

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



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

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

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PART VI

### As a matter of Principle

please read 'Back to Godhead' and revive your deeper aspect of personality. There is nothing in it, which is our ideology manufactured by imperfect sense-perception but all that it contains are messages of our liberated sages. We are simply helping them to speak again to men, and women in easy language for real life. Every responsible men and women must therefore read it regularly at a cost of very insignificant sum of Rs. 2/4/- a year or As. -13/- per month. Do not neglect it. It is for your interest. It will create a happy society of humanity.

Throughout the whole universe, there are four classes of men who are working very hard for a total benefit. The different classes of men are differently designated because the works done by each class of men have different varieties of colour in respect of quality and importance. This quality and importance are judged from a neutral angle of vision, but when they are taken up for the total benefit, the quality and modes of works become one homogeneous resultant and all the different classes of men become members of one classless society.

There is a good demand for classless society now a days every where and especially in India where the classes or castes have misused the division of scientific caste system. The scientific caste system specified in the authoritative scriptures like the Bhagwat Geeta etc. is different from the demonic caste-system in India now observed without any purpose. The division of classes or castes is natural, and as every natural thing is considered to have been introduced or created by the Supreme Lord, so the scientific caste system is also designed by the Lord although He does not belong to any such

## 'YAJNA' OR SACRIFICE FOR THE SUPREME

(Conception of Classless Society) (b)

mundane arrangement. The Lord sometimes appears in the species of the fish, the tortoise the swine, the horse etc. and sometimes in the family of a Brahmin, Kshatriya or Vaishya etc. but He has nothing to do with such different classes or species of life. As the Absolute independent Person, He can do whatever He likes without being affected by such qualities and yet He has no responsibility whatsoever for all such actions. The principle of "King can do no wrong" is unreservedly applicable for actions of the Supreme Lord.

The classless society so often demanded by the people in general, is made possible by the process of 'yajna' or sacrifice for the Supreme. "Yajna" is the name of the Supreme Lord who is all pervading 'Vishnu'. In the Bhagwat Geeta it is recommended that every one should be engaged to work for the satisfaction of Vishnu. That is the right type of 'Karma' or work which leads gradually to the stage of 'Karamyoga' or the preliminary stage of devotional activities which are performed in the realm of spiritual existence. Spiritual existence of devotional activities and classless society are two identical terms.

The one without the other has no meaning. There is a natural division of qualitative work and the class is created with reference to this context of natural division. How then it is possible to make the natural division of classes into one classless society!

The answer is very clearly mentioned in the Sreemad Bhowat II canto. It is said there as follows :

### Wordings

Mukha, Babu, Uru, Padevya,

Purushasya, Ashramai, Saha, Chattara, Jajneray, Varna, Gunai, Bipradaya, Prithak, Ja, Esham, Purusham, Sakshat, Atma, Prakhambam, Iswaram, Na, Bhajante, Abajananti, Sthanat, Bhrastra, Patanti, Adha.

### Synonyms

Mukha—Mouth, Babu—Arms, Uru—Thighs, Padevya—From the the legs, Purushasya—Of the Supreme Lord, Ashramai—The orders of life, Saha—Alongwith, Chattara—The four, Jajneray—Were produced of, Varna—Castes, Gunai—By dint of qualities, Bipradaya—The Bipras and others, Prithak—divided.

Ja—Those, Esham—Amongst them, Purusham—The Supreme Person, Sakshat—Directly, Atma—Ownself, Prakhambam—The originator, Iswaram—The Lord, Na—Donot, Bhajanti—Render service, Abajananti—Do neglect, Sthanat—From the position, Bhrastra—Deviated from, Patanti—Fall down, Adha—Downwards.

### Translation

The four social orders of life (Brahmachari, Grihastha, Vanaprasth, Sannyasi) alongwith the four castes such as the Bipras and others (The Brahmins, the Kshatriyas, the Vaishyas, and the Sudras) were produced from the mouth, the arms, the thighs and the legs respectively of the Supreme Lord (Virata Parusha).

Those, amongst them, who donot render service directly to the Supreme Person who is the Lord and originator of such divisions of social life of one's ownself,—do fall down from their specified position.

### Purport

The Virata Parusha is the gigantic material conception of the Supreme Lord who pervades

all over the universe. The Brahmins who are learned and intelligent class of the highest order by qualities and work but not by birth right, are considered to be produced from the mouth of the Virata. The function of the mouth is twofold. The one important function of the mouth is that it is the inlet opening of the whole body for taking in all food stuff to be despatched to the region of the stomach. There are many holes in the body but the mouth is the only one hole which is able to swallow down all kinds of food stuff on behalf of the stomach. Stomach is the central place where all the food stuff is given for proper assimilation and distribution of strength throughout the body. The whole energy of body is generated from the action of the stomach and therefore the complete energy of the body is meant for feeding the stomach. The power of assimilation which is the prerogative of the stomach only is an emblem of divine energy. The divine energy in the stomach has been designated as 'Vaisvanara' or an energy of intense heat representing the inconceivable power of Godhead. Incubation of heat generated in the stomach, cannot be produced artificially in the physical laboratory of the material scientist. This 'Vaisvanara' is the vital power in the body. The vitamin therapy of foodstuff is dependent on the 'Vaisvanara' heat. The vitamins are produced by the heat and it is not that there is vitamin in the food stuff offered to the stomach. This 'Vaisvanara' heat produces different qualities of vitamin at different places. The 'Vaisvanara' heat in the stomach of a cow produces different vitaminous energy from the one which is produced in the stomach of a human being. For example, fragments of straw itself has no

## HOW TO BROADCAST THE TEACHINGS OF BHAGWAT GEETA

of politicians without any guidance of the transcendental direction of Godhead is merrily going on at the expense of the innocent poor people of the world and as such Sree Krishna has descended again in the shape of Geeta Nagri with the same purposes of saving the faithful and annihilating the unbelievers as He did in the battle field of Kurukshetra.

5. The Geeta Nagri will therefore be the main preaching centre of the Supreme Authority of Sree Krishna the Personality of Godhead. It shall be proclaimed from that place that Sree Krishna, the Supreme Personality of Godhead, is the Absolute Enjoyer of all benefits derived from all kinds of work, sacrifice, cultivation of knowledge; that he is the Absolute Proprietor of all the manifested universes and that He is the unalloyed friend and philosopher of all living entities namely the gods or rulers, the general people, the beasts, the birds, the reptiles, the plants and trees or the aquatic animals residing in every nook and corner of the great universe. When such knowledge will be fostered from the vantage of Sree Geeta Nagri, at that time only, real peace and prosperity will usher in the world so anxiously awaited by all kinds of people. *Unfortunately the present trend of human civilization is conducted just on the opposite direction of the above views. The human being has declared himself as the supreme enjoyer of every thing and the proprietor of the world. He has declared himself foolishly as the friend and philosopher of the people in general enamoured by material power and wealth, which is bringing in ruination for himself and his followers. Every human being is imagining himself as an independent God (?) and foolishly trying to guide the activities of his so-called followers without knowing the art and science of such leadership business. Such leadership for the actual benefit of the people in general can effectively be conducted when the leaders themselves will know the art and science of surrendering unto the lotus feet of Sree Krishna and shall be able to convince their followers that God alone has the absolute prerogative in the above-mentioned three main functions.*

On the otherhand the natives of India only have the prerogative to understand this position of Godhead from the pages of Bhagwat Geeta and they are alone able to preach this truth throughout the whole world. It is therefore desired that the authorities who shall guide the activities of the Geeta Nagri, may make such organised effort as will help this mission of the Geeta Nagri, on a permanent basis.

The pangs of a demoralised type of civilization designed by the demonic principled leaders, are being felt keenly by the people in general and to save

the chain of disciplic succession was broken at the beginning of the Kali Yuga by the influence of the External Energy of the Personality of Godhead known as Maya, it was again reincarnated by the Supreme Authority of Sree Krishna Himself at the battle-field of the sacred place of Kurukshetra in the presence of His most beloved friend and devotee Sree Arjuna. He summarised the full text of the Vedas and Upanishads in the teachings of Sree Bhagwat Geeta in order to give facility to the people of the present age, who are mostly affected by the influence of Kali Yuga or the age of quarrel and disagreement.

3. The summum bonum teaching of Sreemad Bhagwat Geeta is that RELIGION means the art and science of learning the transcendental process of surrendering unto the Lotus Feet of the Absolute Personality of Godhead Sree Krishna. The purity of such religious knowledge becomes polluted when conditioned souls become too much influenced by the External Energy of Godhead as they forget their eternal relation with Him and thereby become too much addicted to the material process of sense gratification which is the lowest and crude form of human existence. When such irreligious life of the people in general flourished by the influence of External Energy of Godhead, the world at large suffers terribly in all directions in the way of challenging the very existence of Godhead.

4. The Personality of Godhead and his transcendental utterances as sounded in the Bhagwat Geeta are identical. Sreemad Bhagwat Geeta is therefore eternally the Personality of Godhead Himself with full potency and therefore when the transcendental knowledge of Bhagwat Geeta is received in the manner as it was received by Sree Arjuna we can be equally enlightened as Arjuna was. When the law-abiding devotees of Godhead become disturbed by the unalloyed activities of the Ashuras i. e. those who are averse to acknowledge the Supreme Authority of Godhead at such critical time either the Personality of Godhead or His couterpart Form of transcendental Sound appears in this mortal world in order to save the faithful and annihilate the unbelievers. As such Bhagwat Geeta descended directly from the utterances of the Personality of Godhead in order to save the faithful and to annihilate the unbelievers at the juncture of disappearance of the Dwapara Yuga and appearance of the Kali Yuga in the battle-field of Kurukshetra, which was fought between two rival political parties namely the Kurus and the Pandavas.

At the present age the same fight between two rival parties

1. The Personality of Godhead Sree Krishna appears Himself in this mortal world by dint of his Internal Potency in order to be visible to the conditioned souls and specially to human being, although in essence He is eternally unchangeable Supreme Truth and Absolute Lord of the visible and invisible worlds. He is ever existent prior to the creation of the manifested world. The Vedas are known to be transcendental because they were impregnated in the heart of Brahma by Sree Krishna after creation of the universes and as such Vedic knowledge has descended in a transcendental process of aural reception from Sree Brahma to Narada, from Narada to Vyasa, from Vyasa to Sree Sukhdeva Goswami and Sree Sukhdeva Goswami to other disciples by succession. The Vedic knowledge is famous as Sruti because it has descended in the above process of hearing only. But the original Teacher of such knowledge is no body else than Sree Krishna Himself.

2. Sreemad Bhagwat Geeta and the transcendental knowledge thereof has also descended in the above process of aural reception from Vaivaswata Manu but when

attitude of the members in the body of the Virata Punsha as described above. There is complete non cooperation with the Virata or Total stomach by the members of the body of Virata.

Even in the highest society of mundane culture the representative leaders are inimical without any cooperative spirit. For example Mrs. Bent which president of the London County Council while receiving the Soviet leaders expressed sentiments of detached operation. She said, "There are many and significant differences which divide our two peoples and any action which will help to breach the differences is precious to us both and to the whole world."

The Soviet leader Mr. N. A. Bulganin replied to this and said, "Not everything is smooth and clear between the Soviet people and Englishmen to-day. There still are many issues on which we lack due understanding. The relations between our Countries should be expanded in every direction, for the broader they are, the greater will be the understanding between us."

Why this happened? Because everyone of us has missed the central point of cooperation. The central point of cooperation is to do everything in lieu of performing *yajna*. That is the central point of understanding for broadening the classless society in an universal measure. In the absence of such 'yajnic' or sacrificial spirit, there must exist multi-class society of contending interest.

(Contd. on p. 3 col. 4)

vitamin value by chemical annalysis but when it is put into the stomach of a cow, straw produces enormous volumes of vitamin 'D' and 'A' while the same straw put into the stomach of a human being will cause starvation to death. That is the inconceivable power of the Supreme Lord.

Pure Ghee (clarified butter) offered on the fire of 'Yajna' produces more and more Ghee but non-acceptance of such sacrificial rites, under the plea of non-productive economy, drives away completely the production of ample pure ghee, yielding place to the harmful hydrogenated vegetable oils. In the 'Aurvedic' scriptures oil is particularly mentioned to be harmful for the stomach but in the absence of sacrificial energy of the human being he is forced to accept harmful vegetable oil for the stomach in the name of and absence of pure unadulterated clarified butter. That is the importance of the process of 'Yajna' and that is the Law of Nature.

Foolish people think vitamin value of food stuff in their own way and push into the stomach all sorts of rubbish thing thinking that 'Vaisnavana' heat, representative of the Supreme Lord, will accept any such rubbish-thing for assimilation. The case is different. The 'Vaisnavana' representative power of Godhead in the stomach of the human being can accept only leaves, flower, fruits of the vegetable group and pure-water and milk for vitaminising the human energy. The mouth being the entrance door to the region of the stomach, it must guard the tongue of every human being to acquire the quality of a Brahmin, who can accept only foodstuff of 'Satwik' quality. Description of Satwik quality foodstuff is mentioned in Bhagwat Geeta and that also of the Brahmin in fact.

The other function of the 'Brahmin' mouth is to articulate vedic sound conducive to the welfare of the people in general. The world is nowfully surcharged with the air of non-spiritual sound in the shape of different varieties of indecent literatures and common country news.

Such news papers vibrating with mundance sound will never be able to bring in existence of a real classless society. In order to bring in classless society the following things, essential for all practical purposes, must be first of all introduced.

(1) To set up a batch of real qualitative Brahmin.

(2) Controlling the tongue and stomach by swatwik food or the remnants of foodstuff offered to the Supreme Lord.

(3) Vibration of sound transcendental overwhelmingly to set at right the Country news and indecent literature.

In the multi-class society of human being every body has fallen down due to civil disobedience

them from that untold miseries of life, is to take shelter of the transcendental message of Bhagwat Geeta.

A vivid picture of the demonic principled leader is given in the pages of Bhagwat Geeta in the sixteenth chapter as follows :

We can know the real heart of an 'Ashura' in the statement of Bhagwat Geeta. At the present moment practically every man is infected with a sense of false prestige, pride, anger, vanity, cruelty and similar qualities born of poor fund of knowledge. There are always two classes of men of which the one is known as the *Devas* or the Gods and the other is known as *Ashuras* or the demons. The Ashuras are unable to realise what should be done or what should not be done in the human form of life. Those who are qualified with godly qualities generally do perform charities, possess controlling power of the sense organs, perform sacrifices, practice penance and non-violence, love, truth, learn toleration, remains peaceful, refrain from speaking ill of others, become kindly in behaviour eradicate lust and hankering, practice patience and purify habits. These are some of the many godly qualities of men known as gods. But unfortunately these godly qualities are rarely experienced in the character of the present generation and in most cases the qualities of the demons are vivid in all directions. Such men of demonic principle are generally unclean in habits. They do not believe in the Supreme authority of God and they think without any reason that desire or necessity is the ultimate cause of creations, without knowing that disposal is more important cause than desire. The demonic observations are always imperfect in fact and practice.

People addicted to demonic principles, devoid of transcendental knowledge, imperfectly educated and inventors of violent work leading to miseries and destruction of the world have greatly developed in this age. Although these people indirectly realise that their mode of activities had already diminished the duration of life of the people in general, yet they consider the advancement of material knowledge as progress of life, dictated by a strong sense of vanity under the cover of unclean habits. The effect of this pernicious type of material civilisation is that people have almost forgotten the question of life after death and thus have taken to an irresponsible way of life leading to untold miseries and distress of material existence. The demonic way of thinking has covered their un-satiated desire for work and enjoyment till the end of material existence. These people are embarrassed with such thousand and one desires enlarging the circle of exploiting habits in greater and greater circumference. They have now become mad so to say for such enlarged activi-

ties of material civilisation. Such people think unrestrictedly and at all times like this. "I have accumulated so much wealth just now and in the next I am going to accumulate more wealth. I am god (?) and no body is equal to my position."

"I have killed this enemy and I am arranging to kill the other one. I am god and I am the enjoyer of everything. I am happy and I am perfect. I do not think any body else is richer than me. I can perform all sorts of sacrifices and by doing so I can purchase all virtues." The Ashuras therefore exhibit a feat of their unalloyed foolishness by such contemplations as above mentioned.

Saintly politicians of modern age like Mahatma Gandhi and others inspired by the teachings of Bhagwat Geeta, although imperfectly, have tried to lead such politicians of demonic principle, as they may be influenced by the teachings of Bhagwat Geeta. Mahatma Gandhi's movement in the political field such as non-violence, peaceful non-cooperation, truthfulness, sacrifice etc are some of the brilliant examples for subduing the demonic tendency of the people in general. Such example in the life of Mahatma Gandhi made him well recognised all over the world inspite of their being temporary measures and it may safely be concluded that Mahatma Gandhi's success in such movements was solely and wholly dependent on the inspiration of Bhagwat Geeta. Leaving aside his all other activities in the political field, the four following principles which he adopted sincerely in his mature old age are in essence derived from the teachings of Bhagwat Geeta for practical application for social and spiritual upliftment in the present order of things. They are as follows :—

A. Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politicians, in respect of his *daily evening prayer meetings* and regular recitation of Bhagwat Geeta. He followed this principle of life most faithfully even up to the last moment of his lamented life. People in general and the leaders in particular may follow this foot prints of Mahatma Gandhi if they at all want to do some good to their followers. Such regular habit of reciting the readings of Bhagwat Geeta makes one able to get rid of the demonic way of life and gradually rising up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of the readings of Bhagwat Geeta, all the good qualities of the saints and gods automatically overcome the reciter without any extraneous effort on his part. And a person however qualified he may be in the mundane sense of the term, if he is devoid of the principles of devotional life as abovementioned, he shall surely hover in the mental plane of uncertainty and as such will always fail to enter into the nouminon existence of life. Those who have developed such noumi-

non existence of life generally known as spiritual life are called Mahatmas in the language of Bhagwat Geeta. The definition of real Mahatmas are given below from the reading of Bhagwat Geeta.

B. The temple entry movement of Mahatma Gandhi is another attempt to deliver people in general from spiritual degradation and by such movement the mass of people can be saved from gliding down to the lowest status of demonic life. Even when he was at Noakhali (Pakistan) during the dark hours of the partition days, he never hesitated to reinstall the deities of Sree Sree Radha Govinda Sreemurtis there and by such examples he had done immense good for the people in general. Leaders and politicians may take lessons from this particular incidence of his life. It may be said in this connection that there are thousands and thousands of Vishnu temples or other temples all over India. And these temples were originally the centres of spiritual enlightenment which helped subduing the demonic way of life of the people in general and thereby they would live in peace and prosperity. At the present moment in most cases those spiritual educational centres have been rendered into rendezvous of demonic dance for want of culture of the teachings Bhagwat Geeta. They have become on the contrary so many plague spots for preaching atheism and advancement of demonic principles for want of proper and regular spiritual propaganda under able leadership. The mission of Geeta Nagari must have its aim amongst others to rectify the anomalies that have entered into the life of these centres of spiritual education and regenerate them to the sense of spiritual life through the *exemplary life of devotees that may be created from the practical life of Sree Geeta Nagari*. The Bhagwat Geeta encourages us in such spiritual culture as follows :—

(B.G. 9/25)

Janti Devabrata Devan,  
Pitrin Janti Pitribrata  
Bhutani, Janti Bhuteja,  
Janti Madjajina, Api, mam.

C. Mahatma Gandhi started the Harijan movement in order to raise the status of the fallen people either by social injustice or otherwise. But such movement may not be restricted only amongst the Bhangis and Chamars who are proclaimed as such by social injustice but such movement may be extended amongst those also are passing in the society as Brahmins and Kshatriyas etc. but in practice their mentality is more degraded than the lowest of the Bhangis and Chamars. Harijan means the associate of God himself. Chamars and Bhangis or for the matter of that, people of the mentality of the Chamars and Bhangis, can never be promoted to the position of the Harijan, unless and until such persons are helped to go up to the place of the Harijan by methods approved by the Harijans such as Arjuna, Prahlad, Dhruvamoharaj,

Yamaraj, Bhisma, Janaka, Narada Vyasa etc. There is no bar for any one to rise up to that position of Harijans as it is stated in the Bhagwat Geeta in the following lines :— (B. G. 9/32)

Mam, Hi, Partha, Byapashritya Jey, Api, Syu, Papa, Yonaya, Striya, Vaishya, Tatha, Sudra Te, Api, Janti, Param, Gati.

Mahatma Gandhi did not approve of the present system of castes as is prevailing in India and there is ample support of this movement of casteless society in the Bhagwat Geeta in its own way. Casteless society does not mean that there will remain no section or subsection of social division because without that no society can exist; but there may not be any caste simply for the sake of birthright accident. Bhagwat Geeta approves of the caste system in terms of mundane quality acquired but not in terms of accident of birth. (To be continued).

## YAJNA

(Continued from page 2)

In the midst of the din and bustle of our very busy life, perhaps we have forgotten the word 'Yajna' so essential for our existence. Occasionally we are reminded of this word 'Yajna' sometimes by somebody in the red-garment, who may approach us and ask to contribute something for the 'Yajna'! On that occasion, if we are in a good mood, we may be pleased to contribute something and mostly we may deny it because of our past bad experience in respect of such 'Yajna' without any knowledge of it.

But 'Yajna' is a word meant for our practical action of sacrifice born along with our material tabernacle from the womb of our mother. As soon as we take our birth in this material world, we are indeed in need of so many material things for the satisfaction of our body and mind. And these material things are supplied to us by the appointed agents of the Supreme Lord, so that we may live, know ourselves, the Supreme Lord and then go back to home, back to Godhead. Such supplying agents are known as Indra Chakra, Varuna, Surya, etc. These agents of the Supreme Lord are satisfied when 'Yajna' is duly performed by us in lieu of the goods supplied by the agents of the Lord. If we do not perform 'Yajna' these supplying gods are not only dissatisfied but also they neglect further supplies proportionately of the needs of our daily life namely, heat, air, light, water etc. and also we are designated as thieves in terms of the language mentioned in the Bhagwat Geeta.

The most important item of our material existence is dependent on the grow more food campaign or in other words on agricultural activities which in turn are dependent on the showers of rain.

Proportionate fall of seasonal rains (not in the control of the political leaders or the material

scientists) produce foodgrains sufficiently. Ample production of food grains nourish the living being both men and animals. Rain is supplied by the agents of Godhead (admitted by the politicians) when they are satisfied by the performance of 'Yajnas' and 'Yajna' is performed by *dist of human labour or energy*. Our whole energy is meant cent per cent for the performance of Yajnas or engagement of our full energy for the gratification of the Supreme Lord Vishnu. Vishnu is the ultimate beneficiary of all 'Yajna' as the stomach is the ultimate beneficiary of the total energy of the material body, because He is the Supreme proprietor of the universe and everything within it. He is the Sole protector and friend of all living beings. Peace is obtained when He is propitiated as happiness is felt when the stomach is fulfilled, and therefore it is our sole duty to satisfy Him by the performance of 'Yajna'.

There are different kinds of 'Yajna' recommended in different ages. The one which is recommended in this age of Kali (iron age of quarrel and fight) is the performance of yajna called the 'Samkeertan Yajna' which is a process of chanting and hearing the transcendental Name etc. of Godhead.

For the purpose of this particular type of 'Yajna' we can sacrifice everything which we may have in our possession. Formerly the people were mostly agriculturists and therefore they used to sacrifice, in most cases, food grains and clarified butter. At the present moment, we are not only agriculturists but also industrialists. And for the performance of 'Samkeertan Yajnas' which is solely recommended in this age of Kali—all of us the agriculturists, the industrialists or the labourers all can contribute our mites in the sacrificial alters of the Samkeertan Yajna systematically under taken by responsible men under authentic guidance.

The need of the present moment is to organise a body of spiritual association for the benefit of all concerned and see for ourselves that our contribution is rightly and properly being utilised for the benefit of all concerned.

'Samkeertan' Yajna is performed in the following manner.

(1) To organise the parties for melodious musical chanting of the powerful mantras of the Vedas. By such songs sung by the *spiritually organised parties*, the transcendental sound of the Vedas penetrate within the cores of heart of the strongest atheist and help him opening the doors of his spiritual consciousness. This is performed in the manner of surgical operation without any material pain. The patient undergoing such operational performances feels within himself a transcendental relief after such operational performances, spiritualised foodstuff is offered to him for cooperation of the spiritual health.

(2) This operation is also performed for the mass enlightenment by the process of press and platform propaganda. For such press and platform propaganda we require everything including the machine, the paper, the ink, the broadcasting equipments, the propagandists, the conveyances and all other contingencies that are meant for their maintenance.

Money is the medium of exchange for all the above articles. So people must contribute at least one to fifty percent of their income for the mass sacrifice either in cash or in kinds and we are able to make proper utilisation of each and every item of the same, by the grace of Shree Krishna the singer of Bhagwat Geeta.

Do not try to avoid participating in the performance of this 'Yajna' and *thereby bring in unhappiness in the individual as well as in the total existence of the human civilization*. There is already crisis in the civilization and we have to counteract it properly.

Every human being has his duty to perform for the total mass happiness of the living being. The performance of 'Yajna' is the only means to attain such end of life. It is something like pouring water in the root of the tree, whereby all the branches, leaves, and twigs of the tree are properly nourished. Or it is something like supplying foodstuffs in stomach whereby supply of energy is transmitted to all the nerves and senses namely the hands, the legs, the eyes, the ears, the tongue etc. of the body and no separate attempt is required to make for each of the above items.

Yajna (sacrifice) Dana (Charity) and Tapa (Penances) are not to be given up at any stage of life. Even the most perfect order of human being does not give up these essential duties of humanity. The Enjoyer of the results of all the Yajnas, being the Personality of Godhead Sree Krishna Who is now in this age appeared as Sree Krishna Chaitanya Mahaprabhu. He must be satisfied by such sacrifices. He shall be donated all charities, and all sorts of penances must be undertaken for His satisfaction only.

These are Summumbonum teachings of the Bhagwat Geeta. By these practical demonstration, one can exhibit his awakening of Divine consciousness or realisation of the teachings of Bhagwat Geeta. In the absence of such practical manifestation, one is considered to be robbed off his all transcendental knowledge under the influence of the Illusory Energy (Maya) due to the demonic attitude towards the authority of the Supreme Lord. Such men of demonic principles are sure to undergo the threefold miseries inflicted by the physical nature.

By such one stroke of physical fricks, all the plans of the Asuras are rendered useless and we have seen this bafflement on many occasions. Let us not commit the mistake over and again repeatedly.

## GROW MORE FOOD

"Many countries have invested quite heavily in plans to bring back into use land abandoned for hundreds of years, or land that has never been used at all. They have brought all kinds of heavy earth moving tractors and machines for land development and introduced new forms of power in to their agriculture. In many cases tractors, machines and implements have been brought in without taking into account the position of the cultivator, of the man who works on the land and who must ultimately make these things pay. And frequently they have been purchased before sufficient training and maintenance facilities were available. Of course, there are also exceptions and some land development and mechanisation projects have proved successful from their inception."

The above is a quotation from 'unesco' Food and Agriculture organisation. The enthusiasm for tractors over other implements has not-always proved successful and on many cases, as we have personal experience of some places in U.P., it has often meant false starts on scheme that on paper looked so promising and easy.

The transcendentalist however will not agree with that tractors and other agricultural implements only can solve the problem of grow more food and inadequate living standard. Besides the tractor, implements, the man who will work on the land of cultivation, there is another supreme hand in the successful termination of the productive enthusiasm. This ultimate cause is called "Daiva" or the unseen power of God inconceivable by human brain. This power can ultimately make all things null and void and conquer over all other enthusiasm and ability of the human being. In the Bhagwat Geeta we have this information as follows:— (B.G. 18/14)

Adhishthanam, Tatha, Karta  
Karanam, Cha, Prithak, Vidam.  
Vividha, Cha, Prithak, Chesta  
Daivam, Cha, Eba, Panchamam.

To effect successful result in the attempt of agricultural enthusiasm there are five causes namely the situation of the land, the man who works in the field, the instruments or implements applied in the enterprise and above all the hidden hand natural forces, known as *Daiva*.

Whatever is attempted and done in this World physically or mentally by any man, which may be right or wrong in the estimation of the public, must have all the above mentioned five causes behind the attempt. No body should therefore see only the *visible causes* for effective result but must look into the *invisible cause* called the *Daiva*.

Above all other causes the

*add with Geeta Nagari*  
*Daiva* cause is the most powerful. This *Daiva* cause or the Supreme cause is the ultimate control of physical nature which is the external energy of Godhead. The land, implements the worker, the attempt all depend on the ultimate cause called '*Daiva*'. It is also known as '*Prakriti*'. Everything is done by the '*Prakriti*' but egoistic fools think that the work is performed by them. In spite of good tilling of the land and the expert tiller, good tractors or other implements and the most sincere and accurate plan of the work it is quite possible that the whole attempt may be frustrated for want of sufficient rains. Without rains all other arrangement will stand null and void due to the reaction of the *Daiva* cause. This *Daiva* cause is made effectively favourable by the process of 'Yajna' described elsewhere in this issue.

Along with the creation of the the '*Prajnas*' or the living being, the '*Yajnas*' or sacrifices on account of *Vishnu* the Supreme Being, was also created. By the performances of '*Yajnas*' the controlling deities, who supply us light, air, heat water etc. which are all essential factors in the matter of grow more food campaign, are satisfied. By their satisfaction only everything is produced nicely, sufficiently. When there is sufficient production by the mercy of *Daiva* the inadequate standard of living is mitigated. Otherwise every attempt becomes futile.

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