Message of Godhead. Introductory.

At present we are primarily concerned with two things. The one is about ourselves and the other is regarding the world at large with all its phenomena. But those, who are aware of this, i.e., the transcendentalists, are concerned not only with their own selves and the world at large but also with the transcendental subject which is the essence of all things. These transcendentalists and the world at large. Undoubtedly it may be said that the transcendentalists are very much concerned with the absolute truth and much less deep with the relative truths.

These transcendentalists ordinarily known as the saints, philosophers, reformers, missionaries, etc., do appear in all places all over the world at all times and their number transcendental to the rest of the world as they also by preaching the message of the transcendental world.
Managed (2) Godhead

According to them, even the lower animals like cats and dogs, are concerned primarily with two things namely themselves and the world at large. The living entities other than the human being, have no capacity to understand the transcendental subject. The human being is considered to be the highest of all creation, but we must find out as to where we stand as the highest form created beings.

The man who is the highest of all created beings when fully developed in his full consequences, does not only concern himself with his own self or the world where he lives but tries to understand the absolute knowledge of the world. He regulates his own self as well as the world and becomes the absolute master of the world. This regulating force is known as religion.

All over the civilized world there is some form or form of religion without any denial. When man is devoted or observational of his own soul, he is nothing but himself. The subject which the religious people believe in, according to the religious people, according.
(3) Introduction

to different country, time and people, is more
len: aimed at the objective of the Absolute truth
the Absolute knowledge or the Absolute. Absolute
truth is one without a second. But he is viewed
with different angles of vision by such creatures
by different religious views, different
laws. Some of them view the Absolute truth as impersonal
fore, generally known as the impersonal
while others view to Him as the all pervading
localized aspect dwelling within all living
entities generally known as Paramatma.

Dquit is another subject to determine, who sees
understand the Absolute truth as the Absolute Personality
of Godhead, who has the potentialities of being impersonal
and all pervasiveness, simultaneously in concurrence with
the Absolute Personality of the
Dquit. As the present moment, the word 'religion' is
moving the sacrifice at the alter of materialistic
leadership. The human race is more concerned now
with the objects of eating, sleeping, hearing and enjoying
similar to the lower animals, and the general tendency is to
Message of Cosmic

Transcendental matter

avoid as far as possible without going into the details. Given the largest political levies have been hard to say that the hungry man or woman has no meaning for God and religion. People spiritual to ensure the leadership of such materialistic men, are gradually departing to the stage flowers animals devoid of knowledge about himself or the world. The human race has come down to the quadrille of the dogs who are habituated to barking as soon as they find another set of dogs who happen to belong to our quintets. We cannot conceive of a true degradation of the human race when they are apt to raise true anxiety as soon as the new another human being who does not belong to his quintet a partner to his religion. All he raise to true anxiety as if he has existed been faced with a tiger or a bear. Human race without transcendental knowledge has actually become more like the tigers and are terror wolves.
It is therefore necessary at the present moment to understand something about the Absolute knowledge if we want to bring back the human race to sanity and as such intelligent persons or leaders of men should not devote their energies only for the fulfillment of their craving for eating, sleeping, fearing and enjoying. The leaders of men who think that the hungry man or woman has no meaning for God and religion may be replied with all emphasis that it is the hungry man or woman who has to understand the meaning of God and religion now more than any.

In this connection, we would like to quote the substance of the speech of Sri Ramakrishnan, delivered at the recent meeting of Vincent in Paris. He said that when a nation ostentatiously turn away from God and demonstrate on worldly success and prosperity, it meets with its doom. What is essential today is not so much the rehabilitation of schools and libraries or shops as factories as the rehabilitation of man; we must rehabilitate, recreate man if we wish to re-create a new world community.
Menace to Freedom

It is therefore necessary now to find out the nature and relation of living entities with God, and if we want to rehabilitate the human race which is already shallowed more than expectation ever.

The philosophers and the logicians have tried to establish the intrinsic relation of living entities with God by different methods by means of their lectures and abstruse research. If these methods are adopted, the human knowledge, the idea of which is never perfect, such expedient process of knowledge which is always imperfect, being homopinquet material animal, the philosophers and logicians cannot realize their imperfect physical variety of material knowledge and their ultimate confusion that such materialistic philosophy is true. God is everywhere and everyone is God. Over such vague general assumption, we remain in the same darkness as before and an emptiness with an idea of Godhead according to one's idea without
Knowing the real relations of Godhead and ourselves, the transcendentalists believe we do not recognize the process of generalization but try to rise up from direct perception to the knowledge of deduction with its many various steps, from authorities who have revelation of the transcendental knowledge. The real knowledge of Godhead as his relation with us can only be revealed by the transcendental method. Godhead being absolute, he concludes by the Absolute process and relevancy of knowledge alone for perception cannot reach them for us. If Godhead would have been subject to being revealed by our relative sense perception, then instead of Godhead our sense perceptions would have been the Absolute. The process is therefore fallacious in all its ways. We can approach the Absolute by our poor limited knowledge that the Absolute out of his over-dead revealed by his own appearance. In the darkness of night the sun cannot be played toSCIENTIFIC METHOD in our ignorance, and thus our conjecture scientific method that the sun our of its own way reveals itself in its morning without the help of our materialistic


To carry out this enterprise, when the sun appears, the darkness of the night automatically disappears. It is therefore a truth that Godhead himself or his unconditional currents descend themselves, by their own potency and without any help from the material world, out of their countless mercy, just in order to do favor to the fallen souls who are all to be illumined by the material energy of Godhead, called the mode of nature. If we shut up our doors and windows, however, when the sun rises in the morning, surely the rays of the sun will not enter into our apartment. In the same way when Godhead is the unconditional currents do appear themselves and produce the message of Godhead, we must not shut up the doors and windows of our body, otherwise the light emanating from them shall not enter into us. The light that emanates from such transcendental hands their corresponding senses as generally enter into us by our aural reception. If we are unable to offer a multimedia aural reception to the message of Godhead...
we cannot truly know God as He is and our relation with Him as it is. Message of God's presence here with us that transcendental spirit for the benefit of all generally and for the real learners from specially. We cannot disregard for we shall be successful in our tiny attempt but we must always apologize for all our defects in this respect.

The author,

Knowledge Transcendental.

We offer our most sincere humble obedience to our Spiritual Masters who is all merciful and station of all. He dissipated the darkness of sense by opening our eyes with proper knowledge brought with transcendental. He reveals the transcendental knowledge for the benefit of all people.

We are very much bound of this small eyes and pulled up with vanity we are always enthusiastic to see everything by our own eyes. But we don't throw
And whatever we are visualizing at the present moment, are covered with the darkness. Moreover, we are all either misperceived or partially perceived. It is not a fact that we can see everything as it is simply by applying our eyesight on it. We see every day the morning of the sun in the morning, but something of matter appears before us just like a small dot. It is however said that the sun is much more bigger than the earth on which we live, and thus in the very morning of every day the peculiar variety of our experience is daily put into and lowered down into every magnificence. Our eyes can gather knowledge by seeing under certain favourable conditions. We cannot see all things that are far away from us. We cannot see in the darkness neither we can see that is very close to the eye; for example we are unable to see even the eyelid which is just attached to the eye. Thus we can simply be found by an external agency namely the nature.
Tanscendental Knowledge

Even if we have eyes, we cannot see things in their true perspective. That is true for the eyes is only true for the senses that we can use for gathering knowledge.

Under true circumstances, whatever we are experiencing at the present moment are all conditioned and is therefore knowing many mistakes or possibility. This mistaken ideas another knowledge can never be rectified by the mistake himself. A key another similar person off to commit mistake.

In the darkness, if we want to see or know a certain object if not by eye but by other instruments, the object in the darkness cannot be known but in totality. Though they at getting even if we get some knowledge by touch or otherwise, they are all either mistaken or partial. It is just like to see the elephant in the city of the blind as had no experience.

But there is one way open to throw things in the depth of darkness. If somebody brings a light in the darkness, it is quite possible to see things as they are. That light or the light of knowledge...
Message

(12) God needs
is handled by our predecessors and we can see things only by his favor. Beginning from our very birth we are accustomed to gather knowledge by the means of our predecessors with faith, wisdom and knowledge. We can

much towards the progress of knowledge by the help of our predecessors and from whom we gather knowledge by

our predecessors. We gather much of knowledge by the

means of our predecessors from beginning of our learning in the alphabet up to the end of my education. And if we want to go still further to acquire knowledge we must then find of all such for such qualified predecessors who can lead us to the path.

Knowledge that we gather by our education in the schools and colleges may help us temporarily in some particular subject but acquisition of knowledge cannot give us any eternal benefit for an eternal need for which we are hammering in daily life, day after day and hours after hours.

His necessary wants, to approach achieving success in any particular subject, to establish relation
Knowledge

with the matter of that subject and to work on favorably in that particular line. For acquiring the deposit of academic education, universities we here have for first to establish relations with schools and colleges. We have to abide by the direction of said schools and colleges, and to work on favorably according to the direction of those institutions. This is essential in order to achieve ultimate desired success.

In the same manner if we are really anxious to know the eternal life or the life after death and want to see things in their true perspective, it is necessary for us to establish relations with such a person who can really open our eyes and lift us from the clutches of necessities. This means of approaching us spiritual means is an ever eternal facet. No one can see things as they are without this ever regulating do without abiding by this eternal rule. The force of initiation begins from the date when we establish our transcendental relation with the spiritual means. In thesupreme case and the allied senses it is ordained that one must approach...
Message of Godhead to the feet of the Spiritual Master who is well versed in all the scriptures and has attained perfection in the human transmortal knowledge. To attain perfection in transmortal knowledge is to accept the discipline incumbent of the spiritual line. The process is different from key culture, practice and education in the line. The professional spiritual head of any society or community may not have always attained to that spiritual perfection or he may not have the required qualification for being a spiritual master. It is therefore no use to approve such a professional spiritual master as a matter of custom. Achievement of spiritual perfection can never be possible without undergoing spiritual discipline.

Sree Krishna, the Personality of Godhead and the ideal Spiritual Master, illustrated, narrated the Philosophy of Bhagavad Gita, accepting Marshall Arjuna as his disciple. There is an example of the typical spiritual master and his disciple. Arjuna was most reliable intimate friend of Sree Krishna and known...
Sree Krishna explained herein the essence of all religions in the philosophy of Bhagavad Gita.

We are always very busy in the discharge of unworthy duties and we do not understand any philosophy except the philosophy of duty and duty duties. We have studied many books and branches of the philosophy of duty in different directions and we have hardly any time to ponder over the philosophy of eternal life for which we perpetually struggle life after life.

Marshall A. P. is said to disbelieve in his weakness, like an ordinary man, after he heard about his chariot between the two opposite sects of army assembled on the battlefield of Kuruksetra.

The Personality of Godhead and His beloved confidential servants devotes time for all time between their undivided service by diminishing the darkness of the ignorance of the people of the world. He could hardly have attained to transcendental knowledge if they would not do such mercy upon us. Sometimes the Personality of Godhead descends Himself otherwise He is defeated by confidential servants to do the good of the humanity or to serve them by extraordinary service.

All the previous saints who had come before me told...
message of (16) Godhead

foretold the transcendental message of the kingdom of Godhead. The most confidential servants of the Personality of Godhead, Lord Jesus Christ, appeared as the Lord Godhead, Hugum Mohammad introduced himself as the servant of Godhead. Lord Krishna, failed himself as the devotee of Godhead. But whatever may be their identity, all such messias are of the same opinion about one thing. All of them preached unanimously that there is no peace and prosperity in this mortal world. All of them agreed that we have to go to a separate world where peace and prosperity will be the natural order. We have to understand spiritual peace and prosperity in the living environment. Every such messias and sages as Karthikra Trwe and Sanakrutha and who did not believe either in the existence...
Inadequate (17) knowledge.

The personality of Godhood or in His

Personality are preached in the spirit of

allistic philosophy or the philosophy of

— never preached that there is possibility

of attaining the eternal peace properly

in this material world.

But after present moment the leaders of

thought and people in general have decided

mistakenly that there is no other world except

the one in which we have and all peace and

prosperity are not available but aid there

is no existence fancy this world. According

to宣传教育, the body the material

body is the proper self and everything that

belongs to the body are material to be

self-scrutiny. We will not

overdo their satisfaction the affairs of the

body to maintain it. All means, century

future leaders God and the philosophical

approach this is not invasion or nor exercise
Message (18) Godhead

of the brain and they are subjects of discussions in the patham. At the became home.
By such discussions the world hasility,

That does not gain anything materially?

Marshall Arjuna pretended to display his weakness,
placing himself in the category of ordinary people who are
illusions the material worlds and by his such action he
had best helped in the descent of Bhagat Gora from
the transcendental mists of Personality of Godhead. Where-

ever the Personality of Godhead descends on the material

world, He is accompanied by His confidential servants. Marshal

Arjuna is the eternal confidential servant of the Personality

of Godhead. See Krishna and as such the philosophy of Bhagat

Gora was taught to him directly, for the benefit of the people in general.

Being an unalloyed devotee of the Personality of Godhead

Marshall Arjuna was able to discuss the transcendental

philosophy of Bhagat Gora even in the battlefield

Arjunabatai. We have no time to go into the details of

the philosophy of Bhagat Gora — at the expense the minds of
ordinary duties, that Marshal Agniptara to teach us generally understood the philosophy of Bhagwat Gita was impossible at a time when a moment's relaxation was impossible. All these, he did for the sake of people like us and he had fought out the battle in full vigour after he understood the philosophy, nothing Bhagwat Gita?

The affinity of family relation, which Marshal Agniptara so vehemently displayed, is the sign of our lacking transcendental knowledge. To attain to the transcendental knowledge does not necessarily mean to renounce our ordinary life. After he had understood the spirit of the philosophy of Bhagwat Gita, the Personality of Godhead Krishna Himself Himself personally advised him to give up his ordinary duties. On the contrary, he fought out the battle with unfailing energy. When he obtained the transcendental identity imparted by Krishna, the real spirit of attaining transcendental knowledge is to serve the Personality of Godhead. The purpose of Bhagwat Gita is this and nothing else.
When Marshal Arjuna was unable to solve the problem that was created before him during the battle of Kuruksetra, he surrendered himself as the disciple of Sri Krishna and submitted to its solution. The Personality of Godhead talked with Arjuna just like a friend talks with a friend. But such friendly discussions generally end in further debate. As such, when the Personality of Godhead imparted to Marshal Arjuna the most important teachings of Bhagavad Gita, when He said that Marshal Arjuna had surrendered unto Him without any anxiety for his learning or any material recreation. He is very commonly seen which Arjuna wanted to identify in the disciple by his own experience in the matter of his being overwhelmed by his disillusionments. The attempt, to remove the difficulties that confront us in respect of our body and mind, is always misdirected. Unless one tries to solve the problems of our eternal life, there cannot be any peace whatsoever either in this life or in the life after death. That is the
sacrificing teachings of Bhagvat Gita. He subject matter
is transcendental but the handlings of the material body are too
more or our surroundings. Unless we reach to that
plane the body achieve real peace. That is the plane of
eternal life and without this the material body assumes human
existence. We don know however the message of any
information of that eternal life, although we are very much
advanced in our knowledge and its consequent variety.
We are more or less engaged in the designations and ideal
life which is described as the external dress of the living soul.
And consciousness is enjoyed means in the designations of
the spirit world, that is as much disunity disunity of thought.
When shall therefore we free from such designations, and
our real nature will be uncovered? It is then only we
can dream of real happiness and peace. Try the attempts
that we are making to remove the difficulties of the material
world, with the pretensions of erasition, scientific knowledge
and beliefs and 'mothermas'. By garnishing the body and
the mind with different coloured dresses shall
be always frustrated. But the intrinsic viseming
message (22) Source

I Bhumidatta.

Some mention the personality of Godhead relinked
Marshall Agman as to say, when Agman announced
and him as a divine and being unable to solve the
problem that always confronts us in our material
existence. He said: Agma, I see that you are talking
like a learned man but you may know that you have
practically very little
knowledge about it. Because I see that you
are learning this subject on which no one would
agree if he happens like a learned man. Learn.

man never, learns men a subject which
affairs as a matter of course and disappears in
the same way." The body that we get from the
world of our mother, transforms after sometime
into another earth or step as the same gray lie. And
the subtle body, which also stand as the subtle
body, which also stand as the subtle
and intelligence — also vanishes when the soul
is liberated. Therefore those who are limited
in this universe, does not give much importance
to their material body or mind or the matter of
Transcendental Knowledge

happiness and those which come only to natural
body and mind. On the contrary such learned men
do give much stress on the happiness of attaining
the real proper which is Spirit and transcends
the existence of the body and the mind. When we enter
into such knowledge it is called transcendental
knowledge. Marshall Agina pretended himself
as a material fool without any transcendental
knowledge, just in order to trick us who sent
for some materialized fools. The Pandit of
Indira imparted the transcendental knowledge
Bhupur Gatha finding Marshall Agina as the
most deserving person.

Just like Marshall Agina, the Prime minister of
Narade Hussain Sahaj of Bengal namely Saken Mullick
who was later on known as the Sanatan Gopalacri one of
the chief disciples of Lord Chaitanya, represented himself
as a materialized fool before Lord Chaitanya, when he
met Him at Berhnur. He represented his case before
Lord Chaitanya as follows:
Ordinary persons, those who have no knowledge in transcendence, to address me as a great leader, great scholar, Mahatma, Paramhansa, etc. But I am doubtful whether I am really so, and I don’t know if they are not insulting me indirectly by calling something which I am not. I know that I have no knowledge about myself as I am, but still some of the materialistic fools address me as the learned! This is undoubtedly joking or insulting. “With these words Srikantaram Gyanavaci first rejected his case. In fact, he was really learned in the transcendental knowledge but he pretended like a materialistic fool in order to derive transcendental message from Lord Chaitanya for the benefit of other materialistic fools like ourselves. Srikantaram Gyanavaci himself called me as the great leader or expert scholar without any knowledge of the facts. Indeed he asserted that there is no better a materialized fool by gulling cheap vota, i.e., similar fools who consider himself as a great leader, a great philosopher, a great Mahatma, w
Great Sanatana—without any knowledge of his real self, the Spirit soul, and without doing any benefit to the soul, purely and working time in the material happiness and distress of the material body and the mind. Sanatana means ‘eternal’. Thus Sanatana Gopala was interested in the eternal happiness that being entitled more than temporary happiness. He temporarily led by the minds. When one thus becomes interested in the permanent happiness of the permanent soul, he later becomes a devotee of Sanatana Gopala or a real ‘Sanatanaist’, i.e., the transcendentalist.

Throughout the whole world at the present moment almost all the leaders, scholars or mahatmas are more or less materialists without any taste for transcendental knowledge. So Krishna the Personality of Godhead approached Marshall Allen at the first instance and refused to accept him (Allan) as a ‘Pandit’ or scholar— with a view to teach the so-called learned scholars and leaders from the materialized souls.
Message 26 (Goodhead)

Almost all the leaders of the people have popularized different forms of religion, coming only the body and the mind. But very few of them know that the body and the mind are nothing but outward sheer coats covering the innermost soul proper. Simply by taking care of the outward dress of the soul proper, one cannot do anything good for the really soul proper. But the fact is that the soul is the chief living entity. No man can look after the interests of the paraphernalia, overlooking the interests of the central chief. If any one looks after the interests of the chief, the interests of the subordinate are looked after automatically. But no one can serve the chief simply by serving the subordinate. As such it is not possible to satisfy one's hunger simply by serving the outward clothing. When we speak therefore of a living entity, we must see to the living force and not to the body and the mind as to the two outward covering compounds, as paraphernalia while the living force known as the Spirit soul is the chief central
Transcendental (24) knowledge.

figure. Throughtword coverings are temporary arrangement and therefore everything that is depended on the outward covering, is also temporary arrangement. Happiness or distress that is perceived in relation with the temporary arrangement of the body, the mind— is also temporary. In the Bhagavad Gita, therefore, the Personality of Godhead Sri Krishna said: "Oh son of Pancha! All happiness or distress such as cold and winter are all related with to sense perception only. They are therefore come and go according to the laws of nature and they are therefore tolerable without any further trouble. Anyone who is not disturbed by all these incoming and going temporary happiness or distress, he becomes a fit person to obtain the life of eternity.

But in the present state of existence it is difficult to see our existing happiness or distress pertaining to life or the mind. It is not possible at the present to deny myself the body or the mind. There is no meaning therefore in the present state of existence to be indifferent in the matters of such happiness or distress.
message of Godhead.

To acquire transcendental knowledge therefore does not mean to be indifferent in our present state of things. But rather, we must be overwhelmed by those happiness and distress. We must know the nature of those temporary happiness and distress and we will be shown stupidity to ignore the primary necessities of our body and mind and to remain indifferent in the matters concerning the spirit and soul around which the material body and mind exist. On the contrary, if anyone possesses even a trace of happiness and distress of the spirit and soul and gets a taste for the transcendental knowledge, he shall then be indifferent to distress and happiness. For both, the mind and soul relish a transcendental peace eternal, in the midst of worldly happiness or distress. Real peace can be obtained only in that transcendental state of existence. That is the state of real contentment.

If, after a long time, somebody starts this wonderful journey, the brilliance for such wonderful journey diminishes the distress of the journey. Rather...
In transcendental knowledge,

distress become subordinate to the pleasure of homeland journey.

Sensory perception is the cause of feeling all sorts of
distress and happiness. Form, odour, sound and
flavour, touch are different entities which
underlie happenings or distress. The same perceptual

In the winter season, hot cold water gives us pain
during the bath but the same cold water gives us
pleasure in the summer season. Are fingers sensitive
in the winter season but the same for giving us distress
during summer season. So much water has intrinsic value to give us happiness or
distress but they appear to us as agent of
happiness or distress according to the mode
of sense perception in different circumstances.

Everything therefore, that be in the world is mere
the object of happiness or distress but they are
simply subjective to our sense perception only,
in relation to the instrument of knowledge
as thing and filler in terms thereof, feeling.
Message of Godhead.

are willing. But all such temporary happiness or
happiness pertaining to the act of thinking, feeling or
willing under a false ego, are eternally different from
the true soul and are therefore unreal reality. The
advancement of knowledge both in art and science, which
throughout the progress of the spiritual spirit and
has been possible to made by the mundane scholars, are
all but manifestation of the illusion made of nature
embracing the limits of the body and mind. It will not be
possible to bring in real peace and happiness by such
advancement of knowledge deluded by the illusion made
of nature. So Shiva, the Personality of Godhead, said in
the Bhagavad Gita: "but those, who will cultivate the
transcendental knowledge in relation to the eternal
spiritual are, without being disturbed by temporary
happiness are, will be able to get rid of the
ternal bonds of birth, death, old age and disease and will
attain to be happy by gaining eternal spiritual life.

Therefore reject all those, those who hence
tried their utmost to do good works but hence failed
to do so without interest of all heart-endearments, to
For unaided knowledge.

Approximately speaking, in his beneficent activities, following the footsteps of Marshall Puring, one is led to do good to others after knowing it perfectly, how one can possibly do good to others. Otherwise one can get only a temporary benefit for himself in the shape of some gain, alteration or recognition by entitling himself to a false aura of autonomy, but such formal gains benefit one cannot actually do any good to others. Hitler, Mussolini or any other leader from some culture may try to do good to their respective followers by the manufacturing of mental concoctions doing good to them in the form of violent or non-violent acts and by such acts of beneficence one may get recognition by the followers for some time, but the people, for whom these leaders endeavor to do good, will never be able to get any benefit out of such philanthropy.

On the contrary the followers are put into more or less detrimental conditions by following the faith churled out by the so-called leaders. If any blindman pretends to help another blindman received example of such philanthropism is examined by the blind

by the blind.
In the attempt of going across a road, then both
the mind has leader and the feet one who is led,
shall fall in the darkness of hidden sthal on
the road. Everyone who is devoid of any
transcendental knowledge is just like a
blind man, such blind man first of all
must eradicate his blindness before he can
attempt to lead others to light.

Everyone who happens to take his birth in land of
Indian race, is potent benefactor of theirs. Because
it is on the Indian soil only that the culture of trans-
knowledge was made most elaborately and is still
being done to every present. The saints and sage-
"Bhaktavatsa" never tried to cultivate its needs of the body or
mind exclusively but they always cultivated tran-
sendently the spirit soul which is above the material body
mind. They shall do so even now amidst it all difficulties.
But it will be their act of stupidity if such Indians
will attempt to do good to others without attaining
to transcendental knowledge personally.
Transcendental Knowledge.

Thus if we want to acquire transcendental knowledge, our first duty will be to understand the eternal truth that the Spirit soul is eternal truth, as the natural ingredients which develop around the spirit soul, are all relative or partial truths. In the Bhagavad Gita the Personality Principle explains out this fact elaborately in the following lines.

"The Spirit soul which pervades all our this body is eternal, and each one should understand that nobody can destroy the eternal or ever existing spirit soul. But the natural body is subject to annihilation, while the preceptor of the body is eternal. Oh son of Dhruva, you can from with your fighting engagement clashing this eternal truth. Both them who understand that the spirit soul can be killed as also one who mistrusts that the spirit soul is eternal are ignorant of the fact that the spirit soul is neither killed nor can be killed or put to death, for it is never born, nor does it ever die at any time. It has no past, present or future, because it is eternal and although very old, it is always fresh and does not annihilate even after the annihilation of the body. One who understands it.
Message to Godhead.

essential are indestructible, hence he can be
burnt or killed anywhere. It is only the outward
body and mind that is destroyed. But the body
and the mind is just like the outward clothing
of a person. The clothing is changed when it is old
and the living person takes to new clothing after
giving up the old one. The spiritual soul is never
stained by the sharpened sword, neither can be
burnt by the fire. It can never be affected by
water or fire and even when the spiritual soul is eternally
non-destructible, non-flammable, non-evaporable
and non-corrosive. It is permanent, all-pervading,
and eternal. It cannot be explained by any human
language neither it can be perfectly enounced by
any human mind. It is already unchangeable
and as such one should not lament over its
disappearance, knowing the above fact.

In the language of Bhagavad Gita the spiritual soul is
called “Ksetrajna” tiller of the field whereas the body
or mind is the coverings of the spiritual soul is called

Transcendental Knowledge.

"Khusha" or the field. In the eleventh chapter of Bhagvat Gita where the Personality of Godhead Srivishnu has discussed the subject of "Khusha" 'khsayagni' 'Nature' or the phenomenal world which enjoyed and the 'Punah' or the enjoyer of the phenomenal world etc. He has virtually explained that all actions or reactions that take place in the phenomenal world are the actions and reactions of the combination of this "khsa" or 'khsayagni' or the Nature and the enjoyer of the Nature. It is just like the pots which is formed by the action and reaction of the bricks and the field or like a child which is kept in the combination of a "Prakriti" or the enjoyed and a "Punah" or the enjoyer. In the same way whatever we are in the phenomenal world is founded by such combination of "khusha" or "khsthajna". This 'khsajna' is the living state of whole whereas the "khsa" is the material containers. Physics, Chemistry, Astronomy, Medicine, Phonemacopka, Economics, Sexology etc. are different sciences dealing with these
Message of Godhead.

material of ‘Ksheva’ generally denotes natural science. But the science that deals with the spiritual pertains to ‘Kshetrajna’ as well as called transcendent knowledge. Real cultured knowledge is therefore not the advancement of knowledge pertaining to ‘Ksheva’ but the knowledge pertaining to ‘Kshetrajna’. We shall get opportunity to discuss all these subjects more elaborately but for the present we may be satisfied simply by knowing that ‘Kshetrajna’ or the ‘Pranashya’ or the enjoyer is the central objective for culture of all knowledge. Because it is the ‘Kshetrajna’ only that creates everything in conjunction with the ‘Ksheva’ material body are mind and the allied physical elements. The ‘Ksheva’ is the eternal spirit whereas the ephemeral ‘Ksheva’ is the matter which is temporary. This eternal truth is summarized in the Vedas in the aphorism known as the spiritual world and the material world is temporary the false shadow. By false shadow one

Prahma Satya Jagat Hitaya
Transcendental Knowledge

may understand the world as temporary, existing for
the time being but one may not misunderstand it
as if having no existence at all. I have got my
temporary material body and the subtle mind and
must not force myself as a laughing stock simply by denying the existence of my body and
mind. But I must at the same time always re-
member within my mind that to the body and
the mind are temporary arrangements. The spirit
enraged by such body and mind is however
eternal truth and non-destructible. No one can
destroy the eternal spirit—that is what we need
to understand at the present moment. The spirit is above
the symptom of violence or non-violence.
The whole world is made after the same mode of
knowledge that in relation to the temporary arrange-
ments into material body and subtle mind.
but what is more important than the body and
the mind that the spirit has been set aside without
any proper culture for knowledge. And the
result is that the darkness of necessity has
Message of Godhead.

Overcast allows the word bringing gaunt disturbances and all disturbances in their proportion. Strenuous one can enjoy external happiness simply by soaking the garments but without taking any entangles within the stomach.

That eternal truth -- non-destimatable spirit does exist as the living entity in each every body. It is very minute and is finer than the finest atom. Learned experts have attempted to make a measurement of that living spirit. They say that the living spirit or the soul portion can be measured as the one hundred part of the minute one hundredth part of the portion top of an hair. That living spirit remains within the body just like a finer share of an important medicament. It remains with the effects all over the body. The pain that we perceive by a small strike over any part of the body, is understandable.
Transcendental knowledge.

the body, but when that minute quantity living spark is gone from the body, the body lies dead and it cannot feel the slightest pain even if the body is struck over by an axe.

That this living spark or the spirit is not a material thing is proved by the fact that up till now, no material scientist has ever been able to create this minute particle of living spark by combination of any amount of material substances. Experience material scientists have been obliged to accept the fact that the problem of living spirit cannot be solved by material science.

Moreover, it is possible to be created by the accumulation of matter are all electro-destraetible and are often in arrangement. But the contrary fact is that the living spark is non-destraetible for it can never be produced by combination of any amount of matter. We can produce material atomic body but not the spark. It is now no miracle advancement of material science.

all over the world but it is a matter of regret that no such attempt has been made in spite of
Message of Godhead:

the living spirit which is always our most important subject. This is our gross ignorance. That is our helplessness.

Sir Isaac Newton, Benjamin Franklin stuffed to work whatsoever — as soon as this little spark of living substance separated from their respective bodies. If it was possible to create this living substance by chemical or physical combination or permutation of matter — then certainly many of the disciples of those great scientists could bring them into life and would have been able to take out more scientific contributions to the world by those deceivers, but that is not at all possible by any material scientist and the hypocrites who profess that they will be able to create the living spark by some material arrangement — are the greatest of all fools. Because the living spirit is eternal it shall never be created by
Transcendental Knowledge

argued that whatever is, for it is within our experience that everything is subject to annihilation. The eternity of soul spirit is proved to be non-existent by materialists. No such one who thinks that he can destroy the living spirit — does not know also anything about it. The Personality of Godhead, Krishna, therefore emphatically declared that the living entity, spirit is never born. The living entity exists eternally and it has no past, present or future times. It is never annihilated nor anyone can annihilate even after the annihilation of the material body. Therefore, no birth, no death neither it grows or diminishes by repeated births and deaths. That living entity is ever fresh as an ascended although it is oldest of all the things of all. It is always different from the body and mind which are always subject to death and annihilation.

The learned scholar who is aware of this transcendental knowledge does not try to annihilate any body nor does he order to annihilate anyone like a fool. One may ask this question.
message of Godhead.

That what was then the matter for which Arjuna fought in the battlefield of Kuruksetra? The answer is plain. The fight that is fought in pursuance of duty — is always meant for the body. The effects of war or pitched battles are made on the body only and not on the soul as much as the effects of good feast to satisfy the needs of the body and temper of the mind.

None of these effects ever touch the eternal. Living entity or the spirit soul. Because the living spirit is invincible, non-flammable, non-material and non-dryable. Everything that is material can be cut into pieces, can be burnt up, can be moistened and can be dried up in the air. But the living entity spirit being entirely metaphysical, the above explanation is given in the six distinct methods.

It is said about the living spirit as eternal, all pervading, unchangeable, non-destroyible etc. In India what is known as the "Sravaka dharma" or the eternal religion, is meant for
Transcendental Knowledge

this living entity and is real spiritbism. That
religion of the spirit and is never meant for any
particular country. What is transcendental to
the religion of the material body or to the finite
mind is the eternal religion technically called the
"Sanatan Dharma". This "Sanatan Dharma" is the
ever-changing religion that is established for
any particular country, place or time. It is
for this reason the "Sanatan Dharma" is expressed
in other words as all pervasive and eternal
religion. All other religions except the one that is
function as the "Sanatan Dharma" are meant for
the culture of physical or psychologoical effects.
The psychologoical effect of different countries, time
and objects, has led us to designate ourselves as
the Hindus, Muslims, Christians, Buddhists,
Communists, Linguisits, Socialists, Anarchists, etc.
and as such we have tried to establish many
varieties of ephemeral external physical and
mental engagements called the different religions of

Message of Godhead.

different Godheads, times or objects. And for this reason only we can visualize changes in different religions. One who is a Hindu becomes a Mohammedan the next day or one who's mother today becomes a Christian the next day and so on. But when we attain to transcendental knowledge and are established in the eternal religion—the spirit soul or the living entity, it is then and there only we can attain to real unending peace, prosperity and happiness in this world. There is no peace and prosperity of living entities because they are not situated on the plane of "Sarvatra Dharma" or the eternal religion of the soul.

The soul spirit being very minute, invisible to the material eyes, is explained as being very difficult to explain— it is called inexplicable, inconceivable and so on. The soul spirit's experience as eternal because it is never subjected to the ordeal of birth,
Transcendental Knowledge

dead, diseases, old age and similar many other physical changes transformation. Then, therefore, there will be a vigorous agitation for the propagation of this invaluable eminent eternal religion of the living spirit world, it is then only that eternal peace and prosperity will be established after being relieved of from many such physical changes such as birth, death, diseases, and old age etc. We should always read and remember, however, that this eternal religion of the soul spirit is never bound up by any physical limitation of place, time and object.

Work with Transcendental Effort (Karmayoga)

The learned sages inform us that one who takes his birth in the holy land of Bharat Varsha (India) by the gradual process of evolution after passing through eighty-four kinds of species of life such as nine kinds of species of aquatic animals, twenty kinds of species of
Message of Godhead, embodiment of vegetable and non-moving beings, life, eleven species of germs and microbe life, ten lines species of birds' life, thirty lines species of lower animals and four lines species of human beings. The living spirit transmigrates from one species of life to another and it is moving in that way for eons and eons of germs within the body of the great universe. The living spirit soul is for this reason described as all pervasive. We have in this connection already quoted a passage from Sri Chaitanya Charitamrita, in which it is said that one who has by chance taken his birth in the holy land of 'Bhurivahana', can render the supreme benefit to others, after he has cherished him by self-realisation. Actually also, in no country other than in India, the gospels have endeavoured so much for the realisation of the spirit self. It is admitted that in western countries the people have done their best to improve in the cultivation of material
Transcendental knowledge

work with transcendental effects.

Science, centered around the center of the
material body and the mind, but it is admitted also
that notwithstanding all such advancement of
material knowledge, the people in general those are
suffering under the pangs of materialism as they cared
very little for the culture of spiritual science. Great
thinkers of Western countries are therefore looking on
the people of India as broken the message of the
and spiritualism in the real sense of the term
will reach to their ears.

Since Krishna, the Personality of Godhead has
therefore discussed in the pages of “Bhagavata Gita”
about work with transcendental effects or Karmapya
in order to pour water on to the pangs of material
after deliberate consideration for the future to humble
mind.

There is a great difference between work for
material gain and the work with transcendental
effects. The Personality of Godhead has, in many
places of Bhagavata Gita, mentioned the word “Prabhupāda”
or intelligence with transcendental effects. And by the "Antahpyra" we can understand devotional activities. For the Personality of Godhead has said that to my devotees He always gives offers this best, favours his devotees by endowing them with the intelligence of devotional activities so that his devotees may at the end attain to Him. It is found in other places also that God's attainable through devotional activities only. Or we can get rid of the effects of work only by the intelligent process of work with transcendental effect. In the 21 st chapter of Bhagavad-gita the Personality of Godhead Sri Krishna has advised as follows:

"So far I have explained to you about transcendental knowledge, now I shall explain to you about work with transcendental effects. By this work with transcendental effects, you can get rid of the bondage of ordinary work. There is no retrogression of this forces"
Work with transcendental effects.

Within this process, work deteriorates at any time. Even if very little of this work is done, it can save one from the greatest trouble.

Pure devotional activity is one variety. But how this devotional activities can be co-ordinated with our daily active life, has been explained in the “Bhagavad Gita.” When such devotional activities are co-ordinated with our daily activities, it is technically known as “Karmayoga.” When it is mixed up with the same devotional activities when they are mixed with culture and knowledge, it is technically called “Jnanayoga.” But when such devotional activities transcend the limits of all such work or knowledge, it is called pure devotion or “Bhaktiyoga.”

Everything that we perform in this world, as target-different results. When we begin to enjoy the fruits of such performances, they also such actions also produce in their turn further different results as
Message of Godhead.

A matter of reaction. Thus we have a big tree of such actions and reaction with respective fruits and as enjoyer of those fruits we become bound up in the network of such work and its fruit. Birth after birth, the soul spirit becomes bound up in the jordan of enduring, enjoy fruits and enjoying in some under different species of life, numerically eighty-four last species as alone mentioned, and the soul spirit overwhelmingly suffers those created reactions. But still we have very little chance of abdicating the bondage of work and enjoying its positive results. Even after abdication of all work and accepting the role of a Sanyasin or monastic, one has to work simply for the reason of his hungry stomach. Sankaranarya the great monist philosopher and religious reformer, said therefore that simply for the matter of stomach one has to change one dress after another. Therefore there is no way out, without doing work even for the belly's sake. The Personality of Godhead Sri Krishna therefore advised Marshall Arjuna in the
Work with transcendental effect.

Following words. He said "Oh, Arjuna, you must always do your duty. To do something is far better than to do nothing. Even your ordinary livelihood cannot be prevented without doing any work."

Work means the work that is ordered in different scriptures or law books. These are standard specific duties. If one such work is for better then laziness under a pretention of a renouncer or a mystic. For livelihood one can honorably adopt the profession of a strict cook, but one must change his dress from white to red or some other pattern or colour simply to fill up the empty stomach. In the present age of quarrel and pretention, one may prefer to do the ordinary prescribed duties than to adopt the order of a renouncer's life called the "Sanyasini".

Those who are bonafide renouncers, may not give up to do his prescribed duties, otherwise there will be disaster plain simple. When we cannot prevent or livelihood without doing any work, how it is possible to give up the prescribed...
meraage of Godhead.

duties of a particular order of life. But yet one
must not forget the different position of one's
being in the network of actions and reactions
by which the spirit soul becomes
involved in material existence. And to solve this
dilemma, the Personality of Godhead
Sukrmitra
said just after as follows:

"The best policy of doing work is to perform all
prescribed duties for the satisfaction of ‘Tajna’ or
the Supreme Being Krishna the Absolute Truth.


Therefore all actions will produce respective
reactions which will cause bondage. If work
is done for the sake of ‘Tajna’, then one can
become free from all bondage."

This policy of work or prescribed duties, which
does not cause any bondage, is called work
with transcendental effect or the ‘Karmayoga’.

By such work or ‘Karmayoga’ one does not
only become immune from the bondage of
work, but also one develops his devotion towards
World with transcendental effect, the Absolute Personality of Godhead. One must not enjoy the fruits of this work himself, but must dedicate the same for the transcendental loving service of the Personality of Godhead. This is the first stepping stone for ascending the ladder of devotional activities.

Lord Chaitanya instructed this process of devotional service or work with transcendental effect—so said Rupa Gosvami at Dasa Vasudeva that in Jagannath Pura. He said, one who is fortunate only, can get the head of transcendental loving service, by the mercy of Srivari Vishnu the Personality of Godhead as that of the spiritual master. 'Karma Yoga' or work with transcendental effect—is the end of Pure devotional activities. This is taught by Sri Krishna Himself or by His benificient confidential servants. Under one take his lesson from such sources as above mentioned, one must not misunderstand the import of 'Karma Yoga' which is connected with adventurism by ordinary mundane.
on which our material existence. In exchange of that wealth, we have to assure the necessities of life and primarily we have to cook something for hungry stomach. Because if we don't eat, we cannot live life a healthy life. So if we don't have any earned wealth and if we don't keep healthy food, it is very difficult to earn our livelihood. It is very difficult to ascertain as to which is the cause of the other. For this we can describe this process of reciprocality as the wheel of work. And to travel all over the universe is to circulate this wheel of work. There is no account of our own circulation and the concomitant distress following such travel of life after life for the illusory happiness which is compared to the will-o'-the-wisp. In the capacity of a false-joyer without any obedience to the Supreme Lord, the living soul abandons permanent happiness life after life, but he does not know is the real happiness. Therefore, Prabhupada Moharaj said that no one
Walk with transcendental effort.

Knows that his ultimate goal of self-realization is to reach 'Vishnu' the All-potent Godhead.

Without knowing the goal of self-realization, we are voyaging on the ocean of taste material existence aimlessly hopelessly and we cannot ascertain the volume of our distresses in undertaking an unending journey of life tossed over the waves of actions and reactions. Here we must know that our goal is to reach the shore where the All-potent Godhead voyage is to reach the Absolute Truth 'Vishnu' the All-pervading Godhead. Jesus Krishna confirmed this goal of life by saying that everything must be performed for the satisfaction of Vishnu. In the Rig Veda the same aphorism is described as Vishnu is the Supreme Deity as we as all other gods or the 'Saroyas' look to Him (Vishnu) and He is their feet. The author of the Vedas is the Personality, pleased Himself.

As such 'Bhagvad Geeta' is the finest expression of all the teachings in the Vedas' and there is no doubt about it. The instruction is simple that we
Message of Godhia.

must do everything for the satisfaction of Vishnu. Vishnu only if we want to get rid of the bondage that is made by the circle of our work.

The people who were the followers of the "Varnashram Dharma" or "Sanatan Dharma" or the institution of the four castes with castes and four orders of life, and who are now mistreated as the Hindus — and their forefathers especially those who were really situated on the higher status of society namely the Brahmins, Kshatriyas and Vaisyas — all used to lead in the life of Vaisnavism or doing everything centering round the Supreme Deity Vishnu. In all the four orders of life especially the order of life which was known as the life of the householders — Vishnu was being worshipped particularly. The Brahmins more particularly used to worship Vishnu without fail and as such even at the present moment the descendants of these Brahmins still continue to worship Vishnu as their family deity as a matter of formality.
Work with transcendental effort.

Such people as mentioned in the previous paragraph need to do everything for the sake of Vishnu. They need to earn wealth according to their capacity for the service of Vishnu, in exchange for wealth they need to acquire sattas, and the sattas were collected for the worship of Vishnu and the remains of Vishnu in the Prasadams were accepted by them. That was possible in the days gone by or what is still being done in some places or even can be made possible in all places if one encompasses a little societal adjustment only suitable for the time, place and the people. By doing so, everyone can get rid of the bondage given to net working actions and reactions. The Vedic sages say that to approach the lotus feet of Vishnu is to get liberation. By satisfying the transcendental service of Vishnu we can satisfy our desires and this is ultimate goal of *karma yoga* or the work with transcendental effect: If we don't perform our duties in such a manner, actions for the satisfaction of Vishnu, certainly all...
Message of Godhead.

Every work done by us will produce nothing but poisonous effect of matters and ultimately there will be disaster in the world. By doing everything for the satisfaction of others and talking the remainder of the offerings made to them, we can get rid of the vices that accumulate in the course of our doing. Performing the prescribed duties, the vices and sins do accumulate in the course of performing the prescribed duties even if we take much caution against these vices and sins. Even in the course of doing ordinary business, exchanges and ventures we have to commit so many sins by speaking lies and not to speak of the vices of lies that is practiced by the profession of law. Because the lawyers take advantage of all the circumstances in order to get rid of one law in which they have to become professionally entangled. Those who are in service or other professions, they have also to do the same thing without fail. Intentionally or unintentionally one has to commit such sins.
Work with transcendental effect. Even if we take all the necessary precautions to guard against the commission of all such sins, for the Vaishnavite or the devotees of Vishnu naturally do take all such precautions. We do well unconsciously, many anti-social acts during the course of discharging even the most ordinary duty, such as going from one place to another or even during the time drinking plain water which is full of aquatic insects. We have to kill many such insects even during the time cleansing our hands and rooms. We cannot get rid of all the anti-social vices that are committed during the course of eating, sleeping, and unconsciously we have to commit sometimes the act of theft, slaughter, theft, wiretapping, unlawful acts, anti-social activities and many unceaseable actions unpunished in the ordinary course of life. In the laws made by man, it may be
Menace of God's retribution accepted that a man may be hanged or when he commits homicide but he is not pardon when he kills other lower animals. But in the laws of God, one commits the same sin by killing a lower animal as much as he does by killing a man. We are punished by the laws of God in our both actions as before mentioned. Those who do not believe in the laws of God or his existence, may go on committing such sins as may not come to the sense of the volume sufficient for them to be put into for all such commit.

ment offenses, but that does not obviate the existence of God here or his eternal laws. In the law books known as the "Scriptures," these are indications of fines as which every man must have to commit without fail. They are as fall follows:

1) Sins committed by itching
Work with transcendental effects commit.

(3) sins committed while burning the fire. (4) Sins committed while burning water from the pot. (5) Sins committed while closing the house. In other words, it may be noted that even if we don't commit any specific one, we have to commit all the above five kinds of sins. As such, it is our duty to take the remains of the offerings made to Vishnu in all circumstances in order to put rid of all sins committed unintentionally and unnecessarily. As such, those who don't cook foodstuff for offerings come to Vishnu but cook such foodstuff only for their satisfaction of their temporary taste, they have earned all punishments for committing all sins consecutively or unintentionally during the course of discharging the prescribed duties. And for this reason, we can still observe the worship Vishnu in the households.
Message of Godhead
of the followers of "Sanatana Dharma", and especially in the household of the Brahmans.

It is therefore decided that those who lead the members of their respective country or society, community, may regulate all their duties towards the people by satisfying satisfying the transcendental senses of Vishnu for their own benefit as well as for the benefit of those whom they prosper to lead. It is incumbent for them to prove over the subject as to how they can discharge their duties by satisfying the senses of transcendental sense of Vishnu — for what they shall perform will be followed by the respective followers of such leaders. The Personality of Godhead Srivasva said therefore to Nrisimha as follows:

"What is done by the leader is followed by the ordinary man. What the leader establishes as the truth, the followers take to themselves毫不犹豫ly."
Work with transcendental effect.

But alas, the time has already approached when the leaders, who are considered as the light of the ordinary men, are themselves shuddering at the bottom of their heart. Are they going to stand up for people laid down by God? As such, what can they do for the satisfaction of the transcendental series of Vichara? How if they don't do everything for the satisfaction of the transcendental series? Further, how can they expect to drag on themselves or their followers from the midst of sensuous things in the name of duties which are committing in the name of disloyalty. If the leaders don't approve of the existence of the Almighty Vichara, how is it possible to say that Personality is everywhere? Then what will the ordinary men understand about Him as such? He is the Supreme Enjoyer of everything that He did as such. None can be found as great as He may be, on the enjoyment of the universe and its paraphernalia.
our position being subordinate to the position of the Almighty Vishnu or the Supreme Personality (Devah), we can enjoy only what comes from Him as a matter of favor. We must not enjoy anything what is not offered by Him. We should not make any extra effort to obtain anything which belongs to Him or those that are Vishnauism. In the Bhagavad-gita, the same thing is described as follows:—

"Whatever we see existing on the face of the universe is intrinsically the property of the Supreme Enjoyer, also we one must enjoy a thing what is kindly given by Him. Before must not touch the property of others."

It is therefore incumbent on the part of public leaders that they should regulate their activities around the center of Vishnu and by this act of transcendental work, they will themselves be benefitted and shall be able to do good to their respective followers. If the best public leaders, preachers and the executive heads of state
Well-withmanpendicular effort. Don’t do the act of materialism—and instead place themselves in the exalted practice of Vishn
the Supreme Enjoyer, then they might themselves be benefitted in respect of temporary gain, adoration and mundane fame. They devise their followers from the right path by a false exhibition of renunciation, but they will never be able to do any good because, except that the ignorant followers will face destruction as the flock of sheep who follow the leader, whereas he will be destroyed in the slaughterhouse. But by such leadership, the leader himself is temporarily benefitted but the followers are put into the worst position. The leaders falsely invite them for an illusion, and then engage them in various acts of sin. Such leaders sacrifice the interest real interest of the followers but make themselves benefitted by temporary gains by destroying the followers. Such leaders don’t know that their temporary gains will vanish away along with the destruction of their temporal material
Message of Godhead.

body, but they shall be responsible for the task
commission and omisions made by them during
their leadership, will remain in the potageri engage-
ment of mind, intelligence and false egism
is a very subtle form and the subtle psychic
life will develop again in another suitable body
by the process of trans migration of the spirit soul
and thus put them in ordeals of different wheels
of actions & actions by obliging them to him-
migrate from one body to another for many many
years. The people in general do follow what the
leaders, without any transcendental knowledge,
are them to do. The leaders therefore must be aware
of this fact for the benefit of all concerned. The
leaders must know first of all how they can
do good their followers by understanding the real
motion of "Karma yoga" or work with transcendental
effort. If the Physician is himself a diseased
fellow how he can endeavor to heal others. The
physician must heal himself first, without
Work with transcendental effect

Knowing or diagnosing the actual disease of the general public, if the leaders do the acts of a physician, how can they heal the sick for whom patients or men and women? To gratify the senses of the diseased fellow is not the business of a real physician. The physician cannot satisfy the patient by following merely satisfying him. But a good physician who has the necessary qualification must proceed the real medicine may if satisfy the senses of the patient or may not. The leaders therefore must know that the real disease of the people in general is their attention to serve the Almighty God and his fellow. So without proceeding treatment of the inherent disease of the people in general, if the leaders simply have a superfluous sympathy for the good morals symptoms of the great malady of alienism, certainly there will be no benefit whatsoever for the suffering humanity.

The real remedy lies in the partaking of the remaining fruits of the Mercies made to God’s mind, as the diet and
and to receive annually the glories of Godhead or to reverence His glories by month, to remember His glories in the mind, to worship the transcendental form of Godhead, to offer them transcendental services, to accept Him as the best supreme friend and heartily to surrender unto Him in all circumstances—are the various medicines for such diseases. The leaders should therefore arrange for such diet and medicines as alone mentioned, if they want really to eradicate the suffering of humanity totally.

It is however refreshing to know that the veteran leader Mahatma Gandhi is trying his utmost best method mentioned by Him to bring in Godly atmosphere over the world by purely restraint, toleration, moral principles etc. but it is not possible to bring the Godly atmosphere by any material method which is always limited. The Personality of Godhead Sri Krishna has therefore said in the Bhagavad
Work with transcendental effort.

Guta that the sages, who are very much learned, do surrender unto Me (Sri Krishna) after a lapse of many many births for the Mahatma who is able to connect all everything that he to 'Vasudeva' (Manifestation of Vishnu), is hardly to be seen. The purpose is that there is Mahatma anywhere are Mahatmas everywhere but that Mahatma who knows the real relation of Godhead and the manifested world, is very rare. Such Mahatma never tries to affirm Godhead by any scribbling methods of ascending process but he accepts the standard process of ascendence i.e., the methods that comes down from Him directly or through a nonfinite channel. By the method of ascending process no one can reach Him even by an an a long-term endeavors of many many years. What is attained by the ascending process is however imperfect partial impersonal knowledge subjected to be
Message of Godhead, devoted—unto the Absolute Reality. We can see such signs in the method of preaching by Godshiji. Although he chants the name of Rama, he is not aware of its transcendental service about the same. He is worshipful of impersonal Godhead. As such his Godhead by Vichara is devoid of transcendental activities (1). His Godhead cannot eat, cannot see and cannot hear for impersonality means without any such possessions, amoral activities. When the empiric philosopher tries to approach the Absolute Truth, he can approach up to the impersonal feature of God without knowing anything about his transcendental pastimes. When the Absolute Truth is denied of his having any transcendental senses and their activities, certainly He is supposed not as important. An important Godhead cannot offer of course hear the prayers of His devotee (2). Neither He can ameliorate the distress of the universe.
Work with transcendental effect.

By the empirical process of philosophical research, one can possibly distinguish the metaphysical subjects from the physical objects, but unless such seekers of truth can reach to the personal feature of the Absolute, knowledge, the pain is only the dry unpersonal knowledge of how without any actual transcendental profit. Hence it is therefore necessary that leaders like Gandhi may establish themselves in the transcendental footing of personal feature for the Absolute Truth, the as Vishnu or the all-pervading Godhead and arrange for His transcendental service by Karmagya in order to dogood to the people in general.

The people in general are very much busy in the affairs of material body and mind. More who are in the lowest stage of fierce mundane activities very rarely can understand about the activities of spiritual plane. These people are generally known as shallow in their various acts of sins and virtues in relation to aggrandizing the distress of the body and mind, such eating, sleeping, filthy...
Message of God's need and gratifying the senses. The material scientists who are unwise to forswear such material activities. The wisest many objects which satisfy the material senses such as the eye, ear, nose, tongue, and ultimately the mind create a field of unwise competition for enhancement of such material happenings, leading the whole world into the whirlpool of uncall for distortions. The net result is however, severely all over the world so much so that even the bare necessities of life namely food and clothing become the subject of control creating much themselves to the life of plain living and high thinking.

And persons who are a little more naively gross materialists do believe in the life after death and thus try to seize a little more the plane of gross enjoyment of this life only lest they to accumulate some way for the next life by acts of virtues, just like a man banks some money for future happiness.
Work with transpersonal effect.

But none of these people know that neither any act of sin nor any act of virtue can in the cause of freedom from the bondage of work as we have explained above, but on the contrary both acts and virtues will bore up the worker in the wheel of actions and reactions. Both of them cannot understand the epitome of "Kurumuyi" as the means for attaining liberation from the bondage of work which is always ungenerous. The great "Kurumuyi" therefore believes just like an attracted materialist,Render to teach the people in general about this technique, how one can get rid of the tangled actions and reactions of ordinary work. By such acts the "Kurumuyi" himself and the world at large are benefitted. The Personality of Godhead therefore said as follows: "I descend on the Churner, letter you continue to perform materialist work like an attracted materialist who is not conversant with transpersonal knowledge, in order to recruit men to the path of Kurumuyi" or work with transpersonal effect!
Message of Godhead.

Those who are, therefore, aware of the transcendental knowledge and who actually learn, do all acts which are done for the maintenance of the body of the mind in the direction satisfying the transcendental sense of the Supreme Godhead "Vishnu." Ordinary men do think of those persons transcendentalists as common workers but in fact the transcendentalists are not workers for mundane benefit but they are "Kusumayogi" or the workers with transcendental effects. By such transcendental work, the material effect of works are automatically gained without any separate endeavor.

In the present age the expansion of material activities is manifested in variegated engagements. Many mills and factories of various characters are now vogue as well as hospitals and institutions of varied vocations are now in vogue. In ancient time, there was not so much expansion of the material activities. The living was plain while the thought
Work with transcendental effect.

were sublime in those days. As such there is very
good field of activity for the "Karma-yogis" who
can engage all the modern institutions in the
transcendental service of Vishnu for His satisfaction in this transcendental service.

It is incumbent therefore to install the temple of
Vishnu in all the above institutions for the same
purpose worshiping the Absolute Godhead in its same
spirit as was done by the sages of ancient times to
by installation of such worship mata at individual
homes. The Personality of Godhead although manifests Himself
in His various transcendental form eternal forms
such as incarnations or planetary positions or different
spiritual parts and parcels, the sages recommended
the worship of the eternal dual forms of Sri Sita,
Rahula, Rama, Laxmi Narayan, Sita, Sita, Laxmi, Ravakhi,
Krishna. Therefore it is desired most earnestly
that the proprietors and managers of big mills,
factories, hospitals, universities, hotels and various such
message of Godhead. Institutions, may well fulfill the temple of worship of any of the above mentioned transcendental forms of Vishnu for transforming all works thus into ‘humnuppinis.’ It is generally observed that the working in big mills and factories, are addicted to much abominable habits as such gradually they are off to degrade down to the lower status human beings. If therefore they are offered with grace the advantage of partaking the remnants of foodstuff offered to Vishnu, gradually they may develop a transcendental sense of spirituality and grow up in the same status of equality as those other spiritually advanced personalities. They cannot however rise up to that exalted state of Harijans simply by the method of stamping one as such.

Influenced by a desire other than the transcendental service of Vishnu, every effort to raise them up for the benemef of practice, will result in diseases and disturbance of social order of peace and tranquility. The leaders who weekly visits
With the transcendental effect such downtrodden labourers simply for the sake of temporary gain, can never do any good work. They can benefit themselves by such disorderly actions. On the contrary, such material activities both the groups of the labourers and the groups of the capitalists engage themselves in an unwholesome quarrel, enmity, in the eventual disturbance of social order. The problem can only be solved by a determined action of the workers. If the workers, as a whole, transcendental efforts is ordered performed all partial endeavours which are done by the Socialists no way for the doctrine of equality, by the Bolsheviks to bring in a great social order, with the state activity, fact family, affinity, or the labour: a dream of heaven, the labourites to dream of a heaven where the labourers can defy the capitalists in the pursuit of acquiring wealth.

Fraternity of human society...
Message of Godhead.

to internationality. But in that process of gradual development there is always a centre of attraction which helps the progress of development from one stage to the next. We do not know however, that in that constant struggle for development the centre of attraction is neither the society, the community nor the nationality, nor even internationality by the all-pervading holydik Vishnu. But it is the material curtain of the illusory energy of the Absolute Faith. Prolonged meditation the great devotee therefore said that people in general don't know that their ultimate centre of attraction is Vishnu the Supreme Personality of Godhead.

Sri Krishna is the Supreme attraction of Vishnu category. The word 'Krishna' is derived from the root 'krj' meaning that which attracts. As such, there cannot be any other name of the Absolute Faith than Krishna — the All-attractive. Learned sages have made sufficient researches.
Work with transcendent effect.

In this connection and they have definitely concluded that 'Krishna' is the Supreme Godhead. The sages of Naimisharanya who assembled under the presidency of Suta Graurami discussed in details all the different incarnations of the Absolute Truth and they came to the conclusion that Krishna is the Supreme Personality of Godhead and all other incarnations are either His plenary portions or the portion of plenary portions. The Supreme Personality of Godhead is Sree Krishna, that is the very form of the Personality of Godhead or the transcendentalist. In the Brahma Sutras also, which is described compiled by 'Brahma' the creator god, it is also confirmed like this. 'Sree Krishna is the Supreme Personality of Godhead having His eternal all-luminous transcendental form. He is the original Person known as Goparaja without any other cause and He is the cause of all other causes.' As such if we can establish our relations with each other with the central attraction of Sree Krishna, we...
Some excuse fail excuses, it is then only we can really establish what is known as fraternity, equality as justifiable steps in means ofernal peace.

The husband of our sister, who was unknown before he became the husband of our sister, became our brother-in-law in relation to our sister. His son and daughter became our nephew's nieces in relation to the sister. In this case our sister becomes the centre of attention. When we make our own country as the centre of attraction, we designate ourselves as differentiations such as the Bengalis, the Punjabis or the English. When we designate a particular faith or religion as the centre of attraction, we designate ourselves as different sects of religions. Faith such as the Hindu, the Muslim, the Christian, etc. But we must remember always that we shall remain always imperfect and partial, hence we may try to extend our relations by such
Work with transcendental effect.

For a full-fledged centre of attraction, our solution with one unified idea led to the perceived idea of Krishna, the original Personality of Godhead. Constitutively, we are all related with Krishna, and as such, eternally, we are connected with Krishna. The centre of attraction and what we must do is to reverse that relation which has merged into oblivion by the illusory energy called Maya or the temporary forgetting of the loving entity with Krishna. Just in order to reverse this transcendental relation of the loving entity with Krishna as the eternal servant, the 'Karma-yoga' can render...
though even in the ordinary human activities who are occupied in menial activities without disturbing them in their ordinary engagement. It is advised therefore in the Bhagavad-Gita that in the interest of the mundane workers they should not be restrained from their ordinary engagement but on the contrary they may be encouraged to engage like that in the process of Karmayoga or work with transcendental effect. Ordinarily these mundane cannot easily understand their eternal relation with Krishna. But instead they themselves have posed as Krishna by a false instrument of the illusory energy. This false practice of an enquirer gives them much trouble in the search of the Lordship over the forces of nature and still their mundane cannot give up the idea of personal gloriﬁcation. It over and when such mundane give up the enjoying spirit under the pressure of disappointment they are sense of frustration, they usually take refuge for personal remunement.
with a greater intensity of enjoyment. The nuns and nuns who are always disciples of enjoying the fruits of their mundane activities, suffer tremendous loss of happiness, even if they engage in mundane activities just like the rest, only engaged in the oil mill, but under a false pretense of enjoying dictated by the illusionary energy—they think themselves as the real enjoyers. On the other hand, 'karmayoga' dofactfully engage their foolish mundanes in the works for which they have special attachments without disturbing them in the relation with Krishna but without disturbing them in their prescribed secular activities. For this purpose only, the learned sages as eternal servitors of 'Krishna', sometime remain in the midst of ordinary activities just to attract the foolish nuns and in the pursuit of 'karmayoga'.

The foolish nuns who would have been left into the foolish activities of 'Srila Krishna the Personality of Godhead or this eternal'.
associate like marshall Arjuna or Thus, would not have kindly taken the trouble of initiating the group of "Karmayoga" by direct action of personal example. The foolish mundane are unable to come to the sense of that immeasurable difficulties which confront them in pursuance of their mundane foolish activities. However, they may be misled thereby the conceiving evolved ship of their various actions, they are always driven under the direction of the mode of nature — that is the considered verdict of Lord Krishna the Personality of Godhead in the Bhagavad Gita. He says that the foolish mundane do consider himself as the author of all his activities by aance of his false egoism, without knowing that it is the mode of nature that leads him to do everything in his engagement. The fact that foolish mundane cannot understand that he is under the spell of the illusory energy of Lord Krishna the Personality of Godhead, who has made him (the mundane) devar to do as he desires. As such the foolish mundane does enjoy only the
With transcendental effects.

results of his activities in the make of mundane temporary
happiness or distress undergoing a severe penalty of
survivility dictated by the mode of nature.

It is said in the Bhagwat Gita, that each and every living
entity that he is his transcendental part as furnace and as
such each and every living entity is his eternal
transcendental servant. The natural position of part
and furnace is to render service to the complete whole.

Hence, legs, eyes, nose etc. are all parts and hands
of the complete whole body. If therefore the hands,
legs etc. don't render life-sustaining food-stuff for the
affirmation of the stomach and try to enjoy the eating
collective rhythm, then there will be maladjustment of
the whole thing against the virtue of the complete whole
body. By such foolish actions, the hands, legs etc.
can never improve their respective positions but
on the contrary for want of sufficient nourishment of
the complete whole body through its medium of the
stomach, the whole system of body structure
becomes deteriorated against resulting in the weakness
Message of Godhead and diseased condition of them, in Bhagavad-gita. There is a broad explanation of the allegory of Vedanta-endwanaam.

The Personality of Godhead is the original cause of all causes and life of the whole creation. The Personality of Godhead, Jagannatha, is the root trunk of the tree of whole creation. That is the statement of Bhagavad-Gita. It is also said in there in the Bhagavad-Gita that there is no more superior ruin than Gaur-krishna Himself. He is the supreme enjoyer of all sacrifices and activities. But still those who are within the motif of sinners never surrender unto Him in spite of this being the Supreme Personality. As such, Sri Krishna, to the Supreme Personality of Godhead and all the living beings are His transcendental part and parcel eternal servants. Forgetfulness of this transcendental relation between living entity and the Personality of Godhead – has been
manifested into a false sense of everyone becoming a miniature Krishna (?) who tries to enjoy the world to his heart's content without overlooking the transcendental service of the original complete whole, Absolute, Perfect, Absolute, with Personality, Godhead. That is the work done under the spell of the modes of material nature called Maya or the illusory energy. Actually the living entity has no capacity to lord it over the forces of nature. The living entity becomes enwrapped by the modes of nature as soon as he tries to put himself in the position of Bhakta and the Supreme Enjoyer, under a false sense of enjoyment, as he is constitutionally unable to do as he likes, using the hands, legs, eyes or the complete whole body. The living entity therefore undergoes much difficulty under the pretense of enjoyment. And to get rid of all such trouble and difficulties of work, one must suffer some harm to adopt the course of
Message of Godhead.

But those who are transcendentalists are really learned. Such transcendentalists do not perform any work just like the common man. They know that mundane activities are completely different from transcendental activities. Knowing the transcendentalist, knowing himself as different from the material body and mind, does always try to cultivate transcendental activities. He knows that by chance accident he is within mundane excellence. But even he remains always separate from the mundane irrespective of his material senses such as the hands, legs, eyes, etc. being engaged in the temporary material activities. Such activities, however, when engaged in the transcendental service of Krishna, make the dear free from the bondage of work. The Personality of Godhead Sri Krishna said to Arjuna: 'You Arjuna, therefore give up the enjoying spirit for all your worldly work and be thus transcendentalist. My dear, such knowledge. And you may adopt your circumstantial occupation.'
Work of Transcendental Art

Therefore whichever duty he performs, whoever therefore perform such work with transcendental effect and according to my direction without any prejudice, he always becomes free from bondage of work.

The force of self-renewance, as I said, this material body in the mind or for the matter of that, any thing of this material world, as far as every thing of this material world is an object for my enjoyment, does not allow us to become transcendentalist or thereby learned fellow. We have already discussed to some extent about this transcendental knowledge in the previous chapters. And for this reason only. The Personality of Brahman is known advices us to become spiritual, inclined and transcendentalist. Then we become spiritually inclined and transcendentalist, it is when we can understand that we are nothing of this material world, but we are eternal being spiritual entity. Through spiritual realisation, disintegrating the material affinity naturally begins. And the more we become spiritually developed, the less we are—
Message of Godhead.

affected with happiness or distress that arises out of material sense-perception in contact with material association. The false ego created by material contact is then gradually vanquished and its diminution of false egoism causes liberation from all material emanations resulting in complete liberation from material existence. This is called liberation in life.

Siddhanta the Personality of Godhead is to Absolute Truth. This is corroborated in all authentic scriptures. Our spiritual existence develops as soon as our relation is established with Lord Krishna. Since Krishna is compared with the Sun, the darkness of ignorance disappears as soon as our relation with Lord Krishna is established. With the appearance of Lord Krishna within our heart, we become purified free from impurities of material contact as much as the morning dew disappears along with the appearance of the Sun. This is not a conception of childish imagination but a factual experience of spiritual realization. One who has sincerely followed the
Work with transcendent effect.

footprint of Sri Krishna as his benevolent avatar, has also realized this simple truth. But their efforts have not followed. But one who acquires Sri Krishna and prostrates himself as one who can compete with Sri Krishna — such perverted梵念 of perverted mentality does not agree with this statement of fact. As such the foolish mendicants without understanding the genesis of ‘karma-yoga’ indulge in unrestricted material activities resulting in their bondage of work which helps them in the material existence of birth, death, perpetually. Such foolish mendicants actually envy Sri Krishna and deride him as one who is like the mendicants.

The truth persists. The truth about Sri Krishna does not easily enter into the perverted brains. Such mendicants imbued with empiric methods of philosophical approach. But devoted person one who understands that is actually stated in the Bhagavad Gita. In the contemplation of truth and taking more cognizant of imagination dictated by empiric
managed of Godhead, called philosophical approach generally known as spiritual interpretation — it is actually devoted to Krishna and such devoted persons only can accept the logic of fully surrendering into Him and thus adopts the form of Krshna in order to get rid of the danger of bondage from work.

There is nothing in the code of Vrksa Krishna that such devoted persons will be located within the boundary of a particular country under colour. Such devoted persons shall appear everywhere without any restriction of caste, creed, color or country. As such everyone everywhere or whoever he may be, is eligible to be a devotee of Vrksa Krishna. To confirm this the Personality of Godhead has affirmed in the Bhagavad Gita in the following words: 'O son of Prithu, even these faithful and sati, are placed in the rank and file of the four castes of life, or even the fallen women unless the profoundest truths,
Wordsworth transcendent effect, the 'Sudras', i.e. those who are not moulded by nature. Those who are generally inclined to service only aid the merchant class, all shall attain perfection by reaching the kingdom of God if they actually take shelter of the Personality of Godhead Sri Krishna. In the words the unexcelled caste system, that is now going on in the society of the Brahmas or the faithful, cannot be any barrier for approaching Sri Krishna, the Absolute Personality of Godhead. He has Himself enumerated the basic principles of caste system without that is real universal. He says that the four states of caste system is set by Him according the qualities and mode of nature and He is the maker of this caste system all over the world still He is to be understood as not the maker of the caste system. That is He is not the maker of a caste system which regulated by the faithful but He is the maker of a caste system which is applicable universally.
The four castes of life generally known as the caste system consisting of the Brahmins, the Kshatriyas, the Vaisyas, and the Sudras are all from whom were never meant for a caste system of birthright. The system is universally true in terms of one's social standing, qualification, and ingenious engagement. The classification of Brahmins, Kshatriyas, Vaisyas, etc., is never made with reference to one's accidental birth as much as a doctor is made by real qualification and initial engagements but not by birthright of being the son of any medical practitioner however high he may be. The qualification which is acquired by the medical practitioners by a strenuous study of the medical science for a long period is the real qualification of such medical practitioners. And after receiving distinction, one when the medical practitioner takes to real professional engagement that is his ingenious occupation. Then the
patient goes to a medical practitioner, he does not see the birthright of the physician but to his real qualification. As it is a fact that a physician always exists in every country and at all time, so a Brahmin or a Kshatriya is also always present in every part of the earth by dint of qualification and work. The present caste system which we have localized in a particular part of the world and that in a particular set of faith — is undoubtedly strong in all respects, and perversion of the original idea of universal system of castes. If somebody practices panacea as a medical practitioner for the reason of his being the son of another medical practitioner another without having any relation with the medical science or the medical college and if such medical practitioners is accepted as such by a section of public, then both such medical practitioners and his followers are considered to be the members of a society who cheat one another and we are cheated by one another. That is a society of
message of Godhead

The cheat and the cheated. Therefore the caste system as created by the Personality of Godhead Krishna referred to in the Bhagavad Gita and the caste system of the society of the cheat and the cheated are not one and the same. The caste system made by the Personality of Godhead is universally true at all time and in every part of the world may the universe. The qualifications of the different orders of the caste system is enumerated in the Bhagavad Gita which we shall be able to discuss later on in the book but we may touch a brief description of the same in this connection. The Brahmin is the highest order of social status and he embodies the modes of goodness and is engaged in the activities of equality, restraint and purity. The Kshatriya is the next second order of social status as he embodies the qualities of a passion and is ingeniously engaged in the activities public leadership in the cabinet.
executive head of different political or social engagements. The varjyasa is the third order of mixed social status, as he embodies the qualifications of a creative fashion as well as darkness of a mode of ignorance. This class generally embraces the merchant and the agricultural societies of the social order. The Sudra is the lowest rank of social status as much as he embodies the most darkness or ignorance and generally takes to services of the other three orders of society. The Sudras are as a class servants of the whole mundane social body.

In the present age of darkness which is known as the age of kaliyuga, i.e., the age of quarrel and ignorance, every individual person is almost a Sudra by birth right. But if we examine in the above light of the caste system as made by the Personality of Godhead, we can surely visualize the four orders of social status in every fact of the world.
message. Godhead

In what part of the concrete world there is no
body who is not qualified with the Brahmimic
qualification of equality, knowledge, and power
in every part of the globe where there is human habi-
tation, there are persons some persons who have the
necessary qualification of the Brahmics, there are others
who have the required qualifications of Kshatriyas, Vaishyas,
or Brahmics. The different modes of nature are persistent
in every corner of the universe as Brahmics, whether
the being products of modes of nature, how can
one say that the four castes do exist in a particular
part of the world. No as absurd. In every country
and at all times there was, there is and they will be
four orders of social status according to the mode of nature.

Those who persist in the theory that the four orders
of social status called the caste system - do exist in
India, are all mistaken. In all circumstances
also three or the same orders of life in some name
or Mrs. There is no such even those who are
far below the qualifications of ordinary India.
Work with transcendental effort, the fourth order of social status, are eligible for the transcendental service of the Personality of Godhead, Lord Krishna. In the same, the devotional perfection, which a qualified Brahmin attains by the transcendental service of Krishna, can also be attained by anyone even in his present status. By the same process of transcendental service of Krishna, in this manner, Lord Krishna (the all-attractive Personality of Godhead in the Absolute Truth in the whole creation of the eternities and Srimad-Bhagavat Gita is the Supreme Scripture within the universe. According to the scripture, enunciates the Purus-aveda-cherit, or the man of the fifth order (lower than the fourth) becomes far more than the person of the fourth order (the Brahmin) by dint of his transcendental devotional services. The transcendental teaching of the Bhagavat Gita is therefore nothing less to attain to the highest perfection of human life by attaining the transcendental service of Krishna. It is therefore incumbent for all souls, he may be without any distinction of caste, creed or colour, that everyone
Message of Godhead.

shall adopt the former’s Ramayana or the work with transcendental effect and by doing so everyone shall attempt to spiritualize the whole activities of the world. By such activities, but the performer and the work performed become transformed to spirituality and transmigrate the mode of nature. And as the actions, he are themselves spiritualized, the performer automatically remains within the category of the highest status of Brahmin. One who is transcendental to the mode of nature, is more than a Brahmin. although the highest qualification of a Brahmin is transcendental, and not

transcendental. If one can attain to the supreme transcendental, almost simply by the performance of transcendental activities as Personality Lordhead, it may be seen from the following sloka of Bhagwat Geeta (4:20) is explained in the 4th sloka of the 24th chapter in Bhagwat Geeta. It is explained that such by performance of work with transcendental effect everything becomes spiritual.

Sarvajana Sankara’s philosophy pantheism which has spread the perverted interpretation of the Vedanta makes
that the Supreme Spirit is omnipresent everywhere, has a practical bearing on the above idea.

There are various kinds of sacrifices which shall be examined later, but let us understand that the ultimate goal of all sacrifices is to propagate the Supreme Godhead Vishnu. During our material existence, we have to deal with material objects even to fulfill engagements in respect maintaining the headgaws to soul to petty. Part in all such material activities, if we can then bring forth the spiritual atmosphere in terms of the Vedantic faith that the Supreme Spirit is omnipresent everywhere partially explained by the philosophers as 'Pantheism' or in other words if we can create a spiritual atmosphere by activities in relation to the Supreme Spirit and the whole thing is directed by one who is self-realized soul, then the whole thing is transformed in to spirit.

An example may be act in here to understand the above power of spiritualization. It is just like the iron when it is put into the fire and becomes red hot the iron then can do the work of fire aid stops to demonstrate...
Message of Godhead.

Thus, in the same way when all our works are done in terms of our relation with Krishna, the whole thing is sanctified with spiritualization, because Krishna is the ultimate goal of all spiritual activities. In a sacrifice there are five primary subjects, namely, the process of offering, the offering itself, the fire, the oblation, and the result of the sacrifice. And when all of them are related with the Supreme Lord, all of them become spiritualized and at that time the whole thing becomes actually a sacrifice. As such, everything when it is offered to Krishna the transcendental service of Lord Krishna, all the above-mentioned five subjects become interrelated with Him and therefore they become all of spiritualized.

Therefore the learned men who perform all works with such transcendental effects as the discursive activities for the transcendental service of the Personality of Godhead, are in actually spiritual souls and are actually the one restrainer of all material activities as well as acquireer of the spiritual soul.
Work with transcendental effect.

Such spiritual purveys only can actually show sympathy to the fallen in terms of the object of sympathy, the country and time. And instead of performing all this work, they are performing the bondage-ful activities.

This influence in the so-called accused, the accuser, the accuser's duty. The householders who perform such work with transcendental effect only, show sympathy for all four, are really entitled to become the leader of the people.

All others, who claim to be leaders, are mistaken. The enemies of the 'Karmayogis,' who generally perform all works for self-satisfaction or personal gratification are not in touch with the Supreme Spirit and soul, by transcendental relation forever, do sometimes pose themselves as one who works according to the desire of the Supreme Will. As a matter of fact, they pretend to be a panacea and try to cover their extravagant on a false label of transcendental service of Godhead. But those who are pure in heart, i.e., those who have surrendered everything unto the holy feet of the Personality of Godhead,
do remain aloof and separate from such pseudo-transcendentalists, easy-going giving them all respects that they com non-may command. Such one in heart transcendentalist knows that the living entity although very insignificant as parts are pendants of the Supreme Absolute Truth, he has proportional measure of independence. The personality of Godhead although he is all-powerful, does not ever interfere with the little freedom of the living entity as he enjoys. As such the living entity becomes conditioned by the laws of nature simply by abusing that much portion of independence which he is entitled to enjoy. When he becomes enthrall by the law of nature, he develops the modes of nature in collaboration with his appetite of goodness, passion or ignorance. Therefore to long the living entity remains in subjects of the conditions of nature, he has to act according to his own particular mode.
nature such as goodness, passion or dullness. If this was not possible, we wouldn’t have observed in the phenomenal world different varieties of activities conditioned by the different moods of nature. Without doubt, therefore, the subtlest laws of nature, if we try to justify all our deeds as influenced by the Will of the Presumably Godhead, it will be an attempt to bring in particularly and indirectly and gracesomes in the acts of the All-good Presumably Godhead. It shall never be argued that by the Will of the Presumably Godhead, one shall be such mundane differences as something shall be happy by His will while others shall be unhappy by His will. Such differences in the material world are due to the omnipotence of the Godhead who enjoins everyone to give up all such modes of activities—such emotional nonsense.
message of Godhead

engagements dictated by the various modes of nature. Such varieties of engagements of the living entity, arise out of ignorance perpetrated by the mode of nature. It is said therefore in the Bhagavad-Gita (5:13) that the Lord does not create any one's particular work or the authority thereof, but nor the result of such work but all that come out of different modes of nature, conditioned by the modes, anything that is performed by the living entity excepting those which are known as work with transcendental affect, are all self-created engagements by an abuse of the free will and therefore such acts or engagements are mere the coincidence as if the works and the results were ordained by the Almighty Godhead. Such works are all material and are therefore under the condition of the laws of nature. The Principle of Godhead has nothing to do with such.

The Karmayogi arisesto always in a transcendental position far and wide from the conditions of the mode of nature for all his works attain to the category
Work with transcendental effect.

of Absolution. In a state of freedom from the mode of nature, the phenomenal world presents its true nature and as such the world appears in its spiritual aspect. In such spiritual presentation of the world, the mode of nature such as goodness, fear, sorrow and darkness etc. cannot prevail any obstacle in the spiritual advancement. When such obstacles are surmounted, one attains to the absolute vision. It is stated therefore in the Bhagwat-gita that a learned man when he attains to Absolute vision, he can observe with equanimity everything such as a learned and gentle Brahmin, a cow, an elephant, a dog and a charade [(70)] A learned and gentle Brahmin is the embodiment of goodness mode of nature. Amongst the least cow is the embodiment of the same goodness. The elephant or the lion is the embodiment of passionate mode of nature while the dog and the charade are the symbolic embodiment of the darkness mode of nature. The karma-yoga, however, instead of
message of Godhead, visualizing the external talismans of different living entities embodied under different modes of nature penetrates his vision to the spirit which is embodied therein and as the fragment of spirit is related with the Supreme Spirit, the 'Karmayogi' in the highest state, can observe everything with equanimity. Such 'Karmayogi' accepts everything in relation to the Absolute and therefore he engages everything for the transcendental service of the Absolute. He oversees all living entities as so many transcendental servants of the Absolute Godhead, Lord Krishna. The engagement of the material body cannot find any obstruction in his perfect vision as much as a hot iron cannot but burn everythi
Work with transcendental effect.

The Bhagavad-gita knows very well that Seva Krishna, the Personality of Godhead, is the enjoyer of all enjoyment. They are the lord of all living entities. The living entities think there is very little value of the platitudes of all living entities by which they put themselves in the position of either an enjoyer or a renouncer. The learned sages diagnose this sort of platitudeness as the disease of material existence. All good work, culture of knowledge, meditation, austerity etc. whatever is performed, all of them are meant for ameliorating the diseases of material existence. The Personality of Godhead Seva Krishna therefore says in the Bhagavad-gita that one can attain the Supreme peace by knowing Him (Seva Krishna) as enjoyer of all sacrifices and austerity and the Supreme lord of all the universes as also the Supreme friend of all entities (5.28).

We have already discussed the necessity of performing work for the sake of sacrifice only, or to realize the transcendental sense of Krishna; and
message of Godhead,
in the above statement of Maywat Gutty it is
clear now that Lord Krishna is the Supreme
Personality capable enjoying the result of all
sacrificial performances. The sacrifices of the
foremost devotees and the meditation or austerities of the eminence philosophers, are all
ordained and maintained by the Personality of
Godhead Lord Krishna. The Supreme Lord in the head of
Spirit of Vishnu, the object of meditation of the
mystics is also founding portion of the
Hrithna and Personality of Godhead. We may
be able to discuss all there in different chapter.
But we may know at present that Lord Krishna
in the friend for every one whatever he
may be either ordinary worker, an eminence
philosopher, or even a mystic and not to
speak of the transcendentalist who percent
servitor of the Personality of Godhead. The Personality of
Godhead always does good to one and all by decreeing
empowering his devotees to preach and propagate
World with transcendental aspects

the transcendental devotional service to Godhead everywhere in conformity with the specific time place, subject. He is therefore ‘gospender’ or the Prime Personality.

cause of all causes are the Supreme Personality. The people in general can attain to perfect peace and tranquility, when they come to know how the gradual process of work with transcendental aspect.

More who do everything for the transcendental service of the Personality of Godhead. So knowing, they need not to perform any other sacrifices, penance or meditation which are not related with the service of Godhead. We have already discussed herefore that the qualities of goodness, which are the sign of Brahminism, do exist to exist with the co-existing within the qualities of the transcendentalist. In the same manner, the dexterity and sacrifices of the devoted work, the knowledge of the sannyasins (renounciers) the stillness of the mystics as also the perfect love for Godhead all these qualities correspondingly do remain with the
message of Godhead,

transcendental work. 'Karma-yoga.' The presence
of Godhead says therefore (61) one who performs
duties for duty's sake without any desire
under the future result of such works, is
actually a renouncer as a
mystic. But not the he who has to discard
all specific duties by relieving himself of
the responsibilities of a householder.

Therefore that Saibaba himself becomes the
enjoyer of the fruits of the work performed by the
Transcendentalist. As such the transcendentalist
has no responsibility to the results of this work
may be produced in the estimation of the worldly
world. He acts, under an impulse of obligation
to do everything for the sake of Saibaba. He never
accepts any work as an object of enjoyment or
renunciation on his own account. The transcendentalist
or the renouncer to relieve himself of
all worldly responsibilities in order to get himself free to acquire knowledge relating to the spirit.
The mystic also does similar acts, under the impulse of meditation in visualizing within himself the located aspect of the supreme spirit. But the transcendentalist who acts only for the satisfaction of the supreme person without being impelled by a motive of self-satisfaction, is naturally free from all worldly duties without any separate effort as is done by the sanyasins and the mystics. The transcendentalist, therefore, does not desire to achieve anything gain, adoration, or stability except the transcendent benevolence of Godhead unless he is benefited in all respects. If the supreme gain which by which all other subordinate gains, knowledge, and perfections are most easily achieved, is once obtained, what is there in the world that remains?
Message of Godhead: will this be achieved by any one?

The mystic, who has completely ceased to function all sorts of bodily activities according to the plan of Pataanjali, the author of the system of mysticism, does try to attain 'trans' by systematic mode of meditation. He mystic as such tolerates all sorts of tribulations in order to visualize the localized aspect of the Supreme Spirit. In other words, he does not care for what it may come or events met with death in order realize his ideal which has no equal in the whole universe. The Parable of godhood says as follows to signify the validity of such mystics or devotion: "(6/22) He does not consider anything more valuable than the attainment of that transcendent state. To be in that state means not to be perturbed by any distress, however heavy it be tolerated."

According to the system of Pataanjali, the author of the mystic ways, mysticism means perfect control of the mental plane with its different fields
occupations. According to him, the transcendental state is to
become free from the sensuous attractions and
to attain to the stage of perfection indescribable by the
soul. In such a state the attention of
the mystic is never deviated from the spiritual
achievement. The eight-fold perfecions are known as
Akshara, Proph, Siddhi, Bhuta,
Vajra, Prakamya, to which are concerned.
Factors in the attainment of perfecion in the mystic
ways are, but indirect by-gains in that
process. Many mystics fall in the trap of
mental oscillation after attainment of one or two of the
above perfecions. In such a state the mystic
fails to attain to the highest perfecion. But
the transcendental work, "karmanjna", has
much fear of falling down. For this attention
is already fixed in the transcendental service
of Personality of Godhead. He does not require
to enter into transcendental separately. The perfecion of all
mystic ways appear to them by ever increasing
Message of Godhead.

Sickness of the thing and a mundane is unable to realize us to what is the transcendental happiness in the service of the personality of Godhead. But there is no loss either in the mystic nor in the karmayogi in his attempt to such transcendental activity. The gain is always assured even the force is half finished. Any thing that is material mundane be it acquiring knowledge or wealth, is vanquished along with the annihilation of the material body. But the transcendental work of the karmayogi surpasses the material limits of the material body and goes on, and is performed in relation with the transcendental spirit. Thus being spiritualized by itself the transcendental activities transcend the limits of material annihilation. As the soul is not annihilated even after annihilation of the material body, so also the spiritualized activities also do not annihiliate even after the annihilation of the body of the mind. Whereupon
already discussed this broad subject in the chapter on transcendental knowledge. The personality of \( \text{Nydaresh} \) confirmed this in the Bhagavad Gita (6:40) and \( \text{Nalho} \text{ Bhakta Vinita} \) explained it in the following manner. "After all, human society is divided into two sections. One is legitimate and the other is illegitimate. Those who don't care for any laws of life but simply work and provide for the three gratifications they are all illegitimate. They may be civilized or uncivilized, they may be learned or illiterate, they may be powerful or weak, and illegal actions generally condone the actions always act like the lower animals. There is no good for them violate all such activities. But those who are legitimate or lawful, law-abiding persons, may be divided into three transcendental citizens, namely, the law-abiding, the empirical philosophy, and the transcendental devotee. The law-abiding
Message of Godhead.
are again divided into sects, namely, the
worker with a desire to obtain to enjoy
the fruits of this world and the transcendent
worker without any such desire. The worker
with a desire to enjoy the fruits of this work, is
harsdwork after transient material happiness
are. Such work is rewarded with worldly
or heavenly happiness within the material worlds.
But it must be known that all these happiness
are temporary. As such the work cannot
attains to real happiness which is permanent
transcendent. The real and transcendent happiness
is attained after liberation from the bondage of
material existence, and the process in which
the objective is difficult from the other
point of transcendent happiness, is always
of baffling. When such transcendent
objective is aimed at in the ordinary
process of work, it is called "Karmayoga.
By such process of Karmayoga, attainment of
self-purification, then attainment of transcendental knowledge, then meditation and ultimately attainment of transcendental service. The Deity of goodness are not restricted to these. In ordinary mundane life, one cannot be called a pious person in all respects. The austerity practices by such self-nurturers are often about a few weeks in a college, his activities. And such persons however rigid they may be, limited only in the transcendent sense. They may not be of some philosophy. Some of the Deities, such as Ravan or Hiranyakashipu also underwent a severe process of austerity or asceticism. Hence when one has transcended the limits of sense-pleasure, can be classified as the 'Karmayogi' of the worker, with transcendental knowledge goodness lies in the activities of the 'Karmayogi' in whatever stage he may lie. Such Karmayogis' make progress headway quickly,
Message of Godhead.

Life and death is confirmed as follows in the Bhagwat Geeta (6/43). The Karmayogi, after attaining the state of successive births, views the transmigratory sense of service and by his natural attachment he tries again to give further perfection to the progress of his transcendental activities.

Such transcendentalists, even if they drop away from the path of progress by some way or the other, are again given chances for making progress, as they allowed to take their birth in the next life either in the family qualified with the effect of a noble birth or in the family of rich merchant who are attached to the service of Godhead. This is confirmed in the Bhagwat Geeta (6/41) where it is said that.

But amongst the transcendental mystics who are all classified as 'Karmayogi', 'Shyamayogi', 'Jnanayogi', 'Vilayagi', or 'Maklayagi', the last named one is 'Maklayagi' who is always submerged in the thoughts and actions of transcendental loving service for Godhead.
is the grand of all. This fact is corroborated in the 41st sloka of 6th chapter of Bhagvat Gita.

Observe: attainment of transcendental lovingservice of the Personality of Godhead is the ultimate goal of all mystic ways. That is the purpose of the above sloka.

It is worth mentioning the statement of Thakur Bhaktivinoda, made in this connection. He says, "The mystic who is engaged in the performance of the principle of loving service of Godhead, is the highest of all mystics. Those who renders loving service, to Lord Krishna, the Personality of Godhead, with devotion and austerity, is the greatest of all mystics. Men who are practicing, method but are motivated by the desire of fruitive actions cannot be called a 'Yogi' or mystic. Those who are not controlled under the influence of fruitive actions may be classified as either world with fruitive action, the empiricists philosopher, the mystic for attainment of eight-fold mysticism power."
Message of Godhead, or finally the mystic who is engulfed in the transcendental feeling or sense of the personality of Godhead. In fact the mystic way is uniform and the one. It is something like the stepping stones to the highest goal. By allelujah this path of mysticism one becomes the pilgrim to the spiritual perfection. Work with transcendental effort is the first stepping stone of that transcendental path. When some philosophical devotion is added to it, the progress is made to the second stepping stone. When the body + a definite conception of the Supreme is added to it, the progress is made to the third stepping stone. But finally when a purely transcendental loving devotion is added to it, the progress is made to the ultimate goal. The mystic way is therefore a transcendental evolution in which all the above stages are
World-wid transcendental effect.

Gradual process of spiritual development. It is necessary to mention all the above steps, in order to understand the final stage. One who therefore desires to attain to the Supreme Goal may adopt the mystic way. But one should not stop simply by stopping at the first, second, or third stage, but must make his final progress by going high into the fourth, the final stage. But one who does not make any further progress but remains satisfied only in the particular stage of this world may be called by that particular name like, as the "Karma-yogi," "Jnana-yogi," "Katyayani," etc. For this reason only the mystics of different stages are named different. The conclusion is therefore, that the transcendental devotee is the greatest of all. The mystic should also note herein that the progressive development of the transcendental mystic path
message of Godhead is never identical with any material progress. In the material world one has to pass a certain stage of development before one can be admitted in the next stage, and there is no alternative to this process of progressive way. It may be easily exemplified that if some body wants to pass the M.A. examination, he has to pass on the preliminary examinations. There is no other alternative to this. No one can desire to be admitted into the M.A. class without having passed the other preliminary or examinations. But in the transcendental world, although there are approved regulations to bring one from the lower stage to the highest goal by gradual process of development, one can by the mercy of Godhead, pass the transcendental M.A. examination without even passing the preliminary examinations. But this
Work with transcendental effect
extraordinary mercy of Godhead is possible
only by a confidential relation with the
personality of Godhead. This confidential
relation with Godhead is only possible
by the transcendental association of
the devotee of the personality of Godhead.

Each one of the transcendental soul has a confidential relation
with the Personality of Godhead. Not every
one of us, by the association of the illusory
material energy, has forgotten that essential
time confidential. We are just running
in the street like street beggars although
we are all the transcendental sons of
the richest personality. Godhead. In real
kind we can very well understand this fact.

But we do not know without knowing our
richest father and our relation with him,
we have tried much by various endeavors
to solve our poverty and the basic problems.
message of God. We met on the streets many times who are equally foolish. Chicken like me. Those who are a little well of the me, direct me sometimes to some propitious way, but actually I don't derive any happiness by such directions. They show me the paths of work, knowledge, meditation, mysticism and various other ways also. Yet unperturbed more than is able to give me that happiness for which I am so much at peace. For this reason only, Lord Shirdi, advised to meet Yoswami at Daulatabad. With Bhosle on the bank of Ganga in Prayag that the most fortunate of the individual souls can obtain the genesis of devotional service by the name of a bystander preceptor or the Personality of God. As such we can get the genesis of dual.
Work with transcendental effect.

In the transcendental service of God within the eminence of Hod and Osiris in the transcendental message of Bhagavat Geeta. If we are at all able to grasp that essence of Bhagavat Geeta and believe only in a real perfected appreciation of the teachings of Bhagavat Geeta, then we—like our reading of Bhagavat Geeta life after life and may write thousand tone contemplations on it, all our attempts will prove futile and useless.

But the Personality of Godhead is not Himself explaining that in the Bhagavat Geeta. How many common men have written this autoaff autobiograph of their own existence? Dastically we must read & listen.

But when the Personality of Godhead Himself tells about Himself, we cannot take it as it is. This is untrue but our misfortune. On the other hand we try to drag anidesign.
meaning out of the simple readings of 
Bhagavad Gita in order to establish the 
man-music idea which is never supported by the Bhagavad Gita. By 
artificial dressing methods, one cannot ultimately establish his 
embellished theory. But at the end one asks 
the whole thing. My making a monkey 
in place of God. In the Bhagavad Gita, 
it is definitely established that the 
primacy of Godhead so the Bhagavad Gita 
is the Supreme Godhead. It is established 
that man's only duty is to render his 
devout loving service unto Him. As such, 
we really can understand the above 
thesis from the pages of Bhagavad Gita. 
It is thus only we can enter into the primary 
cause of spiritual elevation (1888)