

"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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Religion Pretentious and Religion Real ^{Religiosity Real and Apparent. (25)}

In the "Sreemad Bhagwatam" a distinction between "Religion Pretentious" and "Religion Real" has been clearly made. According to this original and genuine commentation of the "Vedanta Sutra", there are a number of pretentious religious faiths which pass on by that name but actually there is nothing in essence which can be accepted as real religion. Real religion is the natural inborn quality of the living being and pretentious religion is an artificial nescience covering of the living entities, pure consciousness effected under certain unfavourable conditions. Real religion remains in dormant condition when artificial religion dominates over the mental plane. The dormant religion is awakened by hearing in pure heart. The inborn quality is never killed.

For example, it is sometimes experienced that a person professing a particular faith of mundane religiosity, changes his own and embraces another kind of religious faith. In India many such changes have taken place in the social life in different circumstances. During the Mohamedan rule in India many Hindus changed their faith in 'Hinduism' and embraced Islam on account of many circumstantial pressures. Later on many such Hindus and Mohamedans changed again in to Christian faith and so on. There are many educated gentlemen who profess practically no particular faith of religiosity and yet they are passing on under the shadow of a certain type of religious faith. All these different circumstances prove it definitely that professing a particular faith of religiosity is completely different from the natural inborn religious quality of the living being.

What is the inborn quality of the living being? Let us first of all understand the nature of inborn quality. We can understand the inborn quality of the five elements. The inborn quality of earth is solidity. The inborn

quality of water is liquidity. The inborn quality of fire is burning heat and light. The inborn quality of air is mobile humidity. The inborn quality of ether is all-pervading enuity. The inborn quality of mind is determination and rejection. The inborn quality of intelligence is thinking and feeling and the inborn quality of ego is identification of Existence.

The living entity does not belong to either of the above eight different elements of material nature. These eight elements are called products of the inferior nature of Godhead. But there is another superior spiritual nature of Godhead, of which the living entity is made. Both the inferior and superior qualitative nature of Godhead, are non-different from Him but the actions of the two different natures are completely different. The all powerful Godhead has innumerable different energies out of them the 'Para Prakriti' is known as His internal energy. The internal energy is always personally associated with the Personality of Godhead and therefore the inborn nature of the living entity is to remain personally associated with the Supreme Being. The Supreme Being is eternally existent along with His associated internal energy and therefore in the 'Srutu Mantras' it is said that the 'Supreme Lord' is the Primeval Eternal Personality amongst innumerable other personalities of living being. In other words every individual living being is an individual person. Every one has his personal separate existence and no body is equal with another living being, that is the variegatedness of the living world. The Supreme Lord is also the Supreme living Personality with His separate identity, Form, existence and mode of life. The living entities are therefore equal in quality of the Supreme Lord, but the Supreme Lord is one and the Absolute while the living entities are innumerable

and relative. "The Absolute Personality of Godhead has expanded Himself in his differentiated parts and parcels who are called by the name "Jiva" or the living being. Being one in quality, the living being has the proportionate fraction of the quality of overlordship propensity. When this relative overlordship propensity is manifested disproportionately in the living being, he falls in contact with the external energy of Godhead, called by the name material nature and his ego is misidentified with the inferior nature. An appropriate example may be given here in connection with the disproportionate independent action of a state citizen. A citizen of an independent nation cannot be absolute. His independence is relative in terms of the state laws. When the citizen therefore disproportionately exhibits his independence, it becomes an act of civil disobedience and he is put under police action an inferior state of citizen life. The false ego is given to the material mind and the sense-perceptions thereof and as such, material sense-perceptions contact with material objects by form, taste, smell, sound and touch. That makes it possible for the living being to drag on a material existence with hard struggle for life. The hard struggle for life, is manifest, because the living entity is fallen in the material existence a foreign and inferior quality of nature, for the living being. It is some thing like a living being of the land thrown into the ocean of water, and thus a hard struggle for existence for the overthrown living being. The overthrown living being can be happy only when he is picked up from the ocean of material existence and reinstated again in his normal spiritual existence by the Grace of the Supreme Lord. That is his "Religion Real".

Shree Chaitanya Mahaprabhu, therefore teaches us to pray like this :-

Wordings.
Ayee, Nanda, Tanuja, Patitam, Kimkaram, Mam, Bishame Bhabambudhou, Kripaya, Taba, Pada Pamkajasthitha, Dhuli, Sadrisham, Vichintaya.

Synonyms.
Ayee—Oh My Lord, Nandanuja—The one who is born out of the body of Nanda Maharaj Patitam—Fallen, Kimkaram—Servitor, Mam—Me, Bishame—In the dangerous, Bhabambudhou—In the ocean of birth and death, Kripaya—By causeless mercy, Taba—Your, Padapankaja—Lotus feet, Sthitam—Remaining, Dhuli—Particle of dust, Sadrisham—Like the, Vichitraya—Think of.

Translation
Oh my lord who is born out of the body of Nanda Maharaj, please consider me who is fallen in the ocean of birth and death, out of your immense and causeless mercy, as one of the particle of dust remaining in your lotus feet.

Purport.
That is the idea of sincere religious prayer. One must know himself as the spiritual entity eternal associate of the Supreme Lord. Some how or other he is now thrown into the ocean of material existence where there is a perpetual hard struggle for existence to get rid of the disease of birth and death.

Treatment for disease is accepted in order to get a temporary relief from the cruel hands of death. Why there is such vast arrangement of Health service both by the Government and the public also?

The Medical practitioner out of a false egoistic identification considers himself too much busy in the research work for curing disease. When he is approached with a request to become a subscriber for "Back to Godhead", very gravely he says that, he is too busy. But he does not know

why medical treatment is at all required. It is required for the relief of pains out of diseases and to avoid the cruel hands of death temporarily. But is it possible to get relief from the pains of diseases or to avoid the hands of death permanently by the help of such advanced mode of medical science? We say most emphatically on the strength of the message of Bhagwat Geeta, that man can never get relief from the following unwanted items. They are as follows:—

- (1) The pains of birth.
- (2) The pains of death.
- (3) The pains of Oldage and
- (4) The pains of diseases.

As such, unqualified path of religiosity is that, which can bring in real relief to the above invincible sources of pains so much unwanted by the human society. The goal of religious path is therefore to achieve the status of relief from pains. The path of religion which does not offer this highest benefit to the mankind, is certainly a *pretentious religion* and Sreemad Bhagwatam deprecates such process of religiosity as a matter of cheating the public. Sreemad Bhagwatam begins therefore its real form of religion in the following manner.

Wordings.

Dharma, Projjhita, Kaitaba, Atra, Parama, Nirmatsaranam, Satam, Vedyam, Vastabam, Atra, Vastu, Shibadam, Tapatraya, Urmulanam, Shreemad, Bhagwatey, Maha Muni, Kritey, Kim, Ba, Parai, Iswara, Sadya, Hridi, Abarudhyate, Kritivi, Susrusuvi, Tatakshyanat.

Synonyms

Dharma—Path of religiosity. *Projjhita*—Completely rejected. *Kaitaba*—Full of cheating. *Atra*—Herein. *Parama*—The supreme. *Nirmatsaranam*—Of the liberated souls. *Satam*—Compassionate for the people. *Vedyam*—For the knowledge of. *Vastabam*—Reality. *Atra*—Herein. *Vastu*—Substance. *Shivadam*—Beneficial to the highest limit. *Tapatraya*—Threefold miseries. *Unmunalam*—That which can uproot. *Shreemad*—Beautiful. *Bhagwate*—In the book deals in the matter of Godhead and His devotees. *Mahamuni-krtley*—Compiled by the great Sage—(Vyasdeva). *Kim*—What is. *Ba*—the necessity. *Parai*—with other scriptures. *Iswara*—The personality of Godhead. *Sadya*—Immediately. *Hridi*—In the heart. *Abarudhyate*—Becomes locked up. *Kritivi*—By the fortunate. *Susrusuvi*—Engaged in the service. *Tatakshyanat*—At once.

Translation

In this scripture of beautiful Bhagwatam which is compiled by the great sage (Vyasdeva) paths of religiosity which are full of cheating process, are completely rejected. Here in is mentioned the supreme beneficial subject matter of the Substance in reality. It is understandable by the liberated souls of the highest order,

because it can alone uproot the threefold miseries.

Because it is compiled by the great sage (Vyasdeva) by His mature knowledge, what is the necessity of other scriptures? The supreme Lord Personality of Godhead becomes at once locked up in one's heart by such fortunate creatures who are constantly engaged in this transcendental service.

Purport

The path of religion as chalked out by Sreemad Bhagwatam is different from all other types of imperfect religiosity. The paths of religiosity can be divided into three divisions as follows:—

- (1) The path of fruitive work.
- (2) The path of culturing knowledge and mystic powers.
- (3) And the path of devotional service and worship.

(1) The path of fruitive work *Karmakanda* because under the cover of religious ceremonies and with the purpose of elevating one's material conditions, are all cheating process because they can never reach to the highest status of relief from the material existence. As mentioned herein before, the living entity is perpetually struggling hard to get rid of the pangs of material existence, because he wants the supreme relief from material pains. The path of fruitive work leads one either to happiness or to distress of the material existence. By pious fruitive work one is placed in the position of temporary material feelings of happiness whereas acts of vices lead one to the distressful position of material wants and scarcity.

Even if one is put in to the most perfect order of material happiness, one is not able by that way to become free from the pains of material existence as birth, death old age and diseases. The Materially happy person is therefore in need of the eternal relief which the path of religiosity of fruitive work can never award to such religionist.

(2) The path of culturing knowledge known as "*Jnana Marga*" and that of mystic powers known as "*Yoga Marga*" are equally hazardous and nobody knows where he is going by culturing such uncertain procedures. The empiric philosophers in search of spiritual knowledge may endeavour by mental speculations most laboriously for many many births but unless and until he reaches to the stage of the purest form of the quality of goodness or until he has not transcended the plane of material speculation, it is not possible for him to know every thing emanating from the personality of Godhead Vasudeva. His attachment to the impersonal feature of the Sup-

reme Lord, makes him unfit to rise up to that transcendental stage of Vasudeva and therefore due to his unclean state of mind he glides down again into the material existence even after an ascendance to the highest stage of Liberation. This fall down is made possible due to his want of *locus standi* in the service of the Supreme Lord.

And so far as the mystic powers of the "yogins", are concerned, they are still more full of juggleries in the path of spiritual realisation.

One German scholar who became a devotee of Godhead in India, said that so far mystic powers of the "Yogins" are concerned, the German Scientists have made laudable progress by the aid of material science. He therefore came in India not to learn the method of Yogi's mystic powers solved by material science but what he needed most was to learn the path of transcendental loving service of the Supreme Lord mentioned in the great scripture of Bhagwatam.

The mystic powers of the "Yogins" make the student materially powerful for a temporary relief as much as other material science can give. But such mystic powers can never be the permanent source of relief from the above mentioned four items and therefore according to the Bhagwat School, this path of religiosity is also a method of cheating the followers.

In the *Bhagwat Geeta*, it is therefore clearly defined, that the highest mystic powerful Yogi is the one who can constantly think of the Supreme Lord within his heart engaged in the loving service of the Lord.

(3) And the path of worship, of the innumerable Devas or administrative gods, is still more hazardous and uncertain than the above mentioned two items of *Karma Kanda* and *Jnan Kanda*. This system of worshipping many gods such as Durga, Shiva, Ganesh, Surya or impersonal Vishnu, is accepted by persons who have been made blind by the intense desire of sense gratification. Worship of Gods, as above mentioned, when it is properly made in terms of the rites mentioned in the *Shastras* which is now very difficult to prosecute in this age of want and scarcity, can certainly fulfill the intense desire of sense gratification, but the success obtained by such methods is certainly very transient and befitting a person of poor fund of brain substance. That is the verdict of Bhagwat Geeta. No sane man should be satisfied by such temporary benefit, driven by a sense of enjoying this material world.

None of the above mentioned three methods of religious path can deliver a person from the law of material existence, called the three fold miseries. But the process of religiosity as men-

tioned in the Bhagwatam, is able to give permanent relief to the followers from the laws of three fold miseries.

Here in the highest standard of religious form is described by which one can be reinstated in his original position of transcendental loving service to the Supreme Lord. Loving service of the Supreme Lord is free from the infection of sense gratificatory desires, fruitive work or culture of knowledge-seeking merging in the Absolute to become one (?) with the Supreme Lord. All such methods are *pretentious religiosities* because they are unable to give perfect relief to the followers. The word 'Pro' is significant: 'Pro' means complete and 'ujihata' means reject.

Any process of religiosity based on source gratifications gross or subtle must be accepted as one of the pretentious religions. The process of religiosity in the shape of fruitive work is directly a method of gross sense-gratification while the process of culturing spiritual knowledge with a view to merge in the Absolute is a method of subtle desire of sense gratification by becoming one with the Absolute. Therefore all such sense-gratificatory methods of pretentious religiosities including the path of culturing knowledge to become one with the Supreme or the idea of liberation and everything like that are completely rejected in the process of "Bhagwat Dharma," or the transcendental process of religion the inborn quality of the living being.

The "Bhagwat" Dharma or the religious principles described in the "Bhagwat" of which the preliminary study is "*The Bhagwat Geeta*" is meant for the liberated persons, of the highest order who give very little value to such sense-gratificatory pretentious religiosities. The fruitive worker or the elevationist and the empiric philosopher or the Salvationist all of them want to raise their material position first and foremost but the devotees of Godhead have no such desire for themselves. They serve the Supreme Lord for His satisfaction only. Shri Arjun at first decided not to fight and wanted to satisfy his senses by becoming a so-called non-violent pious man but when he was fully situated in the principles of "*Bhagwat Dharma*" culminating in complete surrender unto the Will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He said like this.

"I am now freed from all illusions by your grace. I have now revived my pure consciousness. I am now situated in my real position without any doubt and as such I must now do as you desire (B. G. 18/73).

Anything that hampers this

Screeaman Badri Lalji, of Khan Market New Delhi who is one of our regular readers has requested us to throw some light on the subject matter of 'Sikshastak' or the eight Sanskrit verses composed by His Lordship Shree Chaitanya Mahaprabhu.

Lord Chaitanya is supposed to have written only these eight verses about his cult which were later on developed into innumerable scriptures by the six Goswamis direct disciple succession from the Lord. Among the Goswamis Sreeela Rupa Goswami was the principal man who considered Shрила Sanatan Goswami as his spiritual master and others such as Shрила Raghunath Das Goswami, Shрила Raghunath Bhatta Goswami, Shрила Jiva Goswami and Shрила Gopal Bhatta Goswami as his younger assistants. All these Goswamis were mostly learned in Sanskrit literature and other scriptures and both the principal Goswamis namely Shрила Rupa Goswami and Shрила Sanatan Goswami were respectable ministers in the state service of Bengal under the regime of Nawab Hussain Shah. They were great scholars in Persian language also.

Shрила Jiva Goswami happened to be the beloved nephew of the two principal Goswamis who were real brothers in worldly relation. Shрила Jiva Goswami was the greatest philosopher of his time and his six books, namely the *Sat Sandarbhas* (T a t w a Sandarbha, Bhagwat Sandarbha Krishna Sandarbha, Priti Sandarbha, Krama Sandarbha, and Bhakti Sandarbha) are unique philosophical treatises in advanced spiritual science. Late Pandit Pramatha Nath Tarkabhusan, one of the greatest Sanskrit scholars and authority of the modern age, remarked in one of his lectures that Jiva Goswami is the greatest philosopher of all

unadulterated spiritual position of the living being must be taken therefore as the process of prententious religion. Real form of religion is spontaneous loving service of Godhead. This relation of the living being with the Absolute Personality of Godhead is eternal. The Absolute Personality of Godhead is described as the 'Vastu' or the 'Substance' and the living entities are described as the 'Vastavas' or the innumerable samples of the 'Substance' in relative existence. This relation of the Substantive with the 'Substance' can never be annihilated as it is in the case of inborn quality. By contact with material nature, the 'substantive' living entities may exhibit varied symptoms of the material disease but to cure this [material] disease is the supreme object of human life. The process which helps such treatment is called by the name as 'Bhagwat Dharma', 'Sanatan Dharma' or the Religion Real. We shall try to describe the form of real religion in the pages of 'Back to Godhead.'

The Eight Stanzas of His Lordship

Shri Chaitanya Mahaprabhu

ages in the world. This recommendation was certainly not an exaggeration but one would realise the truth if one has the required energy and time to go through the most subtle and scholarly expositions of the above spiritual thesis. Shрила Rupa Goswami wrote many philosophical, transcendental, poetical and literary books during his life-time and Shрила Sanatan Goswami compiled the Vaishnava Smriti for the guidance of persons who desire to go back to Godhead.

Shree Chaitanya Mahaprabhu is Sree Krishna Himself in His feature of Devotee. Shree Krishna, the Absolute personality of Godhead appeared Himself and taught the transcendental knowledge of approaching back to Godhead. But silly persons who are grouped under the classes of *Mudhas*, *Dushkritinas*, *Naradhamas* and *Mayoya Apharitajnanas*, misunderstood the whole thing and they began to interpret the transcendental subject matter in a manner befitting their respective positions. This gross deviation from the path of transcendental disciple succession made the whole thing an anachronism and Shree Chaitanya Mahaprabhu expounded the whole thing in his practical life so that even a boy of tender age can swim across the ocean of Vedic knowledge in the simplest method just befitting the capacity of the fallen souls of this age of Kali. He stressed upon the transcendental chanting process of the Holy name of Krishna as it is recommended in the 'Bhagwat' Puranam and many other authoritative scriptures. The chanting process of Shree Krishna's name, fame, qualities, pastimes etc. as recommended for this age in the Bhagwat Puranam is also affirmed in the Bhagwat Geeta.

The clear statement in the Bhagwat Geeta is as follows :

"Men who possess a poor fund of knowledge do deride at Me, because I have appeared just like an ordinary man. They do so because they have no knowledge of my different potencies as the Supreme Lord of all living beings." (G. 9/11)

"Such befooled persons are baffled in their expectations, fruition of work and philosophical researches. They are all conducted by demoniac principles being attracted by the attractive feature of the material nature." (G. 9/12)

"But those who are really *Mahatmas* (broad-minded) they are under the protection of transcendental nature. As such their only business is to worship Me because they know it perfectly that I am the eternal Lord of all living beings. (G. 9/13)

'Such Mahatmas do always chant Me (i.e. My name, fame,

qualities etc.) with a determined carefulness. And in devotional service they always offer obeisance unto Me by constant engagement. (G. 9/14)

Shree Chaitanya Mahaprabhu wanted to turn everybody in the category of *Mahatmas* from the lowest position of the *Mudhas*, *Dushkritinas* and *Mayoya Apharitajnanas* by this process of constant engagement in the chanting process of the transcendental name, fame, quality etc. of the Supreme Lord Shree Krishna. The Lord is so liberal that by His mercy no body is incompetent to adopt this transcendental process. Every human being who is articulate can adopt this principle of chanting and by gradual process of purification by such transcendental chanting process, one can rise upto the highest platform of perfection in the transcendental realm. The first stanza of the famous eight verses runs as follows :

Wordings

Chetadarpana, Marjanam, Bhava, Mahadabagni, Nirbapanam, Shreya, Kairaba-Chandrika, Vitaranam, Vidya-badhu, Jibanam, Anandambudhi, Bardhanam, Pratipadam, Purna, Amrita, Aswadanam, Sarbatma, Snapanam, Param, Vijoyaete, Shree Krishna Samkeertanam.

Synonyms

Chetadarpana—The mirror of consciousness, *Marjanam*—Process of cleaning, *Bhava*—The act of repeated birth and death, *Mahadabagni*—The great fire of the forest, *Nirbapanam*—extinguisher, *Shreya*—The ultimate benefit, *Kairaba*—The lotus flowers, *Chandrika*—The bracing moonlight, *Vitaranam*—Distributions, *Vidyabadhu*—The Goddess of learning, *Jibanam*—The life, *Anandam budhi*—The ocean of transcendental joy, *Bardhanam*—constantly increasing, *Pratipadam*. On every step and every moment, *Purna*—The complete; *Amritam*—Eternity, *Aswadanam*—Relishing; *Sarbatma*—Every one's soul and in all respects; *Snapanam*—Celebrating; *Param*—The Supreme One without a second—*Shree Krishna*. The Absolute Godhead, *Samkeertanam*—Chanting his name, fame etc.

Translation

The process of chanting the name of Shree Krishna is transcendental situated as the Supreme One without a second and as the most celebrating means of complete satisfaction for every one's life. It is the means of cleansing the mirror of consciousness and the extinguisher of the great forest fire of repeated birth and death. It is the beloved life of the Goddess of learning and the cooling moonshine for the blooming lotus petals of the

Supreme benefit. It is the means of effusion of the ocean of transcendental bliss and in every step of life, it is the nectarine means of tasting eternal life.

Purport

The chanting of the holy name, fame, quality, pastimes of the Supreme Lord is the complete means of attaining the highest bliss. It is no exaggeration, neither a myth but it is defacto the same by its transcendental position as recommended in all revealed scriptures. Our present position of life is a state of nescience under the illusion of our heart by material conception. The conscience or the cognizance of a human being, in his conditional state of existence, is varying and nobody's conscience or consciousness is equal to the other in the material world. This is so because the pure consciousness of spiritual identity is now covered with a material dust and the mirror of consciousness has to be cleansed by the brush of spiritual knowledge. The philosophical process of discerning the matter from spirit is undoubtedly very good but the same is not only difficult but also it is sometimes misleading for the reason of its being associated with the empiricist who have very little knowledge in the transcendental mode of thinking. They are too much addicted to the gross plane of scientific mode of thinking and therefore, they are unable to transcend the stage of direct perception. But the spiritual method of offenseless chanting of the Holy Name, Fame etc., of the Supreme Lord will award by the first instalment, facility of cleansing the mirror of consciousness and the chanter will at once realise his real spiritual position by such transcendental chanting method.

And as soon as one is able to cleanse the accumulated material dust covering one's pure consciousness from time immemorial one is able to extinguish the blazing forest-fire burning ever increasingly in the perpetual circle of birth and death.

There are two ways of our goal of life. The one is called '*Preya*' way or the superficially pleasing way and the other is called '*Shreya*' or eternally pleasing way. Childish play is certainly superficially pleasing to the foolish children but prosecution of studies is permanently good for them which they can not understand because of their childish foolishness.

The chanting process of the Holy Name of God as conducted by the propaganda of "Back to Godhead" is not pleasing to the superficially pleasure hunters in the matter of indecent literatures concerning men and women in a country news, but it is the means of relishing the transcendental eternal life called the "*Shreya Pantha*". This "*Shreya Pantha*" is gradually developed by the

PURITY OF CONDUCT BASIC PRINCIPLE OF HUMAN CIVILIZATION

In the annual number of "Social Welfare," Shri Rajagopalachari has drawn the attention of women in the following words:

"The fundamental of Social Welfare is purity of conduct. The special responsibility in this respect that of our women-folk. *The men are incorrigible.* The only hope is in our women."

"Standards of expenditure and of empty show have made money the sole or dominant aim of life. *This has affected our Women folk now and it is therefore an alarming state of things:* I hear stories of easy corruption at all levels of society."

"Women must refuse to give away her most precious possession. Thus only will the mothers of our land be strong, powerful and good. Our future generations depend on the strength and goodness of our mothers." As far as social welfare goes, the home is the real basic school, the High School and the University and the mother is the Headmistress and Vice-Chancellor thereof.

Some twenty years before or more than that one medical practitioner disclosed his experience that some women in the hospital were ready to give away their precious possession in exchange of some quinine tablets. At that time we could not believe that story but how can we disbelieve our veteran leader Rajaji when he says easy corruption in an alarming state at all levels of society. Is it possible to make any progress of social welfare worth the name in such alarming state of affairs? If we have to believe the authority of Bhagwat Geeta, we must then admit that corruption of women-folk in social life is the strongest stumbling block on the progressive march of social welfare work.

Shree Arjuna maharaj made some arguments with Shree Krishna on the subject matter of social welfare in the following words:—

"Adharma, Abhibhabat, Krishna, Pradushyanti, Kulastriya, Stressu, Dustasu, Varshneya, Jayate Varnasankara,

"Sankaro, Narakaya, Eba, Kulghananam, Kulashya, Cha, Patanti, Pitaro, Hi, Esham, Lupta, Pinda, Udaka, Kriya,

"Doshai, Etai, Kulaghanam, Varna, Sankara, Karakai, Utsyadyante, Jati Dharma, Kuladhama, Cha, Saewata,

hearing and chanting process in the association of pure devotees engaged cent per cent in the transcendental service of the Lord. The idea is expressed most appropriately in the Bhagwat Geeta in the following words:

"Satatam, Kirtayantam, Mam, Jalanta, Cha, Dridha, Brota, Bodhayantam, Parasparam, Tushyanti, Cha, Ramanti, Chi."

"Utsanna, Kuladharmanam, Manushyanam, Janardana, Narakay, Niyatam, Basa, Bhabati, Hi, Anusushruma.

Synonyms

Adharma—irreligiosity, Abhibhabat—By upheaval of, Krishna—Oh Krishna, Pradushyanti—Become corrupted, Kulastriya—Women of the family, Strisu—upon the women's, Dustasu—Becoming corrupted, Varnasankara—Bastard population, Joynatey—grow, Varshneya—Oh the descendant of Vishnu.

Sankara—Non-regulated population, Naraka—Hell, Eba—Like the, Kulaghanam—Of the destroyer of family, Kulashya—Of the family, Cha—And, Patanti—Degrade, Pitaro—The forefather, Hi—Certainly, Esham—Of them, Lupta—Having been stopped, Udaka—Water, Pinda—Offering of foodstuff, Kriya—Activities.

Doshai—By fault, Etai—Like this, Kulaghanam—Of the destroyer of family, Varna—Sankara—irregulated, Karakai—By the author, Utsyadyante—Become uprooted, Jati Dharma—National importance, Kuladhama—Family tradition, Cha—And, Saewata—Perpetual.

Utsanna—Spoiled, Kulaghanam—Destroyer of family traditions, Manushyanam—Of the men, Janardana—Oh The Killer of unwanted men, Narakay—In the Hell, Niyatam—Always, Basa—Habitation, Bhabati—Do take place, Hi—Thus, Anusushruma—I have heard from authorities.

Translation

"Oh Krishna! when there is upheaval of irreligiosity, the family women become corrupted. And on the women's becoming corrupted, Oh the descendant of Vishnu! irregulated population flourishes.

"Such irregular population is the source of hellish existence both for the family and the destroyer of the family traditions. By such actions the forefathers of the family are degraded on account of ceasing the custom of offering foodstuff and water.

"By such faulty actions of the destroyers of family traditions the eternal traditional national significance is also spoiled due to the cause of increasing an irregulated population.

"Oh Janardana (the killer of unwanted men)! men who are spoiled by such destruction of family tradition, certainly do habitate always in the hell. I have heard this from authoritative sources.

Purport.

There are twenty different scriptures of religious-rites called *Dharama Sutra* made by Manu the original father of all men. They are but regulative principles to fulfill the mission of human life. For example the *Samaskaras* or the ten reformatory processes to bring in a human being in the proper status of psychic and biological develop-

How to Broadcast the Teachings of Bhagawat Geeta (2)

(Contd. from Vol. III Part VI)

The Bhagwat Geeta Supports such scientific caste system in the following words viz.

Chatur, Varnya, Maya, Sristam, Guna, Karma, Bivagasha, Tasya, Kartaram, Api, Mam Biddhi, Akartaram, Abyayam. (B.G. IV/13)

Sama, Dama, Soucham, Khanti Arjabam Eba, Cha.

Jnanam, Bijnanam, Astikyam, Brahma, Karma, Swabhbajam, (B. G. XVIII 42)

Sourjam, Teja, Dhriti, Dahkayam, Juddhe, Cha, Apalayanam Danam, Jswarabham, Cha, Khatra, Karma, Swabhabujam. (BG. XVIII/44).

Krishi, Gorakshya, Banijyam, Vaishya, Karma, Swabhabajam, Paricharyya, Atmakam, Karma, Sudrasya, Api, Swabhabajam. (B. G. XVIII 44)

There are three modes of Nature current all over the world and they are called the mode of goodness, the mode of passion and the mode of ignorance. And every man or every animal is under the influence of either of the above mentioned three modes of Nature. As such it is mistake to calculate that the modes of Nature are working within the boundaries of India only but it is quite reasonable that such natural laws are working in other parts of the world. In the human society there are undoubt-

ment with all concessions of the animal portion. The beginning of such *Samashara* is the *Garbhadhana* or birth-giving function. The modern planned family clinics are perverted reflection of this '*Garbhadhana*' Samaskara. The modern method is an artificial way of checking unwanted population. But the *Garbhadhana* system is the most scientific method of birth control clinic in the voluntary way. The population must be checked by voluntary method and not by artificial contraceptive ways which are not only detrimental to normal progress of health both for the men and women — but they are also all sinful acts of killing a living entity in the embryo. Such sinful acts have their reactions bringing in unwanted population called the *Varna Sankara*.

The mentality of the child is created by the father and mother by unscientific birth-giving process in the absence of *Garbhadhana* Samaskara. The *Garbhadhana* Samaskara is also a checking method for restricting bastard children. We do not wish to go into the details of the *Garbhadhana* Samaskara or any other such reformatory processes but if need be we can definitely prove that since we have stopped observing these reformatory processes—the whole Hindu society has lost its special significance in the matter of social and religious dealings.

edly men of such different qualities namely men under the influence of the mode of goodness called the qualified Brahmins, those who are in the mode of passion called the Kshatriyas, those who are under the influence of the mode of passion and ignorance are called the Vaisyas and last of all, men under the influence of the mode of ignorance are called the Sudras. The mode of ignorance as it goes down by degrees it produces men of such qualities as are called Javana, Mlechhas, Kirats, Huns, Andhras, Pulindas, Pukkakas, Aviras, Sumbhas, Khasadayas etc and there are four lakh kinds of men all over the universe. From Geeta Nagri this universal Truth must be propagated systematically so that real human society may be reestablished for the benefit of all, dividing men according to natural mode by such approved processes as, are called practical psychology or anything else. Such social order all over the world will be known as the *Institution of quality caste system* and every human being will have the right to qualify himself by education and culture to enter into the higher status of life in the same manner as the varsity of different states offers the facility to any one. Casteless society will never allow of course to place on the same category a High Court judge and a labourer of the mill unless such society has gone into madness. On the contrary by establishment of such casteless society as it is said in the Bhagwat Geeta no body will be grudging if any one is re-recognized as qualified Brahmin on his merit only. Such casteless society is reasonable and acceptable.

E. The Geeta Nagari may properly utilise the huge fund collected to commemorate Mahatma Gandhi in the manner as above-mentioned in four principal heads because Gandhi's memory can only be preserved by his exemplary activities and not by simply erecting some big buildings or statues as we see the general tendency. The Bhagwat Geeta asks every big man perfect his life with the teachings of Bhagwat Geeta and then set himself as an example for the benefit of the people in general. It is said there *Jat, Jat, Acharati, Shrestha, Sat, Tat, Eba, Itarey, Jana, Sa, Jat Pramanam, Kurute, Loka, Tat, Anubartate.*

It is foolish to follow the proverbial principle of putting a cart before a horse or putting old wine into new bottle. It shall be the duty of Geeta Nagari to agitate against the Gandhi Memorial Fund being utilised otherwise than in the manner befitting the teachings of Bhagwat Geeta and as approved by Mahatma Gandhi.

(To be continued)