



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada

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PART XVII

Variety of Planetary System

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 one-fourth 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. We have discussed about the anti-material world in the last issue of the 'Back to Godhead' (20-3-60) and in this article we shall try to give some idea of the variegated planetary system within the material universes.

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-Veljanino said that there must be an infinite number of 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:—
'*Yaasya prabha prabhavata jagadavda koti kotisu vasudasi vibhuti bhinnam tad brahma niskulamam 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 emanating 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. 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 Nikolai 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 adaptability of organisms in different varieties of planets, is described in the 'Brahma Samhita' 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 psychological 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 Sri Krishna and thus doing relinquishes one's body—such person at once enters into the spiritual existence in the anti-material world. This means that anybody who practises constantly for psychological changes of the mind from matter to the Spiritual Form 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 quitting 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 statutory 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 material body in that state of mind, does at once attain to that particular thing after death." *Maharaj Bharat* in spite 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 up again on this planet or any other similar one like the 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 manifestation 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 are 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 packed in a bag. Such poor materialist makes plan here to live comfortably and 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 misguide 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 planets 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 transferring 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 collarbones, from collarbones to the eye balls and from the eye balls 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 in to consideration by the material scientist but they have no information of the velocity of matter namely 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 fine matter. Finer than intelligence is the soul which is not matter at all but it is spirit or anti-matter and is coarser and coarser 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 civilisation of eating, sleeping fearing and sense-gratifying, has misled the modernised man and they have forgotten how powerful a soul he is. As we have already described that the soul is a spiritual spark which is many many times illumining, dazzling 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 Nityanand appeared to save the man from the type of misleading civilisation.

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 these force being burst out from any one of the holes like eyes, noses, ears, as these 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 concentrate the vital force in the middle position or in between the eye brows. At this position the yogi can think of *in which of the planets he wants to go after leaving this body*. He can decide either to go to the abode of the Krishna in the *Vaikunth* which are transcendental places where nobody 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 discussed the material body is just a covering of the spirit 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 shirting and coatings of the soul in perfect order and as he desire. 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" "poet try and not of chance and from the material world also by his own choice he can go back to home, back to God Head.

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 *Vaikunth* and appear there completely in spiritual body just suitable to him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and grosser forms and then put on the vital force on the topmost part of the skull and leave this body from the hole of this skull called *Brahmandhra*. That is the highest perfection 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 materially 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 in the higher planetary system the atmosphere is different from here. Each and every planet has its particular atmosphere and if 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 Europe where the climatic condition is different from India, then one has to change his dress accordingly. Similarly complete change of dress as much as we require to change the body when we want to go up to the transcendental planets of *Vaikunth*.

The difference is that if we want to go to the highest material planet we need not change 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 conscious 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 issue.

**LEADING MEN OF THE WORLD
JOIN TOGETHER TO FIGHT OUT THE DANGER OF
A GODLESS CIVILIZATION**

His Holiness



**Tridandi Goswami
A. C. Bhaktivedanta Swami**

Dear Swamiji,

I am grateful to you for your kind letter. Your learned exposition of the problems of **Para** (पर) and **Apara Prakriti** (अपरा प्रकृति) 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,

Gujarat College,
Ahmedabad

Dated 18th April, 1960.

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 anti-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 परा and अपरा are emanations from Him. The अपरा or the inferior material energy may consist of many other elements like matter, anti-matter, proton, electron, neutron etc. in terms of physical science but according to the authority of the Bhagwat Geeta—all of them are produced of the inferior energy called by the name अपरा प्रकृति. The अपरा प्रकृति consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy परा शक्ति 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 pursuance of its description in the Brahman Samhita. I am just 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 Puranam the Supreme Truth is realised in three stages namely the Impersonal Brahman or the Nirakar Absolute. The Paramatma or the localised aspect 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 the Supreme Divine Being is realised as the Supreme Person all attractive (Krishna) with full and inconceivable potencies of opulence, strength, fame, beauty, knowledge and renunciation. The six potencies were 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 Truth is therefore the Absolute person with out 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.

According to the Vishnu Puranam the material energy is called आविष्कार or nescience which is exhibited in the fruitive activities of sense enjoyment. But the living beings belong 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 the 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 disciplic succession as it is advised there in the book (4th Ch.). Unfortunately 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 organised 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

The Radha Krishna Temple,

2439, Chhipi Wada Kalan, Delhi-6

Dated 26th April 1960

My dear Doctor Naik,

I thank you for your letter of the 18th instant in which you have expressed your desire to join me in my spiritual mission The League of Devotees. My special mission is to form an association of spiritual values with educated persons like you. Because in the Bhagwat Geeta it is said that people in general follow the examples set by the leading men. At the present moment the leading men of the society are more or less unbelievers in the very existence of God. Naturally the general public is also gradually following them. The result is that a class of men who are carried away by religious sentiments without scientific stand,—are misusing the importance of spiritual values within the boundary of formalities and formulas of social or communal usages.

We shall have to reform this exploitation of religious sentiments on one side and gross atheism on the other. And the whole solution of this problem is clearly defined in the Bhagwat Geeta. So what we need to do is to propagate the great teachings of the Geeta as you have also realised,—in a very systematic order on the basis of scientific and philosophical understanding acceptable by the topmost reasoning power of man in a submissive mood. That is the mood of understanding mentioned in the Geeta.

With these ideas only I had to register the form of the League of Devotees under the registration of Societies Act 1860 some years back at Jhansi (U.P.) with the help of some medical students of the place.

In the Western countries specially in America, you know it well, there is one movement like MRA (Moral Re-Armament). They want that "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," "that God's mind must control the world through human nature" etc.

Unfortunately the Western people are so trained up that it is very difficult for them to discover God's will as they want. The God's mind is however expressed very clearly in the Bhagwat Geeta which is the sumtotal of the Upanishads and Vedanta Sutra.

Therefore if we push on the teachings of the Bhagwat Geeta in a systematic way it is sure and certain that the world will accept it. The cult of communism is a reactionary movement of a Godless civilization. The Bhagwat Geeta by her own strength can make an adjustment of the contending elements represented by Theism and Atheism. The movement of the communists advocating that man's mind must control is an imperfect theory. Because man is imperfect and his mind is also imperfect, he cannot be perfect without being in intimate relation with God Who is perfectly perfect or *Purnatama*.

So we have to make a perfect movement on the basis of the Bhagwat Geeta spoken by the Perfect. There is no difference between God and the Bhagwat Geeta on account of their being identical on the

Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XIX)

*Vande gurun ishabhaktan isham
ishavataran
Tat Prakasan Cha tat saktee
Krishna chaitanya sangakam (1)*

My respectful obeisances are due to the primeval Lord of the name Krishna Chaitanya after offering the same to the spiritual masters, the devotees of the Lord, the incarnation of the Lord, His plenary Portions and His energies.

*Vande Shri Krishna Chaitanya
Nityanandan Sahaditov
Goudodaye paspavantou Chitrou
Shandou tamonudou. (2)*

My respectful obeisances are due to both Shri Krishna Chaitanya as well as Nityananda who have arisen on the horizon of Gouda as both the sun and the moon simultaneously in a wonderful manner to dissipate darkness (of ignorance) and thereby to bestow benedictions over all,

*Yad adwaitam Brahman upani-
shadi tad adiasya tanuva
Ya atmantaryami purasha iti sa
asya ansa vibhav.
Sada aishyaryai purna ya iha
Bhagavan sa swayam ayam
Na Chaitanyat Krishnat jagati
paratatvam paramiba. (3)*

What is described in the Upanishads as impersonal Brahman is but His effulgence of the body. What is known as the super soul Lord—he is no other than His plenary localised aspect. He is the Personality of Godhood Himself who is known as the Lord full with six opulences. He is the Absolute truth and there is nothing greater there or equal to Him in this world.

*Anarpita charim chirat karuna-
yaavaturna kalou*

*Samarpayatum unnata vjjala rasam
svabhaki shryyam.*

*Hari puratasundara dyuts Kadam-
ba sandipita
Sada hridaya kandau sphurata ba
sachinandana. (4)*

Let that Lord known as the son of Shreemati Sachi Devi be transcendently situated unto the heart of you all as He has appeared Himself by His causeless mercy in order to bestow the highest standard of illuminated transcendental mellow of His devotional service. Such endowment was never before offered by any other incarnation. He is the Lord colourfully beautiful with the of golden texture in its fullness of manifestation.

*Radhakrishna pranaya vikriti
ahladini sakti csmat
Ekatmanou api bhubi pura dehab-
hedou gatou tou
Chaitanyakhyam pratamatadhuna
tat dwayam cha aikyam aptam
Radhabhavudyutisubalitam nomami
Krishna svarupam (5)*

The love-affairs of Shri Radha and Krishna is a transcendental manifestation of the Lord's internal potency of 'Alhadini, (pleasure-giving). Although both of them are one and the same identity yet they separated by body eternally. Now at present again these two bodies are united in the Form of Shri Chaitanya. But He is pre-eminently manifested in the light of Radharani, although He is Krishna Himself

*Sri Radhaya pranaya mohima
kadrisha ba anaya eba
Asvadya yona adbhuta madhurima
kidrisha ba madiya.*

*Soukhyam cha asya mad anubha-
vata kidrisha ba iti lobhat
Tat bhavadhya samajani sachi
garbhasindhon Hari indu (6)*

The Supreme Lord Hari appeared Himself like the moon in the ocean of the womb of Sachi devi, influenced by a desire to know (1) what are the qualities of love affairs of Radharani (2) what are the qualities of my love affairs which is relished by Radharani alone and (3) how does Radharani feel when she relishes the sweetness of my love.

*Samkarsana karana toyashayee
garbhodasayee cha prabodhi shayee
Sesha cha yasya amsakala sa Nit-
yanandakhyaya Rama sharam
man astu. (7)*

Let Shri Nityananda Rama, whose parts of plenary portions are known as Samkarshana Vishnu lying on the Karana ocean, Vishnu lying on the Garva ocean, Vishnu lying on the milk ocean or the Seohanaga, be the object of my constant remembrance,

*Mayatitey byapi vaikunthaloke
purnaishwarya Sri Chaturbuha
madhye*

*Rupam yosya udbhatai samkar-
shankhyam tam sri nityananda
Ramam prapadye (8)*

Let me surrender unto the lotus feet of Sri Nityananda Rama who is known as Samkarshana in the midst of Chaturbuha (consisting of Vasudeva, Samkarshana, Pradyamna and Aniruddha) with full opulence.

*Mayabhartaja antda samgha ash-
raya anga shetey sakshaya
karanabhodhi madhye*

*Yasya ekamsa sri puman adideva
tam sri Nityananda Ramam
Prapadye (9)*

Let me offer my full obeisances unto the feet of Sri Nityananda Rama whose partial representation is the original Purusha who is the feeder of Maya (illusory energy) and the resort of all the universes and called by the name Vishnu who is lying on the ocean of karana.

*Yasya amsamsa srila Garbhodoya-
shayee*

*Yannabhyabjam loka samgha-
tanalam*

*Lokasrastu sutikadhama dhatu
Tam Sri Nityananda Ramam
prapadye. (10)*

Let me offer my full obeisances unto the feet of Sri Nityananda Rama whose partial part is the Garbhodashayee Vishnu from whose navel stem of lotus has sprouted Brahma the first seer of the universe.

*Yasyamsa ansasa faratma akhil-
a:am*

*Posta Vishnubhati dugdha shayee.
Kshovni bharta yatkala sa api
ananita*

*Tam Shri Nityananda Ramam
prapadye. (11)*

I do offer my respectful obeisances unto the feet of Shri Nityananda Rama whose secondary parts' part is the Vishnu lying on the ocean of milk the super soul of all living entities and the maintainer of all universes. The Naga is also His part in the 4th order.

*Mahavishnu jagat karta mayaya
ya srijati adee*

*Tasya avatara eba ayam adwit-
acharya bhakti shasanat. (12)*

Lord Adwita Acharya is the incarnation of that Vishnu called by the name Mahavishnu whose main function is to create the cosmic world through the actions of Maya.

*Adwitam Harina adwitacharyam
bhakti samsanat*

*Bhaktabataram Isham tam adwit-
acharyam ashraye (13)*

Because He is non-different from Hari the Supreme Lord. Therefore He is called Adwita and because He propagates the cult of devotion therefore He is called Acharya. He is the Lord and incarnation of devotee of the Lord and therefore I take my shelter unto Him,

*Pancha tatvatmakam Krishnam
bhaktarupa swamyakam*

*Bhaktavairam bhaktabhyan
namami bhaktasaktikam. (14)*

I do offer my obeisances to the Supreme Lord Krishna who is non-different from (1) His feature of a devotee of (2) that of devotee incarnation, (3) devotee manifestation, (4) pure devotee and (5) devotional energy.

*Jayatam suratan fango mama
mandamale gati*

*Mat sarbaswa padambhajov, Radha
madanamohanou. (15)*

I am lame and ill-advised. Therefore I say glory unto them Radha Madan Mohan under who are my directors and whose Lotus feet are my everything.

*Dibiyad vrindaranya kalpadru-
madha*

*Srimad ratnagara singhasanasthou
Sri Sri Radha Srila—Govinda-
awou*

*Presthalivi sebyamanou smarami.
(16)*

There is in Vrindaban the temple of jewels under the

desire tree in which there is the illuminated effulgent throne on which Sri Radha Govinda are seated served by the most confidential associate. I do offer my humble obeisances unto them.

*Sriman rasa rasarambhei bansi-
bata tatarhita*

*Karshanvenu swanai gopi Gopi-
nalha shrye tu na. (17)*

Sri Srila Gopinatha who is the originator of the transcendental mellow of Rasadance, and who is standing on the shore under the name of Bansibata and thereby attracting the attention of the damsels of cowherds by the sound of His celebrated flute. Let all of them do bestow upon me their benedictions.

*Jaya jaya sri Chaitanya jaya
Nityananda*

*Jaya Adwita Chandra jasya Goura
bhaktabrinda (18)*

Glory to Sri Chaitanya and Nityananda and glory to Adwita Chandra and all the devotees of Goura (Lord Chaitanya).

*Ayee tin thankur Goudiyare Rari-
yachchen Atmastt.*

*Aye tiner charan vando tine more
nalh (19).*

All the above mentioned three deities (of Vrindaban namely Madan mohan, Govinda and Gopinath) have absorbed the heart and soil of the Goudiya Vaishnavas (followers of Lord Chaitanya). I therefore do worship the lotus feet of these deities and all the three are my Lord of the heart.

*Granter arambha kari mangala
charaa*

*Guru, Vaishna, bhagawan, tine
smaran. (20)*

In the beginning of the narration I do invoke the benediction of the spiritual master' the devotee of the Lord and the personality of Godhead—simply by remembering.

*Tinner samaraney hai bighrav.
naska*

*anayashe hai nija banchchilo
puran. (21)*

By such remembrance only all difficulties are destroyed and very easily we can fulfil our own desire.

*Se manyalacharan kai tribidh
praka*

*Vastunirdesha, ashirbada, nama-
kar. (2)*

That invoking of benediction is made by three processes which are known as (1) defining the objective, (2) benedictions and (3) obeisances.

*Pratham tin sloke istadeva
namaska*

*Samanya Vishvesharupey duita
prakar. (23)*

In the first two slokas there is obeisance to the objective Lord. One of them is a general description and the other is particular verification.

(To be continued)

(Continued from page 3)

perfect or Absolute stage. This will help us in the matter of man being cured of his diseased condition of the mind. The activities of the mind are not to be negated neither such activities can be stopped. Only the disease of the mind has to be cured. The mad man is not to be killed but he is to be cured by proper treatment. The mind and the senses of the man are to be cured only by the treatment of devotional service of the Lord. By that process only normal condition of the pure mind can be attained when all natural good qualities of the mind will be revealed. At this stage only we shall be able to see God in everything and everything in God.

The old prospectus as I printed it and other papers are despatched by separate book post which please find. Please read them carefully and let me know how we can join and work together. As soon as there is an organisation, I think many good friends will join us in this noble movement for real benefit of the mankind.

Hope you are well. Awaiting your early reply at my above address.

Yours sincerely,
A.C. Bhaktivedanta Swami