti-matter. But the vivid description already given in the Bhagwat Geeta is as follows, and the scientist can make further research on the basis of these valuable information.

"The anti-material particle is finer than the finest of the material particle and this living force is so powerful that it spreads its influence all over the material body. Although the anti-material particle is finer than the finest of material particles

it maintains the whole material body in sound and healthy state as if with medicinal effect. That anti-material particle has immense Potency than material Particle and as such no body can destory such anti-material particle."

Here is the beginning of the description of the anti-material partiele and it is given more expressively in the following manner.

"The finest form of antl-material particle is encaged with in the gross and subtle material bodies. But with all the material bodies (both gross and subtle) are destructible whereas the finer anti-material particle is eternal principle. One should therefore be more serious about this eternal principle."

Perfection of science will culminate when it is possible for the material scientists to know the qualities of the anti-material particles and liberate it from the association of non-permanent material particles. This liberation of the anti-material particle from the association of material particles is the highest stage of scientific progress.

The suggestion of the scientists, that there may exist also another world consisting of antimaterial atoms and a clash between the two worlds namely material and non-material will result in the annihilation of both the worlds is partly true. Such clash is continually going on between the material and anti-material particles. But in that continuous clashing, annihilation of the material particles is taking place at every step while the non-material particle is trying to get out of it. And this fact is explained in the Bhagwat Geeta as follows:-

"The non-material particle, which is the living entity and influences the material particles to work, is always non-destructible. So long antimaterial particle is within the lump of material particle known by the names of gross and subtle bodies—the whole thing manifests as a living unit. As such in the continuous clashing between the two particles, the non-material particle is never annihilated, neither any body is able to cause such annihilation of the anti-material particle at any time past, present or future."

We think therefore that the theory of annihilation of both

the worlds, is wrong in conception. This is further explained in the Bhagwat Geeta as follows :-

"The finest and immeasurable anti-material particle is always indestructible, permanent and eternal. But its encagement by material particle is annihilated at a certain period. The same principle is applicable also in the case of material and anti-material worlds. No body should be afraid of the anti-material particle as becoming subject to annihilation either as particle or as the world of such particles."

Everything that is annihilated is also created at a certain stage. As the material body is created so also the material world is created. And because the anti-material particle is never annihilated so also it is never created. This is corroborated in the Bhagwat Geeta"as follows:-

"The anti-material particle which is the vital force is never born or created. It exists eternally. It has no date of birth nor any period of death. It is neither created nor annihilated by repeatition. It is eternally existing and as such it is the oldest of the old and yet it is always fresh and new. By annihilation of the material particles the anti-material particle is never annihilated."

The above principle is applicable to the anti-material world also. When the material world is annihilated, the anti-material world exists in all circumstances. This fact will be explained more elaborately later on in this article. The anti-material scientist may also know it from the Bhagwat Geeta as follows:-

"A learned fellow who knows perfectiy well that the anti-material particle is indestructible, does not think of its being annihilated by any means."

The atomic scientist may think of annihilating the material world by their discovery of nucleus weapons, but they are unable to do so in the matter of anti-material world.

The anti-material particle is more clearly explained in the following lines:—

"It is neither cut into pieces by any material weapon, nor it is burnt by fire. Neither it is moistened by water nor it is dried up or evaporated by air."

"It is indivisible, non-inflamable, insoluble and non-evaporable. On account of its being eternal it can enter into any sort of body. Being steady by constitution, its qualities as above are always fixed up."

"It is inexplicable also on account of its being contrary to all material qualities. It is unthinkable by ordinary brain. It is unchangeable. No body should ever lament over the anti-material principle."

Thus, in the Bhagwat Geeta and in all other Vedic literatures the superior energy anti-material principle is accepted as the vital force or the living spirit explained in one word as '**Jiva**.' This living principle is impossible to be generated by any sort of combination of material elements. The material elements namely (1) earth, (2) water, (3) fire, (4) air, (5) sky, (6) mind, (7) intelligence and material (8) ego, all these eight material principles are described as inferior energies, whereas the living force or the anti-material principle Is described as the superior energy. They are called energies because they are controlled by the supreme Living Being or the Personality of Godhead (Krishna).

The materialist was so long limited within the boundry of eight material principles as above mentioned but it is encouraging that he has now a faint information of the anti-material principle anti-material world also. We hope with the progress of time such materialist will be able to estimate the value of anti-material world where everey thing is anti-material without any trace of material principles. The very word anti-material suggests that the principle is completely different from all material qualities. The mental speculators, in two groups, realise this anti-material principle in two different erroneous conclusions. One of them (the gross materialist) deny to accept the anti-material principle or they admit only of dis-integration of material combination at a certain stage. The other one accepts the anti-material principle as completely opposite to the material principle with its twenty four categories. The second speculator is known as the '**Sankhyas**' or the speculator who scrutinises the material principles with minute analysis and synthesis. And at the end of such conclusion the Shankhyaits do accept only a transcendental principle or anti-material non-active principle. But the difficulty for both of the above mental speculators is

that they speculate with the help of inferior energy without any sou ce of information from the Superior. It is therefore necessary that one should rise up to tbe plane of **Superior energy*** and from that transcendental position only one can realise the real position of the anti-material principle.

From the platform of material world one cannot estimate the real position of the anti-material world. But the Supreme Lord who is the controller of both the material and anti-material energies descends out of His causeless mercy, and gives us complete information of the anti-material world and thus we can know what the anti-material world is. **The Supreme Lord and the living entities both are of the same antimaterial quality.** We can thus make an idea of the Supreme Lord by an elaborate study of the living entities. Every living entity is an individual person. Therefore, the Supreme Living Being must also be the Supreme Person. In the Vedic literature the Supreme Person is very rightly claimed as Krishna. This name of Krishna of the Supreme Lord is the only intelligible Name of the highest order. Because He is the controller of both the energies material and anti-material, the very word Krishna signifies that He is the Supreme Controller.

In the Bhagwat Geeta the Lord informs this fact as follows:—

"There are two worlds namely the material and the anti-material world. The material world is made of inferior qualitative energy divided into eight material principles but anti-material world is made of superior qualitative energy. And because both the material and anti-material energies are emanations of the Supreme Transcendance Personality of Godhead, it is apt to conclude that Lord Krishna is the ultimate cause of all creations and annihilations".

The Lord's two inferior and superior energies manifest the material and anti-material worlds and as such He is the Ab-

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*Bhatiyoga" the activity of Superior energy.
"भक्त्या मामभिजानाति यावानू यश्चामि तत्वतः" etc. (भः गी)

solute Truth. In the Bhagwat Geeta the Lord explains the fact as follows:—

"I am, therefore, the highest principle or transcendance and there is nothing greater than Me, oh Dhananjoy. Everything that be is thus inter-woven in My energies exactly like the pearls are woven on the thread".

Long long before the discovery of the principles of anti-material particles or the anti-material world, the subject matter was delineated in the pages of the Bhagwat Geeta. And from the Bhagwat Geeta, it appears that the philosophy was first taught to the presiding deity of the Sun-globe. This means that the principles of the Bhagwat Geeta was spoken by the Persnality of Godhead long long before or at least 400,000,000 forty crore of years before. Modern science has just very late discovered partial truth inculcated in the Bhagwat Geeta. The suggestion or assumption of the anti-material world is also mentioned in the Bhagwat Geeta. And from all these datas it may be assumed without the slightest doubt that the anti-material world is the wortd situated in the anti-matcrial sky. This anti-material sky is mentioned in the Bhagwat Geeta, as the *Sanata Dhaam* or the eternal nature.

Exactly like the material atoms, the antimaterial atoms also create the antimaterial world with all this parapharnalia. The anti-material world is inhabited by anti-material living beings. The living being means anti-material atoms and as such in the anti-material world there is nothlng llke inert matter. Everything there **is a living principle** and the Supreme Personality in that region, of anti-material world is God Himself. The denizens of the anti-material world reside there with eternal life, eternal knowledge and eternal bliss or exactly qualified like God.

In the material world the top most planet is called 'Satya' loka' or 'Brahmaloka.' In these groups of planets, living beings of highest talents live. The presiding deity of the 'Brahmalokas is called 'Brahma' the first living being created in this material world: Brahma is also a living being like so many of us but he is the highest talented personality in the material world. He is not in the category of God but he is in the category of the

living entities dominated by God. God and the living entities both belong to the anti-ma terial world. The scientist, therefore, will do well to make research work in the constitution of the anti-material world, how it is administered, how thing are shaped there, who is the predominating personality there and so on. In the Vedic literatures especially in the Sreemad Bhagbatam, these subject matters are elaborately dealt with and the Bhagwat Geeta is the preliminary study of the Bhagwatam.

These two important books of knowledge must be thoroughly studied by all men of the scientific world. They will give them many many clues to go forward in the matter of scientific discoveries.

There are two classes of men namely the transcendentalist and the materialist. The transcendentalist gathers knowledge from the authoritative scriptures like thc Vedic literatures. The Vedic literatures are received from the authoritative source who are in the transcendental disciplic successional line. This disciplic successional line is also mentioned in the Bhagwat Geeta. It is said there that hundreds of crores of years before the principle of the Bhagwat Geeta was spoken to the presiding deity of the Sun-globe, who delivered the knowledge to his son *Manu* from whome the present generation of *Man* has come down. The Manu again delivered the trnscendental knowledge to his son known as the King Ikshaku who is the forefather of the dynasty in which the Personality of Godhead Sri Rama appeared. This long chain of disciplic succession was broken during the advent period of Lord Shri Krishna (5000 years before) and thus the same chain of disciplic succestion was again reinstated with Arjuna the first disciplic of Godhead in this age. The transcendcntalist therefore of this age gathers knowledge from the disciplic succassional line of Arjuna so that without troubling himself in the matter of **materiallistic research work** such transcendentalist acquires the truths of matter and anti-matters in the most perfect way and save time and botherations unlike the gross materialist.

The gross materialists who do not believe in the worlds of the Personality of Godhead are unfortunate creatures. They are undoubtedly very talented, educated and advanced in knowledge to a certain extent but they are at the same time be-

wildered by the influence of material manifestation without any knowledge in the anti-material jurisdiction. It is a good sign therefore that the materialistic scientist is gradually progressing towards the region of anti-material world and it may be possible for them to make further progress in the matter and thus can know one day, it is better late than never, the details of anti-material world where the Personality of Godhead, resides as the Predominating Figure whereas the living entities who live there along with Godhead in equal status but at the same time as predominated as servitors. In the anti-material world there is no difference between the predominated and predominator but yet the sense in perfection of the Predominator and the predominated prevails without any inebreity of the material world.

The nature of the material world is destructive. The assumption of the physical scientist about the annihilation of the two worlds namely the material and non-material by a chance flashing clash—is partially true as far as we get it from the Bhagwat Geeta. The material world is a creation of changing modes of Nature called by the name of *Sata, Raja and Tama.* It is created by the Rajas mode, it is maintained by the Sata mode and it is annihtlated by the Tama mode. These modes are present everywhere within the material world and as such in every second. in every minute and in every hour such creation, maintenance and annihilations are taking place all over the material world. The highest planet of the material world namely the 'Brahmaloka' is also subjected to these modes of nature, although the duration of life in that planet, on account of its predominance of Sata modes is said to be $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of years as we know in this planet. But with all these long period of years, the planet is destructible. In comparison to the eternal life in the non-material world, these countable years in the highest planet of the material world is a negligible stand. The speaker of the Bhagwat Geeta or the Personality of Godhead Shri Krishna asserts, therefore, the importance of anti-material world which is His abode. He says as follows:

"All the planets within the material world are destructible at the end of $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of solar years.

And all the living beings docile in these planets of the material world are also materially destroyed along with the destruction of the material world. The living entities are but anti-material partieles. **Unless they do elevate themselves to the region of anti-material world by a rigid culture of anti-material activities** such living entities or the anti-material particles do remain within the material world in the non-manifested state. They take their material shape along with the rebirth of the material world. **Only those living entities who take to the loving service of the Personality of Godhead during the manifested stage of material life are undoubtedly transferred to the anti-material world, after quiting the material body.** Life immortal is obtained by those only who goes back to Godhead by practice of **antl-material activities.**

What are these anti-material activities? The anti-material activities are just like medicinal doses. Whcn a man falls ill he goes to the medical man. The physician prescribes some medicine which are material things as well. But because they are prescribed by the expert physician such medicinal doses cure the ailments of the suffering patient. Foolish materiaiist does not put himself under the treatment of expert transcendental physician. Otherwise he would have been cured of his matertal diseases which put him under the tribulations of repeated births, deaths, illness and old age. Such foolish materialist can better put himself under the treatment of 'Back to Godhead' and thus transfer himself to the anti-material world where there is eternal life or no birth and no death.

Annihilation of the material world take place in two fold ways. Partial annihilation takes place at the end of every 4300000×1000 solar years or at the end of everyday of the 'Brahmaloka' the top most part of the material world. During that time of partial annihilation, the top most planets of the material world are not annihilated but at each $4300000 \times 1000 \times 2 \times 30 \times 12 \times 100$ of solar years the whole cosmic manifestation is closed up and merged into the anti-material body from where the material principles emanate, manifest and again merge into the same after annihilation. And the anti-material world, which is far away from this material sky, does not annihilate at any time; it absorbs the material world. It may be

that a clash may take place between the material and anti-material worlds as suggested by the scientist and as a result of this clash the annihilation of the material world takes place but so far the anti-material world is concerned there is no annihilation at all even when all the material worlds are annihilated.

This eternally existing anti-material world is non-manifested to the material scientist. He can simply have an information of its existence contrary to the modes of material world. Full details of the anti-material wortd can be known only from the infallible sources of liberated authority who has thoroughly realised the constitution of the anti-material principle. This information of the anti-material world is therefore received by aural reception by a submissive disciple of the personality of Godhead. The Vedas or the Vedic knowledge was thus imparted into the heart of 'Brahma' the first living being in the created material world and Brahma educated Narada of this transcendental knowledge. So is also the Bhagwat Geeta. The philosophy of the Bhagwat Geeta was spoken by the Personality of Godhead long long before to the Presiding Deity of the Sun-globe and when such knowledge was misinterpreted by breaking the chain of authoritative aural reception, it was again repeated by the Personality of Godhead by His presence in the battle field of Kurukshetra. At this time Arjuna took the place of 'Brahmaji' to receive the transcendental knowledge from Shri Krishna. In order to drive out all misgivings of the gross materialist, Arjuna asked all relevant questions about the bonafides of the Lord and all relative answers were given by the Lord to the full satisfaction of a layman. Only those, who are too much captivated by the glamour of material world, cannot accept the authority of Lord Shri Krishna on account of their polluted life of unclean habit. **Therefore one has to become thoroughly clean in habit and heart before one can understand the details of the anti-material world.** "Bhaktiyoga" is the detailed scientific activity from the beginner neophyte to the highest perfection of the postgraduate in the line.

Such details of the anti-material world are many times more exhaustive than the details of the material world. The material world is only a shadow representation of the anti-

material world and the intelligent class of men who are clean in heart and habit will be able to know such details in the nutshell from the text of the Bhagwat Geeta. They are as follows :—

"The presiding Deity of the anti-material world is Shri Krishna in His original Personality as well as by expansion of His many plenary portions. Such Personalities of Godhead can be known only by anti-material activities commonly known as "Bhaktiyoga" or devotional service. The Perronality of Godhead is the Supreme Truth and He is the Whole anti-material principle. The material principle as well as the anti-principles are emanations from His Person. He is the root of the complete tree. When water is poured into the root of a tree the branches and leaves of the tree develop automatically. And in the same way when Shri Krishna the Personality of Godhead is worshipped, all details of material worlds are enlightened in the heart of the devotee without labouring in the materialistic way. *That is the secret of the Bhagwat Geeta.*"

The process of entering into the anti-material world is different from the materialistic ways. Admittance or transmigration of the individual living being or the anti-material particles who is now embarrased by material association.—can enter the anti-material world very easily by practising the anti-materiai activities, while residing in the material world. But those who are gross materialists and depend on the limited strength of experimental thought by mental expeculation or by materialistic science, can enter into the anti-material world with great difficulty. The means of apporach of the gross materialist in the anti-material world is covered by shrouded endeavour. The mechanical planes or missile or electronic rockets that are now being thrown in the outer space cannot even approach the material planets in the higher regions and what to speak of the planets situated in the anti-material sky far beyond the material sky within our experience. The 'Yogis' who have perfectly controlled the mystic power can also enter into that region with great difficulty. The 'Yogis' who can control the anti-material particle within the material body, by practice of mystic power can give up their material bodies at will at a certain opportune moment and thus enter the anti-material world

through a specific thoroughfare which connects the material and antimaterial worlds. If such 'Yogis' are at all able to do this act they ean do so in accordance with the prescribed method given in the Bhagwat Geeta as follows:—

"Persons who have realised the transcendance can reach the anti-material world by leaving their material bodies during the period of Uttarayana or when the sun passes towards the northern side or at another auspicious moment in which the deities of fire and effulgence control the atmosphere."

"These different deitles or powerful directing officers are appointed in the administration of the Cosmic intricacies. Foolish people who are unahle to see the intrieacies of cosmic management flout up the personai management of fire. air, electricity, days, night, periods, etc. But the perfect 'yogis' know how to satisfy such unseen administrators of the affairs of material world. Such yogis take advantage of such administrations and leave the materiai body at will at an opportune moment when they can enter the anti-material world or in the higher planets of the material world. In the higher planets of the material world they can enjoy more comfortable and pleasant life for lacs and crores of years but life in those higher planets is not eternal. Those who desire eternal life, do enter into the anti-material world by the 'Yogic' or mystic powers at the opportune moments created by the administrators of the cosmic affairs unseen by the gross materialists of this 7th class planet of earth."

"Those who are not yogis but die at some opportune moment on account of their previous pious acts or sacrifiice, charity, penance etc. can rise up to the higher planets after death to return back again on this planet. Such periods of death is called *'Dhooma'* Night black-fortnight or when the sun passes southern side."

To summarise the whole thing as above mentioned, the Bhagwat Geeta recommends every one to adopt the means of devotional service or anti-material activities, if at all any one wants to enter into the anti-material world. Such persons, who adopt the means of devotional service as prescribed by the

expert transcendentalist,* shall never be disappointed in their attempts to enter into the anti-material world. The obstacles are many but the devotees of the personality of Godhead can easily overcome such difficulties if they follow rigidly the path chalked out by the transcendental devotees. Such devotees or the passengers, who are progressing in the journey of life towards the anti-material kingdom of God, are never bewildered in such attempts. No body shall be cheated if he adopts the guaranteed path of devotion for entering into the anti-material world. One can easily attain all the results that are derived from the studies of Vedas, performing sacrifice, practising penance or disposing of charities—simply by the unilateral performance of devotional service technically known as **Bhakti-yoga'.**

'Bhaktiyoga' is therefore the panacea for all purposes and it has been made more easier, specially for this iron age, by the Lord Himself in His most sublime liberal and munificient appearence as Lord Chaitanya. By His Grace one can quickly pick up the principles of 'Bhaktiyoga' by summary disappearance of all misgivings in the heart and by extinction of the fire of material tribulations with a chance of ventilating transcendental bliss.

In the *'Brahma Samhita''* fifth chapter there is a description of variegated planetary system even within the material world. And in the Bhagwat Geeta, such variegated planetary system in thousands and crores of material universes, are considered to be the onefourth part of the complete creative energy of Godhead. The major three-fourth part of the Lord's creative energy is manifested in the spiritual sky called by the name *Paravyoma* or the *Vaikuntha Loka.*

The explanation of the *'Brahma Samhita'* is now confirmed by the material scientist as much as he (the material scientist) has admitted of the anti-material world.

There was a news from Moscow dated 21st February as follows :—(Indian Express New Delhi dated 22/2/60).

"Russia's well known professor of astronomy Boris Vorontsov-Velianino said that there must be an infinite number of

*Given in this literature on page 23.

planets in the universe inhabited by beings endowed with reasons."

This statement of the Russian astronomer is but the latest confirmation of the statement of the '*Brahma Samhita*'. In the 'Brahma Samhita' the description is summarised as follows :— '*Yasya prahba prabhavata jagadaada koti kotisu vasadadi vibhuti bhinnam tad brahma nisklaama annata ashesabhutam govindam adi purusham tam aham bhajami.*"

According to 'Brahma Samhita' as mentioned above there is not only Infinite number of planets as confirmed by the Russian astronomer but there is **an infinite number of universes also.** And all these infinite number of universes with their infinite number of planets within, are floating on and are produced of the Brahma effulgence emanaing from the transcendental body of Govinda (Lord Sri Krishna) the Primeval Lord who is worshipped by *Brahma* the presiding deity of the Universe where we are residing.

The Russian astronomer confirms also that all the planets, which are estimated to be not less than approximately 100,000,000 planets, are inhabitated. And in the 'Brahma Samhita' it is said that in each and every one of the infinite number of universes, there are infinite number of variegated planets.

The astronomer's view was seconded by professor Vladimir Alpatov, a biologist. According to him, some of the above mentioned planets had reached a state of development corresponding to that of earth.

The report adds also as follows :—

"It could be that life similar to that in earth, flourished on such planets."

"Doctor of chemistry Nikolat Zhirov covering the problem of atmosphere on other planets, pointed out that the organisms of a Maritian, for instance could very well adapt itself to normal existence with a low body temperature."

"He said that he felt that the gaseous composition of Maritian atmosphere was quite suitable to sustain life of beings which have become adapted to it."

This adaptibility of organism in different varieties of planets, is described in the 'Brahma Samhaita' as *Vibhuti bhinnam* i.e. each and every one of the innumerable planets within an universe is endowed with a particular type of atmosphere and the living beings there are more perfectly advanced in science and psychology on account of better atmosphere of life. *Vibhuti* means specific power and *Bhinnam* means variegated. Scientists who are attempting to explore the outer space and trying to reach other planets by mechanical arrangements must know it for certain that organisms adapted to the atmosphere of the earth cannot exist in the atmospheric influence of other planets. As such the attempt to get into the orbit of the Moon, the Sun or the Mars, as they are anxious to get into these particular planets, will be completely a futile endeavour of man on account of different atmosphere prevailing in those planets which are described in the 'Brahma Samhita' as *Vibhuti Bhinnam*. Individually however one can attempt to go into any planet he desires but this is only possible by psychological changes in the mind of a particular person. Mind is the nucleus of the material body. The gradual evolutionary process of the material body depends more or less on the psychological changes in the mind. The change of bodily construction of worm into a butterfly and in the modern advancement of medical science to convert a man's body into a woman or vice versa all these depend more or less on the psyehological change of the mind.

In the Bhagwat Geeta it is said that at the time of death if anybody concentrates his mind upon the Form of the Personality of Godhead Shri Krishna and thus doing relinquishes one's body—such person at once enters into the spiritual existence in the antimaterial world. This means that anybody who practises constantly for psychological changes of the mind from matter to the Spiritual From of Godhead by performances of prescribed rules in the devotional services, can easily attain to the kingdom of God in the anti-material sky and there is no doubt about it.

And in the same way if any body desires to enter into any other planet of the material sky, he can go there just after quiting the present body i.e., after death and enter into the

atmosphere of the particular planet one desires to enter in. Thus if some body wants to enter into the moon planet, as they are now attempting or into the Sun planet or into the Mars, one can do so simply by performing statutary acts for that purpose. The Bhagwat Geeta confirms this statement in the following words. "The thing which a person meditates upon at the time of death, and quits his materia body in that state of mind, does at once attain to that particular thing after death." *Maharaj Bharat* inspite of his severe penances, thought of his stag at the time of his death and thus he became a deer after death but with clear consciousness of his past life. This is very important point. **The atmosphere created at the time of death is but an after-effect of the actual deeds which one performs during his duration of life.**

In the Sreemad Bhagwat (3/32) the process of entering into the moon planet is mentioned as follows :—

"Materialistic minded men, who have no information of the Kingdom of God are almost mad after material acquisition of wealth, fame and adoration. Such men are interested in the progressive welfare work of the family unit for self-satisfaction and progressively extending the activities for social or national welfare. Such men do attain to the desired object by material activities in the prescribed mechanical or ritualistic discharge of duties and are thus inclined to satisfy the *Pitris* or the bygone forefathers and so also other controlling gods by performances of sacrifices as presented in the revealed scriptures. Addicted to such acts of sacrifices and ceremonial observances such men do *enter into the moon planet* after death. When a person is thus promoted to the atmospheric conditions of the moon he gets the necessary strength to enjoy the drinking of 'Somarasa' (a celestial beverage). The Moon planet is a place where the demigods like *Chandra* is the predominating deity. The atmosphere and amenities of life there, are far more comfortable and advantageous than those what we have got to utilize here. And reaching there if a person does not utilize the opportunity to get promotion to other better planets, he is degraded and is made to come down again on this planet or any other similar one like earth. And such materialistic persons even though they attain to the topmost planetary system, do

certainly get themselves annihilated at the time of periodical general disappearance of the cosmic manifestation."

So far as the planetary system in the spiritual sky is concerned there are unlimited number of Vaikunthas in the Parovyoma and the ratio is that the manifaestation of the Lord's internal potency, that is the spiritual sky, is three times greater than that of the material sky made by the external energy.

Poor materialist is busy in political adjustment in a place which is most insignificant in the evaluation of God. What to speak of this planet earth the whole universe with innumerable planets up and down is compared with a grain of mustard amongst the mustards packed in a bag. Such poor materialist makes plan here to live comfortably and thus waste most valuable energy of human life in a thing which is never to be completed. Instead of wasting time in that plan making business **a plain and simple life with high thinking of spiritual life** would have saved the misguided human being from perpetual unrest which is a gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to the other many many material planers where he can experience more and more advanced material pleasures. The best plan of life is to prepare one self for going back definitely to the spiritual sky after leaving this body; but yet if any one wants to enjoy the largest amount of material facilities, one can transfer himself in the other planets, **not by means of playful sputniks which are simply childish entertainments but by psychological effects** and learning the art of transfering the soul by mystic powers. The yoga system is also materialistic in as much as it teaches to control the movements of air within the body. The spiritual spark, soul is floating on air within the body. and breathing exhalation are the waves of that air containing the soul. Therefore yoga system is a materialistic art of controlling such air which can be placed by practice of yoga from the stomach to the navel, from the chest to collorbones, from collarbones to the eye balls and from there to cerebellum. And from the cerebellum the expert yogi can convey his own soul to any planet he desires. The velocity of air or light is taken into consideration

by the material scientist but they have no information of the velocity of such matter as the mind and intelligence. We have some experience of the velocity of the mind because in a moment we can transfer the mind to lacs and crores of miles away. Intelligence is still finer matter. Finer than intelligence is the soul which is not matter at all but it is spirit or anti-material and is crores and crores times finer and powerful than intelligence, We can thus make an imagination of **the velocity of the soul and how quickly it can travel from one planet to** another by its own strength without any help of any sort of finer material vehicle.

Animal's civilization of eating, sleeping, fearing and sense-gratifying has misled the modernised man and they have forgotton how powerful a soul he is. As we have already described that the soul is a spiritual spark which is many many times illuminating, dazllng and powerful than the sun, the moon or electricity· Human life is spoiled by not realising his real identity. And Lord Shri Chaitanya Mahaprabhu along with Nityananda appeared to save the man from the type of misleading civilization.

How the yogies can travel in all the planets of the universe is also described in the "Bhagwatam" as follows :

When the vital force is thus lifted on the cerebellum there is every chance of of these force being burst out from any one of the holes like eyes, noses, ears, as they are the places which are known as the seventh orbit of the vital force. The yogies therefore can block out these holes by complete suspension of passing air and carefully the yogi concentrates the vital force in the middle position or in between the eye brows. At thls position the yogi can think of *in uhich of the planets he wants to go after leaving this body.* He can decide either to go to the abode of Krishna in the Vaikunthas which are transcendental places and from where no body is required to come back again in the material world or at least if he desires not to go directly to the planets of the spiritual sky but wants to have a travel over the higher planets in the universe, he is at liberty to do so in that position.

For a perfect yogi who has attained success in the system to leave this material body in perfect consciousness, the process

is as easy as an ordinary man in life time goes from one place to another. As already disscussed the material body is just a covering of the spiritual soul; mind and intelligence is the under cover and gross body of earth water air etc. is the overcoating of the soul. As such any advanced soul who has realised himself by the yogic process or the linking up process from matter to spirit—can leave these shirtings and coatings of the soul in perfect order and as he desires. One has complete freedom by the Grace of God. The Lord is kind upon us that we can live anywhere either in the spiritual sky or in the material sky and in any planet fixed up thereof. Misuse of this freedom makes him fall down in the material world and live in a conditional life full with three fold miseries. To live a miserable life in the material world is a choice of the soul as it is nicely illustrated by Milton's "Paradise Lost" poetry and not of chance and from the material world also by his own choice he can go back to home, back to Godhead.

So in that critical time of placing the vital force in between the two brows, he is to decide where he wants to go. If he is completely reluctant to keep any connection with the material world, he can do so and *within less than a second* he can reach the transcendental Vaikuntha and appear there completely in spiritual body just suitable to him in the spiritnal atmosphere. He has simply to desire to leave the material world both in finer and gorsser forms and then put on the vital force on the topmost part of the skull and leave the body from the hole of this skull and leave this body from the hole of the skull called *Brahmrandhra*. That is the highest perfectlon of practising yoga system.

But as he is endowed with the freedom of will and as such if he does not wish to get himself completely freed from the material world but enjoy a life of *Brahma pada* or to occupy the post of *Brahma* and to see the place of meterially perfect beings called the *Siddha Loka* where a living being has full capacity **of controlling the gravity, space, time, over Lordship, etc**, then he has not got to leave the mind and intelligence (finer matter) but can simply give up the grosser matter and thus go upto the highest place of the material universe.

The sputniks or the so-called man-made planets made of mechanical arrangements will never be able to carry human being in the inter-planetary outer space. Even they cannot go into the so much advertised moon. The reason is repeated again that In the higher planetary system the atmosphere is different from here. Each and every planet has its particular atmosphere and if any one wants to go to any particular planet any where within the material universe, one has to get his material shirt and coats made up exactly adaptable to the climatic condition of that particular planet. It is just like this. If a person wants to go from India to Eurppe where the climatic condition is diffcrent from India, then one has to change his dress accordihgly. Similarly complete change of dress, as much as we require to change the body, is necessary when we want to go up to the transcendental planets of Vaikuntha.

The difference is that if we want to go to the highest material planet we need not changc the finer dress of mind, intelligence and ego but we have to change the gross dress made of earth, water, fire etc.

But when we go to a transcendental planet we require to change both the finer as well as gross bodies and we have to reach **in the spiritual sky completely in spiritual forms.** The change of dress will automatically take place simply by desiring it at the time of death. This desire is possible only if we practise it during the consicious state of life. Such desires when practised in relation with material world, are called fruitive actions. When such desires are conducted in relation with the kingdom of God, it is called divine or devotional service which is discussed also in this booklet as follows:—

How one can prepare himself for an easy journey to the vaikuntha (anti-material) planets where life is free from birth, death, diseases and oldage.

General practice :—(*Positive functions*)

1. The desiring candidate must accept a bonafide spiritual master for being trained up scientifically even with one's present

senses. The senses are made of matter and as such it is not at all possible to realise the transcendance by the material senses. Therefore the senses have to be spiritualised by the prescribed method as if by the K.G. method for small children.

2. When the choice is made of a bonafide spiritual master the candidate must take rightful initiation from the spiritual master which is beginning of spiritual training.

3. The candidate must be prepared to satisfy the spiritual master in every way. A bonafide spiritual master who is fully cognisant of the effects of spiritual science, learned in the spiritual scripture like the Bhagwat Geeta, Vedanta, Bhagwat, Upnishads etc. and also a self realised soul having made tangible connection with the Supreme Lord, is the transperent via media to help the willing canditate to lead to the path of Vaikuntha. He must therefore be satisfied in all respects because simply by his good wishes a candidate can make wonderful progress in the line.

4. And this service of the spiritual master is meant for the intelligent class of candidates who can place relevant question airs before the master to clear up the way. The spiritual master shows him the ways not whimsically but on the principles of authorities who have actually traversed the path. The names of such authorities are also disclosed in the Scriptures and we have simply to follow them by the direction of the spiritual master. The spiritual master is never deviated from the path of the authorities.

5. The candidate shall always try to follow the foot prints of the great sages who have practised the method and obtained success. This shall be taken as a motto in life. Not to immitate them but to follow them sincerely interms of the particular time and circumstances.

6. The candidate must be prepared to change his habits in terms of the instructions contained in the books of authority and he must be prepared to sacrifise sense enjoyment or sense abnegation, for the satisfaction of the Lord as Shri Arjuna did.

7. The candidate shall live in a spiritual atmosphere.

8. He must be satisfied with as much wealth as can be

sufficient for maintenance only. He may not try for amassing more wealth than is necessary for maintenance in the simple way.

9. He must observe the fasting dates such as the eleventh savath day of the growing and waning moon.

10. He must show respect to the banian tree, the cow, the learned Brahmin and the devotee.

The above are the first stepping stones towards the path of devotional service and gradually one has to adopt other items negatively like.

11. One should **avoid** offences in the discharge of duties in respect of devotional service and chanting of the holy name.

12. He **must leave** the company of non-devotees *i.e.*, not to associate them in close intimacy.

13. He must **not create** unlimited disciples. This means that a candidate who has successfully reached up to the 12th stage can also become spiritual master himself just a student becomes the monitor in the class with limited number of disciples.

14. He must **not pose** himself as vastly learned man simply quoting statement of books. He must have solid knowledge of the necessary books without superfluous knowledge in the others.

15. A regular and successful practice up to the 14th item will enable the candidate to have an equilibrium of the mind even there is great trial of material loss or a great material gain in life.

16. And the next stage is that the candidate **does not become** affiicted by any lamentation and illusion.

17. He **does not deride** at other's mode of religiosity or at other's mode of worship neither does indulge in the matter of deriding at the Personality of Godhead or His devotees.

18. He **never tolerates** blaspheming the Lord and His devotees.

19. He shall **not indulge** in the matter of topics regarding the relation of a man and woman or in the useless topics of other's family affairs.

20. He **shall not afflict** pain eithetr in the body or in the mind of other living being whosoever may he be.

The latter ten items are negative injunctions while the formermer ten items are positive injunctions.

Out of the twenty items above mentioned the first three positive items are imperative and most essential for the desiring candidates.

There are other 44 items to be followed by the desiring candidates but Lord Chaitanya has selected only five items which are most important out of them regard being had to the conditions of the present mode of civic life. They are as follows :—

1. **To associate with the devotes.** Association of the devotees is made possible by hearing them attentively, by asking them relevant enquiries, by supplying them foodstuff and by accepting from them food stuff also, by giving them charities and accepting from them whatsoever they offer.

2. **To Chant the holy name of the Lord** at all circumstances. The chanting of the Lord's name is an easy job and the most inexpensive attempt also. One can chant the name of the Lord out of His innumerable names at any time and try to make it offence-less. There are ten offences in the method of such charning of the transcendental Name. And those offneces must be avoided as far as possible but at all cost the holy name of the Lord can be chanted without any restriction at all times.

3. **One should hear** the transcendental topics enunciated in the Bhagwat. This hearing is made possible through platform lectures as well as through press propaganda. And this item includes the other two items as above mentioned.

4. **One should make his home at Mathura** or the birth place of the Lord Krishna or make his home as good as Mathura by installing the Deity of the Lord at home to be worshipped by all the members of the family after proper initiation from the spiritual master.

5. **To worship the installed deity with attention and devotion** so that the whole atmosphere at home becomes the replica of the Lord's abode. This is made possible by the direction of the spiritual master who knows the transcendental art and can guide the candidate to the proper method.

The above mentioned five items can be adopted by any man in any part or place of the world and thus one can prepare himself for going back to home back to Godhead by the simple method recognised by authorities as good as Lord Shri Chaitanya Mahaprabhu who specifically advented Himself to deliver the fallen souls of this age.

For further details in the subject one should read literatures like the **Bhakti Rasamrita Sindhu** of which there is our English version under the name and style of the **Devotional Service of the Lord.**"

The whole process of transferring oneself to the spiritual sky is to liquidate gradually the material composition of gross and subtle coverings of the spirit soul. And the last named five items of devotioal activities are so spiritually powerful that their performance by a devotee even in the preliminary stage can very quickly promote the sincere executor to the stage of *Bhava** or emotion on the spiritual plane which is above the intellectual status of the mind. And complete absorbtion in such spiritual emotion is perfect change of psychological effect which makes candidate perfectly fit to be transferred to the spiritual sky just after leaving the present material tabernacle. Such emtional (love of God) perfection of the devotee makes him situated already on the spiritual platform while he is on the matter exactly in the same manner as a red hot iron completely ceases to be an iron and acts like fire. These things are made possible by the subtle cohesion of the Lord's inconceivable energy where material science has very little scope to prepare a solid calculation. One should therefore engage himself in the task of devotional service with absolute faith and to make the faith a steadfast affair, the candidate shall seek association of the standard devotees of the Lord in person or in thinking which will gradually

*Prior stage of Love of Godhead.

develop into factual devotional service of the Lord causing disappearance of all material misgivings like flash of lightning. All these different stages of spiritual realisation will be personally felt by the candidate and that will create in him a firm belief on the way he is making positive progress resulting in sincere attachment for the Lord and His abode. That is the gradual Process of evolving love of God the prime necessity of human life.

There are instances in the history of great personalities of kings and sages who attained perfection in this line. Some of them attained success even by adhering to **a single item** of devotional service with faith and perseverance. Some of them are as follows.

(1) **Emperor Parikshit** attained the spiritual platform simply by **hearing** from the authority like Sri Sukhdev Goswami.

(2) And **Sri Sukhdeva Goswami** attained the same simply by **recitation** adverbatim of the transcendental message as he received from his great father Srila Vysdeva.

(3) **Emperor Prahalad** attained success in the matter simply by **remembering** the Lord constantly in pursuance of the instruction of Srila Narada Muni the great saint and devotee.

(4) **Lakshimiji** the Goddess of Fortune attained success simply by sitting and **serving** the lotus feet of the Lord.

(5) **King Prithu** attained success simply by **worshipping** the Lord.

(6) **Akrura** the charioteer attained success simply by **chanting** prayers for the Lord.

(7) **Hanuman** (Mahabir) the famous non-human devotee of Lord Sri Ramchandra attained success simply by **carrying out the orders** of the Lord.

(8) **Arjuna** the great warrior attained the same perfection simply by making **friendship** with the Lord who deilvered

the message of Bhagwat Geeta simply to enlighten Arjuna and his followers.

(9) **Emperor Bali** attained success by **surrendering everything** unto the Lord along with his personal body.

These are the nine standerd items of devotional service of the Lord and a candidate can make his choice to adopt any one, two, three, four or all the items together as he likes. All the services being rendered to the Absolute the services are themselves Absolute and there is no material difference of quantity or quality like the inert matter. They are different variegatedness in the spiritual platform, where everything is identical with everything else. **Emperor Amburish** adopted all the above nine items in his practical life as follows and he also attained the same result. He engaged his mind just on the lotus feet of the Lord, his word in the description of the spiritual world, his hands in the service of cleansing the temple of the Lord and his ears in the service of submissive hearing of the words of Lord Sri Krishna. He engaged his eyes in visualising the the Deities of the Lord, his body in touching the body of the devotees, his nostrils in smelling the flowers first offered to the deity, his tongue in tasting the foodstuff first offered to the deity, his legs in visiting the temple of the Lord and all his energy of life in the executive services of the Lord without the least desire for sense gratification. All these activities helped him to attain the perfect stage of spiritual life which defeats the supermost dexterity of material science.

It is therefore incumbent for all human being to adopt these principles of spiritual realisation for perfection of life. A human being has no obligation whatsoever save and except the spiritual realisation in the life. In the modern set up of civilisation, the human society is too busy in the discharge of national duties. But in fact national duty, social duty, or humanitarian duties are obligatory to them only who are bereft from the spiritual duty. As soon as a man takes his birth in any part of the globe he does not have only national, social or or humanitarian obligations but also he has his obligations to the demigods who supply the air, light, water etc, he has obligations to the great sages, who have left, behind them vast

treasure house of directions in the human life, he has obligations towards all kinds of living being, he has obligation to his forefathers and family members and so on so forth. But as soon as one engages himself in the one single obligatory duty of spiritual perfection he liquidates automatically all other obligations without any separate effort.

A devotee of the Lord is never a disturbing element in the society but on the contrary he becomes an asset to all others. As far as possible no devotee is attracted by any sinful action and as soon as man becomes a devotee he can do inestimable service to the society for peace and prosperity of all concerned in this life as well as in the next. Such devotees even if by chance may commit something undesirable the Lord himself rectifies them in no time. Therefore, there is no necessity of culturing superfluous knowledge or abdication by a devotee. A devotee can safely remain at his place and execute the devotional service smoothly in any order of life. There are instances in the history that the cruelest man becames the highest type of kind-hearted man simply by execution of devotional service. Knowledge and abnegation follow automatically in the life of a pure devotee without extraneous effort by him.

This spiritual art and science of devotional service is the highest contribution of Indian sages to the rest of the world. Every one therefore who has taken his birthright in India has an obligation of making his life perfect by adopting the principles of this great art and science and then distribute the same to the rest of the world who are still in the darkness to fix up the ultimate aim of life. The human society is destined to reach to this stage of perfection by gradual devlopment of knowledge. Indian sages had already reached the position while other have to tread on the path for many more thousands of years to come to that stage. Why not give them the information immediately in a systematic way so that they may not only save time and energy for this progress of life, but also may take immediately the advantage of life which they may obtain by labour of another millions of years.

A Russian fiction writer is now advocating eternal life of man. He is contributing literary suggestias to the rest of the

world that scientific progress can help man to live for ever. But he does not believe in the conception of a Supreme Being Who is the Creator. We welcome this suggestion of the Russian fiction writer because we know that actual progress of scientific knowledge will certainly take the man to the spiritual sky and that advancement of knowledge will inform the scientist that the Supreme Creator is there full with all inconceivable potencies beyond the calculation of material science.

As suggested herein before every living being is eternal in form but he has to change his outer coverings of gross and subtle matters and this changing process is technically known as life and death. So long a living being has to pull on the sackles of material bondage there is no relief from the above mentioned changing process which is to continue even at the highest stage of material life. The Russian fiction writer may go on with his imagination, as all fiction writers are apt to do, but the saner section of the people who studies the natural law in face will not agree with the fiction writer that man can live for ever within this material world.

A naturalist will see to the action of the material nature even by studying a fruit in the tree. A small fruit developes from the flower and it continues to develop more and more. It stays for some time and then it becomes full grown and ripen. After the ripen stage it begins to dwindle day by day and on some day it falls down from the tree on the earth and begins its decompostion and at last becomes the dust leaving behind a seed of the fruit which again grows to become a tree and produces many many fruits in due course meeting the same fate as already described.

Similarly a living being (the spiritual spark part and parcel of the Supreme Being) takes its organic form in the womb of the mother just after the sexual intercourse. It grows little by little within the womb and after that without the womb, gradually becoming a child, boy, youth adult, old and so on. After old age the man becomes to dwindle and at a certain period he falls down in the grip of cruel death inspite of all good wishful desires of all section of fiction writers. So by comparison there is no difference between the two organic bodies namely the man

and the fruit. And as such the man may leave behind him his seeds of numerous childern like the fruit but he cannot exist within the material body by the law of material nature.

How can the fiction writer ignore the law of material nature ? No material scientist can change the stringent law of nature however boastful may he be. No astronomer can change the course of the planets although he can manufacture a toy planet under the name and style of the Sputnik. Foolish children can give much credit to the flying of a modern sputnik but the saner section of the people, who are still alive in India, will give more credit to the Creator of the gigantic "sputnik" namely the stars and planets of which the material scientist have given a rough estimate to the extent of some one hundred crores or more. If a small playful sputnik has a creator in Russia why not the Creator, of the gigantic sputniks. shall exist in the spiritual sky ? If a toy sputnik requires the assistance of so many scientific brains why the fiction writer does not believe in the existence of a more perfect and subtle brain who has created the gigantic sputniks ? So far we have received no answer from the unbeliever class of men with poor fund of knowledge about this suggestion of the Supreme Creator.

These unbeliever class of men put forward their theories of the creation in so many doubtful wordings and some of them are as follows. 'It is hard to understand'. 'Our imagination cannot conceive it "but it' is quite possible" "some other form "strange incomprehensible" "not probably" etc. which shows that the informations given by the fiction writer class of men are not based on authorised and scientific data. They are simply hypothesis of imperfect induction. But we can give an authorised version from the Bhagwat Geeta that within this material world there are living beings who possess a duration of life covering $1000 \times 4300000 \times 30 \times 12 \times 100$ solar years of our calculation. We say the Bhagwat Geeta as authorisied because this book of knowledge was so accepted by India's great sages even in modern age and some of the great personalities are ilke Sri Shankaracharya, Sri Ramanujacharya, Sri Madhyacharya, Sri Chaitanya Mahaprabhu and so on. Even possessing so long a duration of life does not guarantee deathlessness within matter.

Therefore all material shapes are subject to the law of

change although potentially the material energy is conserved. Potentially everything is eternal but in the matter the shape takes place remains for sometime, develops into full growth form, becomes old, begins to dwindle and at last disappears again. That is the position of all material objects. The suggestion of the materialist that beyond the material sky there is some other form beyond the boundry of visibility which is strange and inconceivable, is but a faint idea of the basic principle of the spiritual sky. This basic principle of spirit is there within all living beings. When that spiritual principle is out of the material body, then no change takes place in the material body. Within the body of a child the same spiritual principle is there and therefore changes take place in the body and it develops. But if some how or other the spirit has to go away the same body may be preserved by chemical adjustment but no more there will be development. This law is applicable in every material object. Matter transforms from one shape to another when it is in contact with the spirit. Without spirit there is no such transformation. The whole universe is developed in that way. It emanates from the energy of the transcendance on account of the spiritual force the body develops into gi natic forms like the sun, moon, earth etc. There are fourteen divisions of different types of planetary system each different from the other in dimention and quality and every where the same principle of development is equally good. Therefore the spiritual force is the Creator because, on account of this principle only transformation, transition or development take place.

So far life is concered all fiction writers may know it definitely that life is not generated by any kind of material reaction like chemical combination. Material interaction set in agitation by a Superior Being creates a favourable circumstance for accomodating the spiritual living force and the Superior energy handles matter in a suitable way by the free will of the spiritual being. For example the building materials do not automaticaily react and then turn into a suitable shape of residential house. The living spiritual being handles the matter suitably by his free will and thus constructs a residentiai house. Similarly matter is the ingredient only but the spirit is the Creator. The Creator may remain unseen in the back ground

but that does not mean that there is no Creator. Such conclusion is made by a man with poor fund of knowledge. One may not therefore be illusioned simply by the gigantic form of the material universes but one must learn to admit the existence of a gigantic brain behind all these material manifestations. The Supreme Being Who has such gigantic brain quantitatively greater than ours, is the ultimate CREATOR, THE ALL ATTRACTIVE PERSONALITY OF GODHEAD SRI KRISHNA. One may not have the necessary information about the Creator but there is definite information of the Creator in the Vedic literatures and specially in the Sreemad Bhagwatam.

When a Sputnik is thrown in the outer space a child may not understand that the same is thrown in the outer space by some scientific brain but an elderly man knows it fully well that there is a superior brain behind the sputnik. Similarly less intelligent person may not have any information of the Creator and His eternal abode in the spiritual world far far away from the range of our visibility but, actually there is the spirtual sky and spiritual planets more spaceous and more innumerable than the material ones. From the Bhagwat Geeta we get the information that number of material planets are only one fourth of that of the spiritual planets. And such informations are extensively available in the Bhagwat Puranam and other Vedic literatures.

If living energy was possible to be generated in the physical laboratory by interaction of chemical compositions why then they are not being manufactured by the boastful material scientist ? They may know it definitely that the spiritual force is distingnished from the matter and it is not possible to produce such energy by any amount of material adjustment.

At present our Russian brothers are undoubtedly very much advanced in many department of technological science but still they are lacking knowledge in the spiritual science. They have still to learn it from the superior brain inorder to make a perfect society of progressive humanity.

In the Bhagwat Puranam the socialistic philosophy is most perfectly described which the Russian brothers have yet to

learn. The Bhagwat Puranam directs that whatever wealth is there either by agriculturai, mining or otherwise, all are supposed to be created by the ultimate Creator and therefore every living being has a right to take part of them. It is said there that a man can possess as much wealth only as will be sufficient to mainintain his body and if he desires more than that or happen to posses more than that then he is liable to be punished. It is said there that all living beings who also live with man, like the cats, dogs, camel cow, mouse, monkey or even the serpent etc all shall be treated as one's own children.

We think that no nation on the globe can think of socialism so perfectly as it is described in the Bhagwat Puranam. Living beings other than the human being can be treated as brother and children only when one has full conception af the Creator and actual constitution of the living being.

Recent conception of deathlessness is possible in the spiritual world. A desire for eternal life or deathlessness is the sign for dormant spiritual life and the aim of human civilisation must be targetted to that end. It is possible for every human being to transfer himself to that spirituul realm by the process of Bhagtiyoga as described herein before. It is a great science and India has produced many scientific literaruaes for such perfection of life.

Bhaktiyoga is the eternal religion of man. At a time when material science is predominating over all subjects including the tenets of religiosity, it will be a great enlivening matter if we can see the principles of Eternal Religion of Man from the point of view of the modern scientist. Even Dr. S. Radhakrishnan admitted in the world religion conference held sometime before in Delhi that religion will not be acceptable in the modern civilization if it is not accepted from the scientific point of view. And in reply to all these different proposition we are very glad to announce in this article for the lovers of Truth that "Beaktiyoga," is the eternal religion of the world which is meant for all the living beings eternally related with the Supreme Lord.

Sripad Ramanujacharya has explaind the word Sanatan or eternal religion as the thing which has neither any beginning

nor any end. And when we speak of Sanatan Dharma we must take it for granted on the authority of Sripad Ramanujacharya that it has no beginning nor any end. The thing which has no beginning nor any end must not be any sectarian thing or limited by any boundry. In the light of modern seience it will be possible for us to see Sanasan Dharma as the business of all the people of world nay all the living entities of the universe. Non-Sanatan religious faith may have some beginning in the annals of the human society but there cannot be any history of the **Sanatan Dharam** because it continues to remain with the history of the living entities.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus one claims to be a Hindu, Muslim, Christian, Budhist or any other sect and subsect such designations are Non-Sanatan Dharma. A Hindu may change his faith to become a Muslim or Muslim may change his faith to become a Hindu or a Christian etc. but in all circumstances such change of religious faiths does not allow a person to change his eternal engagement of rendering service to other. A Hindu or a Muslim or a Christian in all circumstances, is servant of somebody and thus to profess a particular type of faith is not to be considered as **Sanatan Dharma** but the constant companion of the living being that is **rendering of service** is the Sanatan Dharma.

In the Bhagwat Geeta there are several references in the matter of Sanatanam. Let us see one by one some of the statements of the Geeta and try to take the import of Sanatam Dharma from the authority.

There is a reference of the word Sanatanam in the 10th sloka of the seventh chapter in which the Lord says that he is the eternal fountain head of every thing and therefore, He is Sanatanam. The Fountain Head of everything is discribed in the Upanishad as the Complete Whole. All emanations from the Fountain Head are also complete in themselves and inspite of many such complete units have emanated from the Sanatan Complete the Sanatan Head does not diminish in quality or quantity. That is the nature of Sanatanam unchanged. Anything that wears or tears under the influence of

time and circumstances is not Sanatan. Therefore anything which has a circumstantial change in whatsoever from or quality cannot be accepted as Sanatam. The sun is dessiminating the rays for hundreds and crores of years and yet there is no change in the formation or radiation of the sun. That is a materially created object and the Substance which is never created cannot have therefore any change in formation and quality even though He is the seedling source of everything.

The Lord claims to be the **father of all species of life.** He claims that all living being never mind what he is as the part and parcel of Him. And the Bhagwat Geeta is meant for all of them. In the Bhagwat Geeta there is information of tha Sanatan nature of the Supreme Lord, His abode which is far and far away from the material sky and the Sanatan nature of the living beings.

He also gives information that this material world is full of miseries in the shape of birth, death, oldage and diseases and even upto the topmost planet of the universe that is to say, in the Brahmaloka, the same miseries are current in some or other forms. Only in His own abode there is no misery at all. In that abode there is no need of light either from the Sun, from the Moon or from the fire. And the life there is perpetual with full knowledge and bliss. That is called the Sanatan Dharm. It is quite natural therefore to conclude that the living entities must go back to home back to Godhead to enjoy life in the Sanatan Dharm along with the Sanatan Purusha or the Purusottam Lord Shri Krishna and must not rot in this miserable land of material existance. There is no happiness in the material sphere even upto the Brahmaloka and the plans and activities to elevate oneself to higher planes within the material universe are done by those who are less intelligent. The less intelligent men also take shelter of other demigods other than the Lord Himself and derive benefit which is to stand for a limited period. In this way all such religious principles are only temporary measures for temporary benefit for the less intelligent persons. The intelligent person shall give up all such engagement in the name of religiosity and must take shelter of the Supreme Personality of Godhead and there is absolute assurance of immunity from the side of the

almighty father. Sanatan Dharma is therefore the process of *Bhaktiyoga* by which one can know the Sanatan Lord and His Sanatan abode and by that process only one can go back to the Sanatan Dharm to take part of the Sanatan enjoyment prevailing there.

Those who are followers of the Sanatan Dharma may from hence forward take up the principles of Sanatan Dharma in the spirit of the Bhagwat Geeta. There is no bar for any one to take up the eternal principles and persons who are less enlightened even they can also go back to Godhead. That is the version of Srimad Bhagwat as well as of the Supreme Lord Himself **People should be given chance to take advantage of this opportunity.** Because the Bhagwat Geeta was spoken in the land of Bharatvarsha every Indian has the responsibility to broadcast the message of real Sanatan Dharma in the other parts of the world. The misguided men of the world specially at the present moment are suffering too much in the darkness of material atmosphere and the result is that the so called advancement of learning has helped the foolishmen to discover a lethal weapon called by the name of Atomic Bomb. They are practically on the verge of ruination, Because as soon as there is a declaration of war no body knows what will happen to the human race on the earth. The Sanatan Dharma will teach them about the real aim of life and they will benefit by such propagation of Sanatan Dharma.

Om Tat Sat

SOME APPRECIATIONS

By modern scientists, philosophers, religionists, politicians, lawyers, educationists, publicmen and laymen

Dr. Radha Krishnan Vice-President of India New Delhi January 9, 1957.

"Dear Sir,—Thank you for sending me some Numbers of your journal, **"Back to Godhead"**. I am glad you are trying to rouse interest in the need for spiritual values, and I hope your efforts will be successful, yours faithfully—Sd. S. Radhakrishnan.

"Vice-President India, New Delhi 14th April 1960. I see some translation of. 'Bhakti Rasamrita Sindhu' by Shrila Rupa Goswami **in the fortnightly journal "Back to Godhead** by Tridandi Goswami Abhay Charan Bhakti Vedanta Swami. I think it will be a valuable contribution if the book is translated into English and made available to the public at large—S. Radhakrishnan."

Sri K. M. Munshi, Governor of Uttar Pradesh July 2, 1952.

"Dear Sri Bhaktivedanta—I am in receipt of your letter of June 10 (with copies of "*Back to Godhead*") **You are doing noble Work, for nothing is nobler than to be God-minded.**

From:- S.K. MEHROTRA *2606, Tiblbury Avenue*
Pittsburgh-17 Pennsylvania, U.S.A.

Respected Goswami Maharaj,

I am writing this letter just to thank you very much for your 4 issues of Back to Godhead and I hope you won't be much surprised to see a letter from me. The matter is really-wonderful and very interesting to go through. **My foreign friends also who have received and read these issues are full of praise for it**. The international crisis does not seem to decrease, irrespective of high technological advances, day after day. This has clearly showed us **that material success without spiritual growth** is of no use. Our Indian Philosophy can be of much use to the humanity, if spread properly. **I am sure that BACK TO GODHEAD is and will be contributing a lot towards this end.**

In the end, I again thank you for the issues.

Yours sincerely,

Sd/—S. K. Mehrotra.

Sri Babu Lal Misra B. A., LL.B. Advocate, Kanpur and Dean, Faculty of Law, Agra University.

"Back to Godhead" is edited by Goswami Shri Abhay Charan Bhaktivedanta, well versed in the Shastras and deeply devoted to the revival of the spiritual values in man on the lines chalked out by our Rishis. His exposition of moral and theological principles is of high order. He tries to solve and expostulate Dharmic Tattvas logically and makes ancient teachings and Hindu philosophy easily understandable by common man. He works with wider outlook and his object is not to serve any particular class or community but the humanity as a whole.

The preservation of ancient culture of which India feels proud needs the elucidation and enunciation of moral values, which save society from degradation and demoralising effects. Living in a fool's paradise helps none. Reality has to be faced. Suspicion, bickerings, selfishness and in short all the demoniac instincts and qualities responsible for corruption and morbid state of affairs require immediate elimination. It appears to be the aim and object of his paper. I wish him success in his holy errand and missionary undertaking. He deserves every possible help which should be given to him ungrudingly.

Sri K. D. Bajpai M. A, Archeologist, Saugar University, Saugar—M. P.

I have been reading the fortnightly periodical "Back to Godhead" with profit and interest. The editor of the paper Shri Abhay Charan Bhaktivedanta is taking great pains to make it useful to scholars and laymen. The articles published in the "Back to Godhead" are very instructive and open the way to understand religion and philosophy in their true sense. I have no doubt that under the able editorship of Shri Bhaktivedantaji, who is a profound scholar, this paper will render great service to humanity. Such papers are greatly needed to guide the life and thought of the people at large.