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 sage. We are simply helping them to speak again to men, and women in a language for real life. Every responsible man and woman must therefore read it regularly at a cost of very insignificant sum of Rs. 2/-. a year or Rs. 14/- 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 work done by each class of men have different varieties of colour in respect of quality and importance. This quality and importance is 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 everywhere and especially in India where the classes or castes have missed the division of scientific caste system. The scientific caste system specified in the authoritative scriptures like the Bhagavat Gita etc. is different from the division of the caste system in India now observed without any purpose. The division of classes or castes is natural, and as natural division 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 mundane arrangement. The Lord sometimes appears in the species of a rich, the tortoise, the horse etc. and sometimes in the family of Brahmans, Kshatriya or Vaishyas 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 'Brahman'. In the Bhagavat Gita it is recommended that every one should be engaged to work for the satisfaction of 'Pitru'. That is the right type of 'Karma' or work which leads gradually to the stage of 'Karmayoga' 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 Srimad Bhagavat II canto. It is said there as follows:

Wordsings
Mukha, Baha, Uru, Padeva,

Purusha, Ashram, Saha,
Chattara, Jajeryay, Varna,
Gumai, Rupdaya, Prithak,
Ja, Esham, Purush, Sakshat,
Atma, Prakramam, Lavaram, Na,
Bhairante, Abejananti, Brahman,
Bharta, Patarti, Adha.

Synonyms

Translation
The four social orders of life (Brahman, Chittha, Varna, Purush) 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 (Vira Prabha).

Those amongst them, who don't render service directly to the Supreme Person who is the Lord and originator of such division of social life of one's own self—do fall down from their specified position.

Purpose
The Vira Prabha is the ultimate material conception of the Supreme Lord who pervades all over the universe. The Brahmans 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 Vira Prabha. The function of the mouth is twofold. The one important function of the mouth is that it is the outlet of the whole body for taking in all food stuff to be digested to the region of the stomach. There are many medicines 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 process of assimilation which is the prerequisite 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. Involvement 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 foodstuff 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 nutritious energy from the one which is produced in the stomach of a human being. For example, fragments of straw itself has no
vital nutrient in our diet, essential for the health of the human body. In the story of the cow, the milk produced by the cow is rich in nutrients, such as vitamins and minerals, that are essential for human health.

In the context of the Supreme Being, the cow is a symbol of purity and sanctity. It is considered an embodiment of the divine, and its milk is believed to have spiritual powers. In the story of the cow, the milk produced by the cow is given to a brahmin, a member of the highest caste in Indian society. The brahmin is a priest and is responsible for performing religious rituals and ceremonies.

The cow is also considered a symbol of fertility and abundance. In the story of the cow, the milk produced by the cow is given to the brahmin, who is able to use it to perform religious rituals and ceremonies. The milk is also used as a offering to the gods, and it is believed to bring good fortune and prosperity to those who perform the rituals.

The cow is also considered a symbol of devotion and sacrifice. In the story of the cow, the milk produced by the cow is given to the brahmin, who is able to use it to perform religious rituals and ceremonies. The milk is also used as a offering to the gods, and it is believed to bring good fortune and prosperity to those who perform the rituals.

In conclusion, the cow is a central figure in Indian mythology and is considered a symbol of purity, sanctity, fertility, and abundance. The milk produced by the cow is rich in nutrients and is used in religious rituals and ceremonies, bringing good fortune and prosperity to those who perform them.

The cow is also considered a symbol of devotion and sacrifice. In the story of the cow, the milk produced by the cow is given to the brahmin, who is able to use it to perform religious rituals and ceremonies. The milk is also used as a offering to the gods, and it is believed to bring good fortune and prosperity to those who perform the rituals.

In conclusion, the cow is a central figure in Indian mythology and is considered a symbol of purity, sanctity, fertility, and abundance. The milk produced by the cow is rich in nutrients and is used in religious rituals and ceremonies, bringing good fortune and prosperity to those who perform them.
A vivid picture of the dema-

nic principled leader is given in
the pages of Bhagwat Geeta in
the sixteenth chapter as follows:

We can know the real heart of
an 'Ashur' in this or that character.
At the present moment practically every
man is infected with a sense of
false prestige, pride, arrogance,
vanity, conceit and all other evils,
for which one is known as 'Ashur'.
Do we not know the other is
known as 'Asuran' or the
demons. The Ashuras are unable
to realize what should be done
or what should not be done in
the human form of life. Those
who are qualified by godly
qualities generally do not have
the controlling power of the
senses, perform sacrifices, practice
penance and non-violence, love, truth,
learn, perform charity, learn to
refrain from speaking ill of
others, become kindly in
behavior, eradicate and handker-
ing bad habits and create
equal human beings in those
habitats. These are some of the
many godly qualities men
known as gods. But unfortunately
the majority of men have
certainly experienced the cha-
nacter of the present generation
and in most cases the qualities of
gods. In fact we can see it in
many directions. Such men of
democratic principles are generally
unhappy in habits. They do not
believe in the importance of
God and they think without
any reason that desire or neces-
sity is the ultimate cause of
growth. Because, they know in
deep that the disposal is more important
that desire. The democratic ob-
servations are always imperfect
in fact and practice.

People allotted to democratic
principles are generally
unlettered. They have no
to dental knowledge, imperfectly
educated and inventors of violent
work leading to misery and de-
struction of the world have greatly
developed in this age. Although
these people indirectly realize
that their mode of activities had
already diminished the duration
of life of the people in general,
yet they consider the advance-
ment of material knowledge as
progressive and the desire for
strong sense of vanity under the
cover of unclean habits. The effect of
this parasitical type of
materialism has caused people
have almost forgotten the ques-
tion of life after death and thus
taken to an irresponsible way
of life. They have given birth
to misery and distress of material
existence. The demotic way of
thinking has covered their un-
satisfactory situation and the
circle of exploiting habits in
greater and greater circumference.
They have now become 'Ashur'
for some enlarged activi-

n existence of life generally
known as spiritual life are called
Mahatmas in the language
of Bhagwat Geeta. That the
existence of such beings
Mahatmas are given below from
the reading of Bhagwat Geeta:

B. The temple entry move-

ment of Mahatma Gandhi is
another step to deliver the people
from spiritual degradation
and by such movement the
mass of people can be saved
from the gifting down to the
life of the animal. Even when
he was at Noakhali (Pakistan)
during the dark hours of the
diplomacy, he never hesitated
the temple. The veneration of
Sree Radha Govinda Sree
there and by such example he had
done immense good for the people
in general. Leaders and politicians
may take lessons from this par-
ticular incidence of its life. It may
be said in this connection that
Moslem rulers of Vaisnavism or
temperatures of India and And
these temples were originally the centers
of religious enlightenment which
helped subdue the demotic way
of the 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
demotic dance for want of culture
of the masses. They have become
courts of base indulgence.
They have become on the con-
trary so many plague spots for
preaching atheism and advance-
centres of education for want of
regular spiritual guidance under able
leadership. The mission of Geeta Nagari
Sree Radha Govinda Sree
simultaneously to rectify the anomaly that
have entered into the life of the
centres of spiritual education and
regenerate them to the sense of
spiritual life. Through this sim-
ple idea of life of devotees that
can be created from the practical life
of Sree Radha Govinda. The Bhagwat
Geeta enforces us to such
spiritual culture as follows:

R.G. 9/53
Janti Devabhati Devan
Pitri Janti Pitribharat
Bhutani, Janti Bhitijya,
Janti Ladvajina, Api, mam.

G. Mahatma Gandhi started
the Harijan movement in order to
raise the status of the fallen people
either by social injustice or other-
wise. But such movement may
be detected if we look at the
Bhagwats Geeta, the Bhagwats
Geeta makes one able to get
rid of the demotic way of
life and gradually rising up to
the level of spiritual life. Such
degradation of life is eniriched
by recitation of the
readings of Bhagwat Geeta, all
the deities of the Teesta and
Gods automatically overcome
the flesh without any extraneous
effort on its part. And a person
shall always have equipped the
mundane sense of the term, if
he is devoid of the principles
of devotional life as aforementioned,
he shall surely hover in the
mental plane of uncertainty and
futility, which shall always
fail to enter into the
nonexistent life of things. Those
who have developed such
non-meaningful life generally
known as spiritual life are called
Mahatmas in the language
of Bhagwat Geeta. The existence of
such beings are given below from
the reading of Bhagwat Geeta:

Yama, Bhima, Sannaka,
Narada, Vyas et al. Thus
rise up to that
position of Harijans as it is stated in
the Bhagwat Geeta in the
following lines:

Mam, Hii, Parshu, Bhima,
Yama, Parshu, Yama, Yama, Yama,
Sriyaa, Sire, Sudra,
Te, Api, Janti, Param, Gati,

Mahatma Gandhi did not
approve of the present system of
caste as is prevailing in the
country. He always supported
the movement of casteless society
in the Bhagwat Geeta in its own
way. Casteless society does not
provide any separation or sub-
section or subsection of social
division because without that
no society can exist; but there may
not avoid the impetus of the
false sense of birth. The
Bhagwat Geeta approves of
the caste system in terms of mundane
quality acquired but not in terms
of birth (To be continued)

YAJNA

(YAJNA (Continued from p.32)

In the midst of the din and
bustle of our very busy life,
perhaps we have almost
heard the word 'Yajna' so
often. 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
sacrificial things for the satisfac-
tion of the Lord. From these
and these material things are supplied
to us by the appointed agents of
the Supreme Lord, so that we may
have the opportunity to remain
Lord and then go back to home,
back to Godhead. Such supply-
ing agents are known as Indra
Chandra, Varuna, Surya, etc.
Agents of the Supreme Lord are
satisfied when 'Yajna' is duly
performed by us in lieu of
the supply of the agents of the
Lord. If we perform 'Yajna'
these supplying gods are not
only dissatisfied but also they
neglect further supplies proper-
ly. For example, the daily life
name, heat, air, light, water
etc. and also we are的设计
ed 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 are entirely de-
pendent on the showers of rain.

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

(2) This operation is also performed for the mass killings of animals and platform propagandas. For such press and platform propagandas we require everything in such large quantities from the ink, the broadcasting equipments, the propagandists, the conveyances and all other kinds of arrangements for the maintenance.

Money is the medium of exchange for all the above articles. No people or nation would give away one cent of their income for the mass sacrifice either in cash or in kind and we are made to pay for each of the above items of the same, by the grace of Shree Krishna the singer of Bhagwat Geeta.

Depraved and senseless participation in the performance of this "Yajna" and thereby being in unhappiness is the individual as well as the collective unhappiness of human civilization. There is already crisis in the civilization and we have to counteract it propitiously.

Every human being has his duty to perform for the total mass happiness of the living being. Yajna is meant to attain such end of life. It is something like pouring water in the root of the tree that all the branches, leaves, and twigs of the tree are properly nourished. Or it is something like supplying foodstuffs in such a manner where the juice of the body is transmitted to all the nerves and senses namely the hands, the legs, the eyes, the ears, the tongue of the body and every 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 beings does not give up penance. It is one of the essential stages of life. The Enjoyer of the results of all the Yajnas, being the Personality of Godhead Sri Krishna Who is the father of all living beings and the supreme Master Sri Krishna Chaitanya Mahaprabhu, He must be satisfied by such sacrifices. He shall be benefited all charities and all sorts of penances must be undertaken for His satisfaction only.

These are Summanum bhutabhinashana tattva bhogasamudrabhishcena. By these practical demonstrations, one can exhibit his awakening of Divine consciousness. Being an awakened consciousness is the conception of Bhagwat Geeta. In the absence of such practical manifestation, one is considered to be robbed off the mind, an impure man, and under the influence of the Isury Energy (Maya) due to the demonic attitude towards the authority and the Supreme. Such (demonic) principles are sure to undergo the threefold miseries instigated by the physical nature.

By another one of the moral fricks, all the plans of the Astras are rendered useless and we have to look into the invisible cause called the "Daitya".

Above all other causes the Daitya cause is the most powerful. This Daitya cause or the Supreme cause is the ultimate cause of all physical nature which is the external energy of Godhead. The land, the implements, the worker, the fuel, even the best calculated plan of the work it is quite possible that the whole attempt may be frustrated for want of sufficient rain. Without rains all other arrangement will stand null and void due to the reliance of the Daiva cause. This Daiva cause is thus easily understandable by the performance of Yajnas described elsewhere in this issue.

Along with the creation of the "Daiva" the living being, the "Yajnas" or sacrifices on ascetic grounds, the supreme Yajna, was also created. By the performances of "Yajnas" the controlling deities, who supply us light, air, heat etc., are all dependent. Because in the matter of more food more campaign, are satisfied. By their satisfaction only everything is possible in the world. Hence, there is sufficient production by the mercy of Daiva the invariable standard of living is mitigated. Therefore, every attempt becomes futile.

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