"Back to Godhead" is published fortnightly to enlighten modern leaders, theologians, philosophers and scientists. And who is this Rational Theism? It is not blind religious fanaticism. It is the result of an upsurge in the scientific side of our eternal necessity in relation to the Absolute Personality of Godhead or the Paramvatma. It simply deals with our eternal relationship with Him, the process of discharging our relative duties towards Him and thereby to achieve the highest perfection of life attainable in the present human form of existence.

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

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

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

The highly placed responsible officer has to discharge duties of higher responsible character than that of an ordinary clerk. Similarly the human being has to discharge higher duties of life than the animals always busy in the matter of fulfilling the hungry stomach. The modern standard of animal civilization has increased problems of hungry stomach by the laws of nature. When we approach some polishes animals, they say that they want to work for stomach satisfaction and there is no necessity of Godhead for them. But by the laws of nature despite of his eagerness to work hard, there is always the question of unemployment even by denouncing the necessity of acknowledging Godhead. We are given this human form of engagement not for hard work like the swine or dog but to attain the highest perfection of life. If we do not want that perfection, it is by the laws of nature that we have to work very hard even if we do not want it. In the closing day of "Kaliyuga" the men have to work exactly like the asses only for a lump of bread. The sample has already begun and the ratio will increase year after year. Therefore human civilization means not to work like the animals. That makes the man a higher species of animal. If therefore a man fails to discharge the duties of human being, he is forced to transmigrate to a degraded species of life by the laws of nature. Bhagwat Geeta has very vividly described this law of nature how a spirit soul takes his birth and gets the suitable form of sense organs for enjoying the matter world.

In the Bhagwat Geeta it is also stated that the Fana Bhana or the persons who in the previous life could not complete the way of approaching Godhead but had tried for it, or in other words persons who failed to achieve complete success in realising their eternal relation with the Supreme Lord are given chance of appearing in the families of "Brahmin" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahmin" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spiritually advanced "Brahman" and that of "Brahman" or the spir.
comfortably situated but we may not forget at the same time the prime necessity of spiritual identity. The boat of human life is much more than the elephant who is a destination of spiritual destination. There is a good and instructive story in this connection.

There was a great Hindu party who went to the bride's house by the river. It was settled that they would start at night on board the boat and cross the river early in the morning. At night therefore after supper the party in jubilation got on board the boat and started. But they were uncomfortably situated after instruction to the boatman to start.

All the members of the party being comfortably seated, had a very pleasant sleep and up to the cooling river breeze and all of them got up early in the morning after a very sound sleep. But to their dismay they found that the boat did not move an inch towards the destination although the boatmen ploied the boats in the head. They got up and got seated in the same port without any progress. And on enquiry it was found that asp of the boatmen's playing the boat very vigornous-ly the boat did not move towards the destination on account of the boatmen's treatment mistreated.

The marriage ceremony was thus spoiled on account of a cample mistake.

The present day civilization is threatened by the civilization on account of the mistakes leaders who have forgotten to raise the anchor of attachment. On the contrary the material attachment is more and more being firmly fixed up by a process of sense gratification in a social structure. This sense gratification process of social and political set up by various plans and schemes has been described in the Bhagat Gita (16:12 -11) as follows:

Kamam, Aṣṭriya, Despa-rām, Danha, Maha, Maddan, Māha-lickhu, Pūrṇā, Shaṣānu, Bhāhita, Bhūchita, Kānta, Rajyamaya, Cha, Prakṣayamant, Upahita, Kamam, Pānara, Pūrā, Bhādā, Rit, Nischita. The leaders or the boatmen who are meant for taking us to the destination of life have been so illusioined (Moha). As such they are misleaders to some temporary benefit (As-āh Graha). And why then those who are suffering from a lot of mental and addicted to filthy life (Ashechi Bha). Their life is full of dirty things. And how this life is saved is by plans and schemes (Chanda aparameya). How long these plans and schemes will go on? They are going to be die by heart failure or are killed by some enemy (Prakṣayamana). Why should one be so afraid of life? (Bhūchita) Life? What have they fixed up as the destination of life? Oh it is very simple thing. It is simply a happiness of sense gratification and nothing more (Kamam bhūchita). But some of the leaders are great philosophers also why do they not guide the foolish medics and henchmen? Oh! the philosophers are captivated by material name and they are passing away after their being carried away by the influence of Maya (Mura-sapāmagna).

S a the anchor of life is fixed up deep in the water of inexistence of sense gratification. Unless this anchor of sense gratification is not raised up from the water that is called civilization, it will rot in a stagnant pool without any progress towards the destination of life. Hence, the boatmen are always in the same port of problematical life. The schemes and plans are mere scrap of paper, mere wind and earthquake on the very face of the plan makers. These are warnings of no material nature confirming Her superiority always over the plan making misleaders. Back to Godhead wants to rectify these misleaders and therefore it is an essential service.

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

(1) Attachment to the material body due to ignorance of spiritual facts.
(2) Attachment to our kinship on account of bodily relations.
(3) Attachment to the land of birth as also to all sorts of material possessions such as house, furniture, estates property business papers and all such relative things.
(4) Attachment to the holy water without knowing the persons who make it holy.
(5) Attachment to material science which always remains a dead end in consultation with liberated soul.

We have already discussed about these attachments or addictions of the best of human body, in our article the S. R. C. catastrophe. These attachments have been explained in the Bhagat Geeta in details in the 16th chapter. They have been compared with a deeply rooted barbary tree ever increasing its solidarity. It is very difficult to uproot such strong barbary tree but the Lord has suggested the means in the following manner. (Gita 17:15)

Na, rupam, Ashvita, Iha, Tatha, Upavayata, Na, As, Adi, Cha, Sa, Kāmadhim. Aṣṭakā, Eṣam, Esam, Samudra, Mulam, Ashaṅga Sattvam, Drishyam, Chaitvam. Tatha Pada-m, Pāramargha-

The meaning of these words is no more than to say that we do not have the power to uproot the roots. This is only a preliminary conclusion about the cosmic situation. They have nothing more than to forward different theories only about it. Some of them say that material world is only a dream and others say that it is false dream. And there are some others also who say that there are no existing spiritual knowledge and who has taken complete leave from the business of sense-enjoyment can go Back to Godhead.

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

And what is the nature of the Bhagat Gita? It is described in the Bhagat Gita (16:5) as follows:-

Na, Tāt, Vashaye, Surya, Na, Saneana, Na, Pava, Na, Nābiranta, Na, Dha, Pavanama.

Although every place is within the Kingdom of God because He is the Supreme Proprietor of all the Lokas. His Person Dhana or abode is completely different from the one in which we are living now. It is the highest of the Parmans or the most superior Dhana. Even on the earth in which we are at the present moment, placed down various different grades of places and countries. On this earth the portion which is occupied by Kashmir and neibouring places, is due to the glories of the highest heavenly.

Besides this earth there are innumerable globes, distributed all over the universe, some of them are in far superior nature, some of them are far inferior places than this earth. But all these places, within the jurisdiction of the eternal energy material nature do require the rays of the Sun, the rays of the moon or the light of the fire for their existence.

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

But against this experience of desirable region, the Bhagat ranks the Brahman as the top most region of the cosmos—there is another spiritual region which is described as the superior nature where there is no need of Surya or the Sun, Shasaka or the Moon and Pushaka or the fire. This Divinity is described in the Upisedha (Suri) as follows:

Na, Sura, Surya, Bhati, Na, Channa Tanaka, Nema, Vidyyata, Bhati, Kutli, Srijata, Tameba, Bhatanam, Annabhi, Sarbam, Tasya, Bhana, Sarba, Etab, Bibhita.

There is no need of the Sun, the Moon and the fire. But this Divinity is illuminated by any electrical lightening and what to speak of the fire. All these universes are illuminated by a light that is always there and that superior nature is always self illuminated therefore we can experience a glow of light in the dense darkness of night.

In the "Harihama" the same nature is explained as follows:-
BACK TO GODHEAD

The Absolute Truth in His Supreme Feature is "Parushottam" or the Personality of Godhead. Impersonal "Brahman" and localised "Brahmanas" are His Hazy and partial realisation, although "Brahma", "Paramatma" and "Bhagwan" are merely and eternally real. Our subject matter has already discussed this subject matter in our article "Shri Krishna - The Supreme Vedanta".

In the Kshara Purusa and Akshara Purusa, the Kshara Purusa and Akshara Purusa are one and the same thing. The Kshara Purusa, being the living being, wants to live eternally, to know every thing fully and to enjoy fully. Amongst all the different living entities the consciousness of the Self is considered to be the highest because in that form only the living being can realise his own self as personal supervised by the Absolute Sachidananda Vrighra.

The Sachidananda Vrighra is just like the sun. When there is sun there is no darkness. This darkness will go away even when the Kshara Purusa or the living being is face to face with the Sachidananda Vrighra. Therefore a human being who has known the Absolute Truth realises either impersonal Brahman or, localised Paramatma or, the Purushottam by accepting his inclination or capacity of realisation. Brahman's realisation is compared with the realisation of the sun rays, Paramatma's realisation is compared with the realisation of the sun globes, and Bhagwan's realisation is compared with the realisation of the singhalese within the singhalese with all his paraphernalia. The sun globe is exactly a similar globe like the one in which we are living, this atmosphere is different from the one that we are enjoying here. The living entities within the sun globe have different bodily constitution but suitable for living there as much as the aquatic animals or the flying birds have suitable structure of material bodies for this in water or flying in the sky respectively. The animals of the land cannot live in water or fly in the sky that does not mean that there is no living being either in the sea or in the sky. Similarly there is no truth in the assertion that there is no living being in other planets including the sun. Every planet is as much a living place as this earth is.

So the Absolute Personality of Godhead or the Akshara Purusa being the Supreme Sachidananda Vrighra, He has His own abode for enjoyment called by the name Godhead. Although He in His personal Brahman feature is all pervasive and in His localised Paramatma feature He is residing within every heart and every where including the atoms and electrons.

Therefore a Kshara Purusa or divine devotional service is also described there. All kinds of spiritual endeavours are more or less tinged by the colour of materialism be it personal devotional services are transcendental to all such colourful affair. Candidates desiring to go "Back to Godhead" will help to adopt the principles of such designated resignations but they can only resign themselves on the Lord for the Supreme Lord the Personality of Godhead - Lord Krishna.

The maximum common sense is a mockery pure and simple. The saddhu and sanyasi distributed in an area of thousand and thousands of miles, all of them will say at mid-day that the Sun-disc is hovering above his head. It can be realised as on the head of everyone all over the world similarly the Sachidanand Vrighra in His "Sat-satchi" Vrighra is in front of all. But when a person is competent to enter into the abode of the Sachidananda Vrighra, He does not say that Krishna will come and he can enjoy the company of Him in person as we can enjoy the personal company of our master, our teachers, our parents, and our lovers.

There are five direct transcendental "Rasses" or mollies enjoyed by the Kshara Purusa in association with Brahman. They are called by the name (1) "Santa Rasa", (2) "Dashya Rasa", (3) "Sakhya Rasa" and (4) "Vatsalya Rasa". "Dashya Rasa" is enjoyable by the devotees of Shri Krishna the Purushottam. Shri Krishna therefore informs directly in the Bhagavatam following the Bhagavatam. Va, Nam, Eka, Asamudha, Janati Purushottaman Sa, Sarulabi, Bhujati, Mam, Saradaksham, Bharata.

One, who is not a "Mudha" or at least, is not an "Asamudha" i.e., transcendental to all varieties of ignorance can realise Purushottam. There are different kinds of "Mudhas" and "Naradas" and the empire philosophical "Asamudha" which is the class of "Mayopakshita Janaa". We have already discussed this subject matter in our article "The Supreme Lord in the Bhagavatam".

Besides these two classes of ignorant men there are others who are described as the "Duskritas", "Ashuri Bhavamagamamas" etc.

So when a person becomes a "Mudha" i.e., above all classes of foolish people, he gives up the false arguments of realizing the Absolute Truth and the Supreme Personality of Godhead the Purushottam.

Shri Arjuna was made a "Asamudha" and he was appointed the devoted friend Shri Krishna when he was given instruction on Bhagwat Gota. He actually understood Bhagwat Gota and conceived Sri Krishna as an "Asamudha". And whoever will understand Bhagwat Gota in the "Pascalara" or disciple of Arjuna he will also become an "Asamudha" after reading Bhagwat Gota. One cannot be called an "Asamudha" if he cannot argue about the real nature of the Supreme Truth. In search of such Supreme Truth so many communities by Arjuna and its suitable replies by the Lord. When Arjuna be-
This is the stage of being of "Asamuddin" and the only one created by Sri Krishna as the Supreme Person Godhead. This is the highest stage of spiritual realization superior to the realization of " Brahman " and " Paramatma." In such realization only all arguments about the Supreme Truth stop and all doubts disappear (Bhagali). Sri Krishna, knowing Him to be the Purushottam, even those who are after Brahma realization or after Parashurama's realization, or after Sri Krishna realizing Him to be "Purshottam," which term includes the other two features namely "Brahman" and "Paramatma." This conviction of Purushottam realization is so transcendentaly simple that even a blind man, even one convinced even by blind faith and without any knowledge and evaluation, one can become qualified in the visualization of the ultimate science. The reason is that Purushottam Godhead Sri Krishna is residing in the heart of every living being and as soon as such living being turns towards Purushottam for His service, the devotee is instructed from within by the Supreme Vedanta in His Paramatma feature. When Paramatma becomes realized, the feature of a "Kirti Purusha:" he is to be vastly learned in the transcendental science for who can know the transcendental science more than the Supreme Lord? The Supreme Lord Sri Krishna takes special care for His devotee otherwise He is always neutral to every living being. This is explicitly expressed in the Bhagavat Geeta. And to show special favor to one who is one in the service of His person in His service the personality of Godhead Purushottam says like this: --Sima, Ahan, Sarla, Bhunate, Aka, Daya, Dostya, Asti, Na, Priya, Je Bhanji Tu, Man, Bhakya, Mayo, To, Ten, Cho, Ah, So, Man, Ajan, Anand cha, Bitti, Leke, Mohowarman, "Asamudha" So, Matrane, Ahan, Puramchaya. (G. 153.)

"Ecstasy," "Asamudha" so, Matrane, Ahan, Puramchaya.

This concludes the Bhagavat Geeta. And to show special favor to one who is one in the service of His person in His service the personality of Godhead Purushottam says like this: --Sima, Ahan, Sarla, Bhunate, Aka, Daya, Dostya, Asti, Na, Priya, Je Bhanji Tu, Man, Bhakya, Mayo, To, Ten, Cho, Ah, So, Man, Ajan, Anand cha, Bitti, Leke, Mohowarman, "Asamudha" So, Matrane, Ahan, Puramchaya. (G. 153.)

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This conclusion is therefore made by Sri Jiva Goswami the highest scholarly Acharya of the Sri Chaitanya Mahaprabhu sampradaya. He says: "The transcendality of Godhead Purushottam is the Absolute truth on account of His becoming fully powerful within us. His transcendental feature the vibrated aspect of His transcendental power within us. His transcendental power within us is the ultimate Unmanifested Absolute. His transcendence in manifestation or in manifestation or oblivion is the impermanent Brahman. The transcendentalists who are expected to be the omnipotent calls the Supreme Truth as absolute. That Absolute Truth is realised either as (1) impersonal Brahman or as (2) Brahman according to the realising capacity of the performer "Bhagwan" or the performer "Bhagwan" in the last word in spiritual sense.