

GĪTĀ-NĀGARĪ

— essay —



by ISKCON Founder Ācārya
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

DEDICATED TO
OUR ETERNAL
WELL-WISHER

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare*

*Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*



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INTRODUCTION

Who could be the most ideal person to write an introduction to Śrīla Prabhupāda's essay, *Conceptions of Gītā-nāgarī*? Undoubtedly, Śrīla Prabhupāda himself... and he did... 7 years before he published his essay on *Gītā-nāgarī* in his 1956 Edition of *Back to Godhead Magazine* wherein he repeats verbatim the four-fold Gandhi movements outlined in his 1949 letter.

This charming and illuminating essay, which brings forth the essence of his message on daiva

varṇāśrama-dharma, has been hidden in the annals of the VedaBase all these long years.

The Varṇāśrama Book Trust (VBT) is happy to have this precious jewel come to light by bringing it out in this convenient book format.

Here is Śrīla Prabhupāda's introduction to the topic as he writes his letter dated 28 of February 1949, to the Hon. Sardar Dr. Vallabhaji Patel.

LETTER BY ŚRĪLA PRABHUPĀDA
(BHAKTIVEDANTA DATABASE 2003.1)

Calcutta

28 February, 1949

49-02-28

Hon. Sardar Dr. Vallabhaji Patel

Deputy Prime Minister,

Government of India,

New Delhi.

Revered Sir,

May your honour accept my humble namaskara.

Your honour is well known as the iron man of India but I know that you the most practical man who can take things as they are. With this idea in view I venture to approach your honour for submitting the following few lines for your consideration and necessary action.

Funds are being collected to commemorate Mahatma Gandhiji in a fitting manner and I beg to suggest that the same may be done in the Gandhian way and not otherwise. Gandhiji's whole life was dedicated to the service of humanity at large with special interest for raising the moral standard. His later activities showed that he was equal to every one and all the people of the world knew him more as the spiritual leader than a mere politician. Devotion to Godhead was his ultimate aim and when I say that his sacred memory should be perpetuated not in the ordinary way but in the Gandhian way, I mean that fitting respect to his memory will be done in the following manner.

④ *In the midst of his multifarious duties, Gandhiji never missed to attend to his Ramdhun kirtana*

meeting. This is one of the soundest methods for the culture of devotion to God. In the opinion of Srimad-Bhagavatam, one who is imbibed with the devotion of Godhead is also endowed with all the good qualities of the gods. But one who is not a devotee of Godhead, has not any value for his good qualities because he utilizes his so called good qualities for ulterior purposes. As such the easy way to raise the moral standard of people in general is to make this sankirtana movement more popular all over the world by philosophical discourses based on reasoning and moral and ethical codes. The Vaisnava acaryas especially Lord Caitanya and his six Gosvami disciples give us ample opportunity and scope for this work. Lord Caitanya first inaugurated the sankirtana or Ramdhun movement and the later Gosvamis supported it by scholarly philosophical synthesis. The six sandarbhas by Srila Jiva Goswami are marvelous in this respect.

② The second item is to take up the temple entry or temple worship movement. This is, in the real sense, a theistic cultural movement and the facility or opportunity shall be open to everyone whatsoever he may be. All the past acaryas accepted

everyone who desires to offer his respect to God inspired by transcendental love and devotion. We can support this movement of Gandhiji on the authority of sastras. There are thousands and lakhs of temples all over India but they are not always properly managed. Some of them have become the positive dens for undesirable activities and most of the owners or trustees of such temples do not know how to utilize these sacred buildings. Neither modernized gentlemen have any interest for these neglected theistic institutions. Originally the aim of these temples was to diffuse spiritual culture in every quarter. These temples or theistic institutions should therefore be reorganized as the centre of spiritual culture according to authentic principles as laid down in the scriptures like Bhagavad-gita.

③ The third item is to take up the harijana movement. This movement is, in the real sense, a spiritual initiation movement and this should be organized in such a manner that people all over the world may take interest in it. The harijana is a word which shall not be used neglectfully as it is done now but attempt should be made to make everybody a harijana. Harijana means the recognized

man of Hari the Personality of Godhead and thus he (the harijana) is as important a man as the knight of the king. So harijana movement should be strengthened more scientifically to turn every person who is now mayajana into a harijana. The mayajana is a word which is applicable to a person who is ordinarily engaged in the service of materialistic pursuits, whereas the harijana is the person whose main business is to attain perfection of human life, as Mahatma Gandhi did, by spiritualistic realization. This movement should therefore be conducted under strict disciplinary methods as prescribed by the mahajana or the harijana of accredited merit. In such a movement we shall have full co-operation of the sadhu community in India.

④ The fourth item is to organize the much discussed caste system as a solution of natural division of the human beings all over the world. Nationalistic division of human races is artificial but scientific division of the caste system as envisaged in the Bhagavad-gīta is natural. We shall have to pick up brahmanas and others not only from the Indian people but from the peoples of all over the world. The vitiated caste system of

present India is never sanctioned by the scriptures. But the caste system is made by God according to quality and work of the subject and it was never designed for the benefit of accidental birth right. Thus whatever is made by God cannot be destroyed by man. Destruction of the caste system as contemplated by some exponents, is therefore out of question. By the modes of nature different persons are imbued with different qualities and the scientific way of division of human society, from the qualitative aspect, by the caste system is quite natural. But the basic principle of such caste system is to serve the plan of Godhead and by doing so the four orders of caste system make a headway by the co-operative method. When such spiritual progress is definitely made, the materialistic progress is automatically effected as a matter of course. That makes a real classless society.

The above four-fold Gandhi movements, if done in an organized, scientific way supported by all the authentic scriptures of all religiosities, will bring in that tranquility of peace respite of all harshness and bitterness of the present world, which we have longed for till now.

I wish to organize a spiritual society for the above movements and therefore I seek your active help and support for this. The immediate need is to start an organization centre in a suitable place preferably in New Delhi under your direct supervision and to train up a batch of young men for this transcendental service. If possible to conduct a monthly magazine in this respect for propaganda work.

If your honor will allow me an interview, I shall be very glad to explain the whole idea personally and let you know how the scheme can be given a practical shape for subsiding the general unrest all over the world. Such an organized movement shall be the panacea of all social maladies.

The State is giving help for so many man-made purposes and I pray that a sum of Rs 2000/- per month may be allowed for starting these Gandhian movements in organized form and that on authentic basis I think if your honour as a renowned practical man accepts my humble suggestion, it may be by the will of God, that the whole atmosphere of the present world calamities may be mitigated altogether. My humble self had the privilege of

taking this training under the lotus feet of my spiritual master and I am confident to organize this work in a scientific way if I am helped by the state.

Hoping to be excused for intruding upon your valuable time and awaiting your early reply with deep interest. With my best regards, I beg to remain,

*Yours faithfully,
Abhay Charan De*

ESSAY ON GĪTĀ-NĀGARĪ FOREWORD

Om Surābhyai Namaḥ!

Om Śrī Gurāve Namaḥ!

The work *Essay on Gītā-nāgarī* remains somewhat unknown to most devotees within the ISKCON society (if not the title, at least the contents), including many of its leaders. It is amazing that such an important document has not yet been published in a book format since its first appearance in the 1956 *Back to Godhead Magazine* written by Goswāmī Abhaya Caraṇ Bhaktivedānta, later to be known as

A.C. Bhaktivedānta Swāmī Prabhupāda. What most devotees are unaware of is that the main theme found in this essay was outlined practically verbatim in an even earlier letter composed by Śrīla Prabhupāda in the year 1949, over seventy years ago. Now, what is even more astonishing is that a typing error that occurred in the 1956 *Back to Godhead* publication was repeated again when the article was transferred in the *VedaBase Folio*; to this day it remains undetected. This error may be considered as monumental when we consider that the result of this omission has kept one of the most significant sections of the work in relative darkness, concealed as it were, due to two segments being merged in one. We will identify this oversight as we introduce the essay.

Why does the *Essay on Gītā-nāgarī* deserve so much attention? There are many reasons. One is that the essay heralds, “as it is”, what the author would be implementing in a foreign country some 10 years later, in 1966, when he formally registered the International Society for Krishna consciousness (ISKCON) in New York City. The essay speaks of four “movements” or “waves” which are meant to flood the world with the teachings of Lord Caitanya,

the great social and spiritual reformer of the 15th century who introduced the Bhakti Cult. Three points of interest in this regard. The first is that these four “movements” are interconnected and meant to complement one another. If one is missing, then the whole mission becomes jeopardized as it remains incomplete. This becomes most critical when we consider the second point which is the printing error yet to be corrected in identifying these four movements. This will become clear in the publishing of this book where we have edited that section by adding section (D) which introduces this otherwise merged fourth movement referring to the classless society or *varṇāśrama-dharma*. In order to give more credibility to this correction, we have chosen to add the 1949 letter written to Hon. Sardar Dr. Vallabhajee Patel, Deputy Prime Minister to the Government of India, which essentially outlines the same themes. The third point of interest is the clear reference by Śrīla Prabhupāda to some of Gandhi’s Vedic concepts, one of those being brought out again and again by Śrīla Prabhupāda when speaking about Gandhi’s ideas on village organization.

At a time when our ISKCON society is struggling hard to meet the challenges of an ever increasing

complex and artificial society, based on utopian ideals of globalization, liberalism and unending consumerism, one which is being recognized more and more by some leading intellectuals, educationalists, social scientists and non-governmental organizations (NGOs) as being unsustainable, sociologically and ecologically life-threatening and thus inertly and inevitably destructive, putting in peril the very existence of this planet, this short essay cuts through the speculative plans and so called remedies of modern thinkers to present the gist of what an ideal society and lifestyle should be, i.e. localized and self-governed communities, villages, based on the perennial teachings of the *Bhagavad-gītā*, the essence of the most ancient wisdom, the Vedic scriptures.

In his short *Essay on Gītā-nāgarī*, the author gives importance to both spirituality and education as being concomitant factors each supporting and complimenting one another to build a healthy and successful community. *Gītā* refers to Lord Krishna's instructions in the *Bhagavad-gītā* and *nāgarī* refers to that place where one lives according to these teachings. First, one must establish a place of worship which will help unite all the community members in one common goal and objective, service to the Supreme

Lord. Immediately after establishing such a temple, one should give attention to developing educational facilities for the members of the society. In the Vedic tradition, this takes the form of both formal (*gurukula*) and non-formal (vocational training) education, in itself a complete and scientific educational system found in the ideology of a *varṇāśrama* based community.

Śrīla Prabhupāda thus gives various insights to the ancient social, cultural and educational system of *varṇa* (social orders) and *āśrama* (spiritual orders). He outlines four basic criteria which help one understand one's *varṇa* or social occupation. Without knowing one's social occupation, one will not be able to know which spiritual order to enter in later life. "So first of all, these *varṇas*, then *āśrama*" points out Śrīla Prabhupāda (ŚB 1. 8. 41, Mayāpura, October 21, 1974). He also gives insight regarding those individuals in the retired life, the *vānaprasthas*, and how they are meant to take advantage of the *Gītā-nāgarī* community. They will live there without having to pay, and they will assist in whatever way they can to maintain and develop the community at *Gītā-nāgarī*.

The *Essay on Gītā-nāgarī* is a document that advocates the simultaneous social and spiritual

upliftment of society. It aims at meeting all the basic needs of individuals and society: the physical, mental, social and spiritual dimensions of life. Even at the localized level of a *Gītā-nāgarī* community, the preaching spirit will remain strong and members of the community will be encouraged to broadcast the message of Godhead to neighboring villages. Śrīla Prabhupāda even makes reference to the importance of Sanskrit by explaining that, after independence, India should have opted for Sanskrit as its national language over that of Hindi.

In conclusion, the *Essay on Gītā-nāgarī* is that document par excellence which gives clear insights as to how the Founder-Ācārya of ISKCON wanted and expected the movement of Lord Caitanya to be introduced and conducted. He himself stated that his ISKCON mission was yet to be completed, i.e. the establishment of *varṇāśrama* communities all over the world. Devotees who are serious to understand this important facet of Śrīla Prabhupāda's mission, the *varṇāśrama* mission, will be eager to read this essay and draw out from it both the inspiration and the know-how by which Śrīla Prabhupāda's dreams of thousands of *Gītā-nāgarī* communities can be established on all the continents of the globe. Global

varṇāśrama is possible. Global *varṇāśrama* is a must. This *Essay on Gītā-nāgarī* shows us the way.

Kṛṣṇe matir astu,
RP Bhakti Rāghava Swami



ESSARY ON GĪTĀ-NĀGARĪ



His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda

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CONCEPTION OF GĪTĀ-NĀGARĪ PART 1

ON THE PRINCIPLES OF GANDHI

1. The Personality of Godhead Śrī Kṛṣṇa appears Himself in this mortal world by dint of His internal potency in order to be visible to the conditioned souls especially to the human being, although in essence He is eternally unchangeable Supreme Truth and Absolute Lord of the visible and invisible worlds. The Vedas are known to be transcendental, because they were impregnated in the heart of Brahmā by Śrī Kṛṣṇa after creation of the material cosmos and as such Vedic literatures or

knowledge have descended in a transcendental process of aural reception from Śrī Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Śrī Śukadeva Gosvāmī and from Śrī Śukadeva Gosvāmī to other disciples in succession. The Vedic literatures are known as śruti because they have come down by the process of submissive aural reception by the bona fide disciplic succession. But the original teacher of such knowledge is no other than Śrī Kṛṣṇa Himself.

2. Śrīmad Bhagavad-gītā and the transcendental knowledge thereof has also descended in the above process of aural reception from Vaivasvata Manu but when 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 (māyā), it was again reincarnated by the Supreme Authority of Śrī Kṛṣṇa Himself at the Battlefield of Kurukṣetra in the presence of the most beloved friend and devotees of Śrī Arjuna. The Lord summarized the full text of the Vedas and Upaniṣads in the techniques of the Bhagavad-gītā in order to give facility to the people of the present age, who are mostly affected by the influence of the age of quarrel (Kali-yuga) and disagreement.

3. The summum bonum teachings of the Bhagavad-gītā 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, Śrī Kṛṣṇa. The purity of such religious knowledge becomes polluted when conditioned souls become too much influenced by the external material energy of the Lord and thus they forget the eternal relation with Him (Śrī Kṛṣṇa). The result is that such forgotten souls become too much addicted to the material process of sense gratification which is the lowest form of crude human civilization. When such irreligious life of the people in general flourished, the world at large suffers terribly in all directions in the way of challenging the very existence of God.

4. The Personality of Godhead and His transcendental utterances assounded in the Bhagavad-gītā are identical. Śrīmad Bhagavad-gītā is therefore eternally the Personality of Godhead Himself with full potency of His Lordship. The sanctity is maintained by keeping intact the parampara system i.e. when the message is received just in the way as it was done by Śrī Arjuna the first listener of the Bhagavad-gītā. If we strictly follow

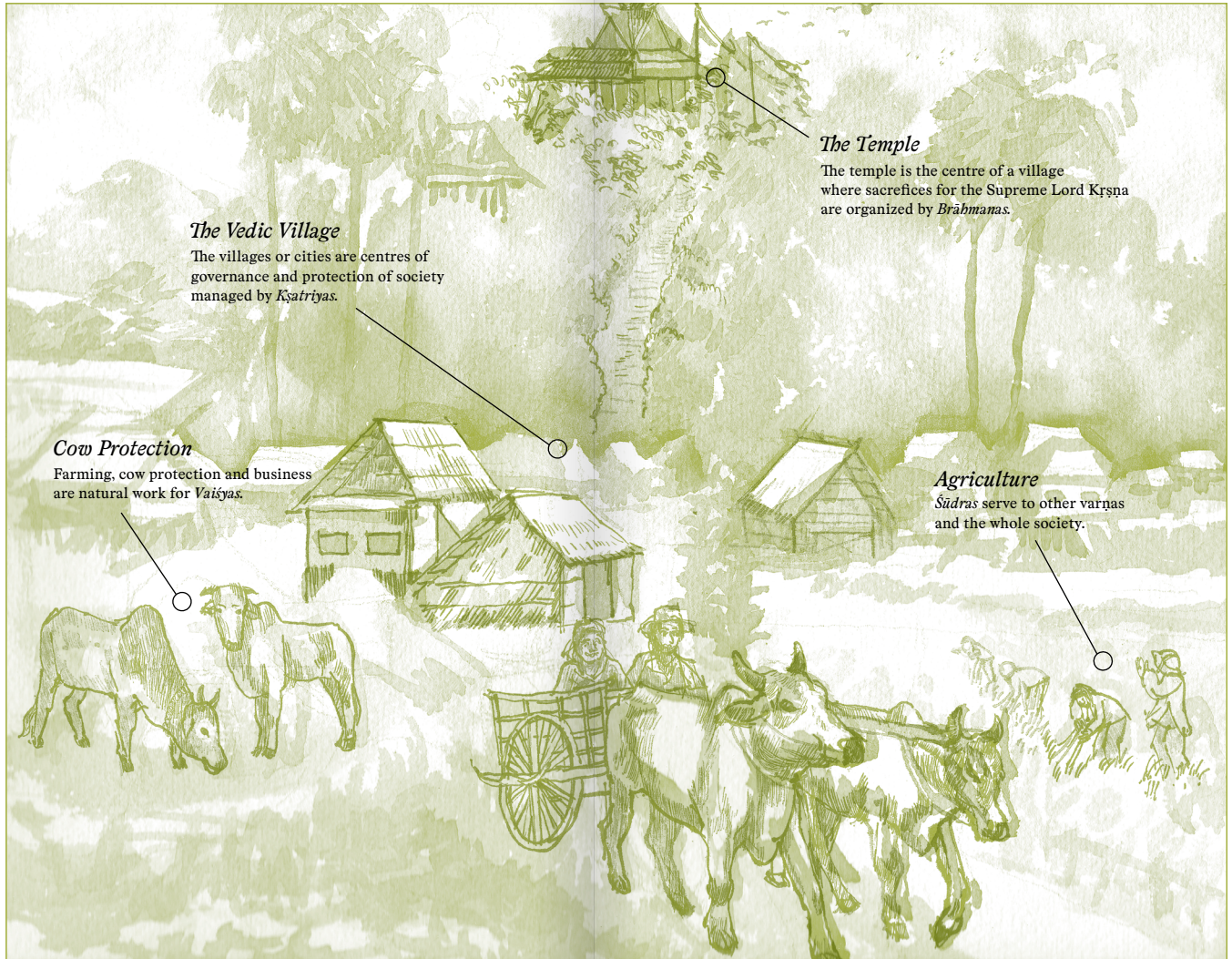
the footprints of Śrī Arjuna we can also undoubtedly become equally enlightened as Śrī Arjuna was by the presence of the Lord Himself. The Lord is omnipresent and He reserves the right of not being exposed to the nondevotee class of men who do not follow the principles of Śrī Arjuna.

When the law-abiding devotees of the Lord become embarrassed by the unlawful activities of the asuras i.e. those who are averse to acknowledge the Supreme Authority of the Lord, at that critical moment either the Personality of Godhead or His counterpart form of Sound Transcendental appears in the mortal world in order to save the people who are faithful and annihilate the unbelievers. As such Bhagavad-gītā descended directly from the utterances of the Personality of Godhead in order to save the faithful and annihilate the unbelievers at the juncture of the Lord's disappearance just after the battlefield activities at Kurukṣetra. The Battle of Kurukṣetra was fought between the two rival political parties namely the Kurus and the Pandavas.

At the present moment the same fight between two rival political parties without any guidance of the transcendental direction of the Personality of Godhead is merrily going on at the expense of the

innocent poor people of the world and therefore Śrī Kṛṣṇa has descended again in the shape of Gītā-nāgarī with the same purpose of saving the faithful and annihilating the unbelievers as He did in the Battlefield of Kurukṣetra.

5. The Gītā-nāgarī will be therefore the main preaching center of the Su-preme Authority of Śrī Kṛṣṇa the Personality of Godhead. It shall be proclaimed from that place that Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Enjoyer of all benefits derived from all kinds of works, sacrifice, cultivation of knowledge, that He is the Absolute Proprietor of all the material and spiritual worlds, that He is unalloyed friend and philosopher of all living entities namely the gods or the rulers, the general people, the beast and the birds, the reptiles, plants and trees and all other animals residing in every nook and corner of the great universes. When such knowledge will be fostered from the vantage of the Gītā-nāgarī, at that time only real peace and prosperity will usher in the world so anxiously awaited by the people of the world. Unfortunately the present trend of civilization is conducted just on the opposite direction of the above standard view. The human being



The Vedic Village

The villages or cities are centres of governance and protection of society managed by *Kṣatriyas*.

The Temple

The temple is the centre of a village where sacrifices for the Supreme Lord Kṛṣṇa are organized by *Brahmanas*.

Cow Protection

Farming, cow protection and business are natural work for *Vaiśyas*.

Agriculture

Sūdras serve to other varṇas and the whole society.

has declared himself to be the Lord or the Supreme enjoyer of everything and he poses himself as the proprietor of the world. He has declared himself as the friend and philosopher of the people in general enamored by material power and wealth which is bringing in ruination for himself and his followers also. Every human being is imagining himself as 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 the Śrī Kṛṣṇa and will be able to convince their followers that God alone has the absolute prerogative in the abovementioned three functions.

On the other hand the native of India only has the prerogative to understand this position of God-head from the pages of the Bhagavad-gītā and he is alone able to preach this truth throughout the whole world. It is therefore desired that the authorities who shall guide the activities of the Gītā-nāgarī may make such organized effort as will help this mission of the Gītā-nāgarī on a permanent basis.

The pangs of the demoralized type of civilization, designated by the demoniac principled diplomats, are being keenly felt by the people in general; and to save them from the untold miseries of life, is to take shelter of the transcendental message of the Bhagavad-gītā.

A vivid picture of the demoniac principled leaders is given in the text of the Bhagavad-gītā in the Sixteenth Chapter as follows:

“We can know the real heart of an asura in the statement of the Bhagavad-gītā. At the present moment practically every man is infected with a false sense of prestige, pride, anger, vanity, cruelty and similar other qualities born of poor fund of knowledge. There are always two classes of men of which one is known as the devas or the gods and the other is known as the asuras or the demons. The asuras unable to realize what should be done and what should not be done in the human form of life. Those who are generally endowed with godly qualities do perform charities, possess the power of controlling the sense organs, perform sacrifices, practice penance, nonviolence, love, truth, learn tolerance, remains peaceful, refrain from speaking ill of others, become kindly in behavior

with others, eradicate lust and hankerings, practice patience and purity of habits. These are some of the many godly qualities of men equal with God. 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 vividly demonstrated because the demoniac men are unclean in habits. Such unclean men do not believe in the existence of God and they think without any reason that desire or necessity of life is the ultimate cause of all creations without knowing that disposal is more important cause than desire. The demoniac observation is always defective both in fact and practice.

People addicted to demoniac principles, devoid of transcendental knowledge, imperfectly educated and inventors of violent works leading to miseries and destruction 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 advancement of material knowledge as progress of life, dictated by a strong sense of vanity under the cover of unclean habits. The effects of this pernicious type of material civilization is that people have already forgotten the question of life after

death, and thus they have taken to an irresponsible way of life leading to untold miseries and distress of material existence. The demoniac way of thinking has covered their unsatiated desire for work and sense enjoyment till the end of material existence. These people are embarrassed with thousands 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 activities of material civilization. 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 nobody 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 anybody else richer than me. I can perform all kinds of sacrifices, and by doing so, I can purchase all virtues.” Bg. 16.13–15

The asuras, therefore, exhibit a feat of their unalloyed foolishness by such contemplation as above mentioned.

Saintly politicians of the modern age like Mahatma Gandhi and others, inspired by the teachings

of Bhagavad-gītā, although imperfectly, have tried to lead such demoniac politicians of demoniac principles as they may be influenced by the teachings of Bhagavad-gītā. Mahatma Gandhi's movement in the political field, such as non-violence, peaceful non-co-operation, truthfulness, sacrifice, etc., (these) are some brilliant examples for subduing the demoniac tendency of the people in general. Such examples in the life of Mahatma Gandhi made him well recognized all over the world, in spite of their being temporary measures, and it may be safely concluded that Mahatma Gandhi's success in such movements was solely and wholly dependant on the inspiration of the Bhagavad-gītā. Leaving aside all his 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 Bhagavad-gītā for practical application in the matter of social and spiritual upliftment of the present order of things. They are as follows:

(1) Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politician, with respect to

his daily evening prayer meeting and regular recitation of the text of Bhagavad-gītā. 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 the footprints of Mahatma Gandhi, if they at all want to do some good to their followers. Such regular habit of reciting the reading of the Bhagavad-gītā makes one able to get rid of the demoniac way of life and gradually rise up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of Bhagavad-gītā, all the good qualities of the gods automatically overcome the reciter without any extraneous effort on his part. And a person, however qualified he maybe 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 numinous existence of life. Those who have developed such noumenon existence of life, generally known as spiritual life, are called mahātmās in the language of Bhagavad-gītā. The definition of real mahātmās is given in the book.

(2) 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 demoniac life. Even when he was at Noakhali during the dark hours of the partition days, he never hesitated to reinstall the deities of Rādhā and Kṛṣṇa, 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 Viṣṇu temples all over India. And these temples were originally meant for enlightening the mass of people in spiritual values so that they can live in peace and harmony with higher aim of life. At the present moment in most cases, these spiritual educational centers have been rendered into rendezvous of demoniac dance for want of the culture of Bhagavad-gītā. They have become on the contrary, so many plague spots for preaching atheism and advancement of demoniac principles, for want of regular propagation of spiritual education under able leadership. The mission of Gītā-nāgarī must have its aim amongst others, to rectify the anomalies that have entered into

the life of these centers of spiritual education and regenerate them to the sense of spiritual education through the exemplary life of devotees that may be created from the practical life of the members of the Gītā-nāgarī. The Bhagavad-gītā encourages us in such spiritual culture as follows:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

“Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me. Bg. 9.25

(3) Mahatma Gandhi started the Harijan movement in order to raise the status of the fallen people either by social injustice or otherwise. But such pious movement may not be restricted only amongst the Bhangis and Chamars who are proclaimed as such for their unclean habits or in some cases by social injustice, but such movement may be extended

amongst those also who are passing in the society as brāhmaṇas and kṣatriyas 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 that matter, people who are of the mentality of Chamars and Bhangis both in habit and dealings can never be promoted to the position of Harijans unless and until such persons are helped to go up to the place of the Harijans by the approved method of rules made by actual Harijans such as Arjuna, Prahlāda, Dhruva Mahārāja, Yamarāja, Bhīṣma, Janaka, Nārada, etc. There is no bar for any one to rise up to the position of Harijan, and this is confirmed in the Bhagavad-gītā.

*mām hi pārtha vyapāsṛitya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdras
te 'pi yānti parām gatim*

“O son of Prtha, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination.” Bg. 9.32

(4)* Mahatma Gandhi did not approve of the system of birthright castes as prevailing in India, and there is ample support for this movement of casteless society in the Bhagavad-gītā in its own way. Casteless society does not mean that there will be no section or subsection of social division. Without such division of social order no living society can be conceived but there may not be any such section or subsection simply for the matter of birth right accident. A brāhmaṇa's son has the right to become a brāhmaṇa provided he has the rightful qualifications of a brahmana otherwise he cannot be placed in the exalted position of a brāhmaṇa. That is the verdict of all revealed scriptures.

There are three modes of Nature working all over the world and they are called the mode of goodness, the mode of passion, and the mode of ignorance. Every man or every animal is under the influence of either of the above modes of nature. As such, it is wrong to calculate that the modes of Nature are working only within the boundaries of India. On the contrary the fact is that nature is working all over the universe and therefore in other

* The No. (4) was added by the Editor. See Appendix for additional explanations.

parts of the world also. In the human society, undoubtedly, there are men of different modes of nature as above mentioned. Persons who are under the influence of modes of goodness, may be classified as brahmanas, similarly those who are under the influence of the modes of passion may be called as the ksatriyas and so on as they are described in the approved sastras. The modes of ignorance as it goes down by degrees, produces men of such lower and lower qualities and they are designated as Yavanas, Mlecchas, Kiratas, Huns, Andhras, Pulindas, Pulkasas, Aviras, Sumbhas, Khasadayas, etc., and there are four lakhs of men of different qualities all over the universe influenced by the above mentioned modes of nature. From the Gītā-nāgarī this universal Truth must be propagated systematically, so that REAL HUMAN SOCIETY may be established for the benefit of all, dividing the categories of men according to natural modes of nature. Such social order on the basis of the Bhagavad-gītā all over the world may be called the institution of natural caste system or the casteless society. In that institution of natural caste system all divisions of men will be engaged in one transcendental business of spiritual community with equal status of life and with

equal importance of co-operative value as much as the different parts of the one whole body have different functions only but qualitatively they are one and the same. In that institution of spiritual social order every one will have equal right to promote himself to the higher status of life without any malicious competition and as such education and culture will be open door for all concerned as much as the varsity [university] of all state is open for all with equal status of educational right. Casteless society will, of course, never allow to place on the same category of a high court judge and the laborer unless such society will have gone in to madness of culture. On the contrary by establishment of such casteless society as it is stated in the Bhagavad-gītā nobody will be grudging if any one is recognized as the qualified brāhmaṇa on the value of merit only and not on the basis of birthright claim. Such casteless society is reasonable and acceptable by one and all in the world.

On the basis of the abovementioned four principles of Gandhi and approved by the tenets of the Bhagavad-gītā, the Gītā-nāgarī will properly utilize the huge resources of Mahatma Gandhi memorial fund, in the manner as will satisfy both Gandhi and the public. Gandhi's memory can be well

preserved by his exemplary activities and not by simply constructions of huge buildings or dead stone statues as we see the general tendency. Mahatma Gandhi was saintly reformer and his memorial fund may be utilized for the purpose of converting degraded persons into saintly order. Mahatma Gandhi strictly followed the four primary principles necessary for the public leader, brāhmaṇa, king, and the transcendentalist and they are as follows:

- ①* Not to associate illegitimately with women.
- ② Refrain from animal slaughter.
- ③ Refrain from intoxication including drinking of tea and smoking of bidi.
- ④ To act not on speculative and gambling enterprises.

Unfortunately many of the so-called followers of Mahatma Gandhi are positively addicted to all the abovementioned four principles of immoral habits and still they are passing as the disciples of Mahatma Gandhi. In the Bhagavad-gītā it is clearly mentio-

* See article on standard morality.
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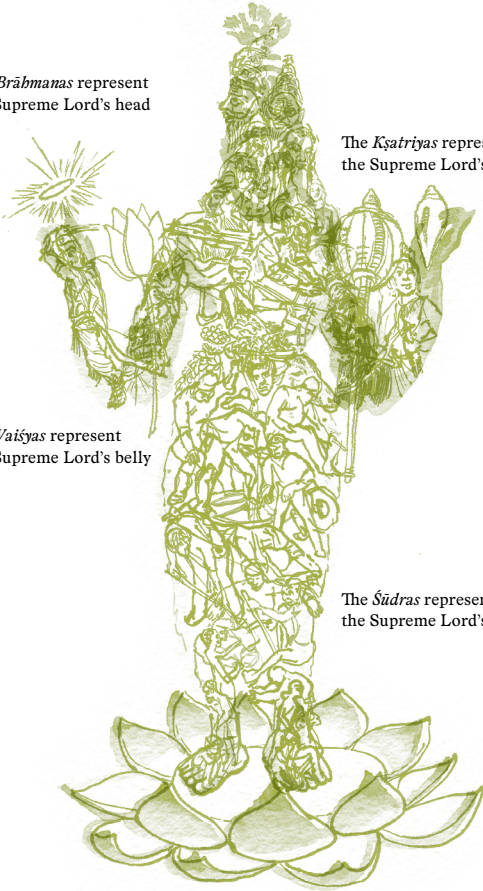
ned that exemplary acts by the leaders are followed by the common man. If the leaders are themselves fallen in the matter of standard morality how one can expect the common man to be virtuous and moral? It will therefore be the duty of the Gītā-nāgarī to produce leaders of exemplary character to guide the people in general both in this as well as the next life for actual peace and prosperity.

The *Brāhmanas* represent
the Supreme Lord's head

The *Kṣatriyas* represent
the Supreme Lord's arms

The *Vaiśyas* represent
the Supreme Lord's belly

The *Śūdras* represent
the Supreme Lord's legs



CONCEPTION OF GĪTĀ-NĀGARĪ PART 2

This typed manuscript contains page 5 thru 24 of a typed manuscript and the first part is a partial copy of the last part of the Conception of Gītā-nāgarī part one essay. It has also been edited for publication.—Ed.

CONCEPTION OF GITA-NAGARI

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 anybody else richer than me. I can perform all sorts of sacrifices, and by doing so, I can purchase all virtues.” Bg. 16.13–15

The asuras therefore exhibit a feat of their unalloyed foolishness by such contemplations as above mentioned.

Saintly politicians of the modern age like Mahatma Gandhi and others, inspired by the teachings of Bhagavad-gītā, although imperfectly, have tried to lead such demoniac politicians of demoniac principles as they may be influenced by the teachings of Bhagavad-gītā. Mahatma Gandhi’s movement in the political field, such as non-violence, peaceful non-co-operation, truthfulness, sacrifice, etc., are some brilliant examples for subduing the demoniac tendency of the people in general. Such example in the life of Mahatma Gandhi made him well recognized all over the world, in spite of their being temporary measures, and it may be safely concluded

that Mahatma Gandhi’s success in such movements was solely and wholly dependant on the inspiration of Bhagavad-gītā. Leaving aside all his 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 teaching of the Bhagavad-gītā for practical application for social and spiritual upliftment in the present order of things. They are as follows:

(1) Leaders and politicians may take lessons from the life of Mahatma Gandhi, who was undoubtedly a great and busy politician, with respect to his daily evening prayer meeting and regular recitation of Bhagavad-gītā. 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 the footprints of Mahatma Gandhi, if they at all want to do some good to their followers. Such regular habit of reciting the readings of Bhagavad-gītā makes one able to get rid of the demoniac way of life and gradually rise up to the plane of pure devotional life of the gods. When such devotional life is enriched by recitation of the readings of Bhagavad-gītā, 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 above mentioned, shall surely hover in the mental plane of uncertainty and, as such, will always fail to enter into the noumenon existence of life. Those who have developed such noumenon existence of life, generally known as spiritual life, are called Mahatmas in the language of Bhagavad-gītā. The definition of real Mahatmas is given below from the reading of the Bhagavad-gītā.

*mahātmānas tu mām pāṛthā
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

*satatam kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām
bhaktyā nitya-yuktā upāsate*

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature.

They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls worship Me with devotion.” Bg. 9.13–14

(2) 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 demoniac life. Even when he was at Noakhali during the dark hours of the partition days, he never hesitated to reinstal the deities of Śrī Śrī Radha Govinda Śrīmurties, 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 demoniac way of life of the people in general, and thereby they would live in peace and prosperity.

At the present moment in most cases, these spiritual educational centres have been rendered into rendezvous of demoniac dance for want of culture of the teachings of Bhagavad-gītā. They have become on the contrary, so many places for preaching atheism and advancement of demoniac principles, for want of proper and regular spiritual propaganda under able leadership. The mission of Gītā-nāgarī 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 Śrī Gītā-nāgarī. The Bhagavad-gītā encourages us in such spiritual cultural life as follows:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejā
yānti mad-yājino 'pi mām*

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktiā prayacchati
tad aham bhakti-upahṛtam
aśnāmi prayatātmanaḥ*

“Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Bg. 9.25–26

(3) 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 even those who are passing in the society as brāhmaṇas and kṣatriyas 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 that matter, people of the mentality of 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,

Prahlada, Dhruva Mahārāja, Yamaraja, Bhisma, Janaka, Narada, Vyasa, etc. There is no bar for any one to rise up to that position of Harijan, as it is stated in the Bhagavad-gītā in the following lines:

*mām hi pṛthā vyapāsṛitya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination.” Bg. 9.32

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, un- failing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” Bg. 14.26

(4)* Mahatma Gandhi did not approve of the present caste system as prevailing in India, and there is ample support of this movement of casteless society (in) the Bhagavad-gītā in its own way. Casteless society does not mean that there will (be) 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 accidentence. Bhagavad-gītā approves of the caste system in terms of mundane quality acquired, but not in terms of accidentence of birth. It is said there as follows:

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam*

“According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being un- changeable.” Bg. 4.13

* The No. (4) was added by the Editor. See Appendix for additional explanations.

*brāhmaṇa-kṣatriya-viśām
śūdrāṇām ca parantapa
karmāṇi praviḥkātāni
svabhāva-prabhavair gunaibḥ*

*śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijnānam āstīkyam
brahma-karma svabhāva-jam*

*śauryam tejo dhṛtir dākṣyam
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātram karma svabhāva-jam*

*kṛṣi-go-rakṣya-vāṇijyam
vaiśya-karma svabhāva-jam
paricaryātmakam karma
śūdrasyāpi svabhāva-jam*

“Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brahmanas work.

Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the kṣatriyas.

Farming, cow protection and business are the natural work for the vaiśyas, and for the śūdras there is labor and service to others.” Bg. 18.41–44

There are three modes of Nature working 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 modes of Nature. As such, it is a mistake to calculate the modes of Nature as working within the boundaries of India only, but it is quite reasonable that such natural laws are working in other parts of the world too. In human society there are undoubtedly men of such different qualities, namely men under the influence of the mode of goodness called the

qualified brāhmaṇas, those who are under the mode of passion called the kṣatriyas, those under the influence of passion cum ignorance are called the vaiśyas, and last of all, the men under the influence of the mode of ignorance are called the sūdras. The mode of ignorance as it goes down by degrees, produces men of such qualities as are called yavana, mlecchas, kiratas, hūṇa, andhras, pulindas, pulkaśā, ābhīras, śumbhās, khasādayas, etc., and there are four lakh kinds of men all over the universe. From Gītā-nāgarī, this universal Truth must be propagated systematically, so that real human society may be re-established for the benefit of all, dividing men according to the 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 (sic? variety?) of different (studies affects the facility to one and all. Casteless society will never allow, of course to place in 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 Bhagavad-gītā, nobody will be grudging if any one is recognised as qualified brāhmaṇa on his merit, only as one is recognised a graduate by his merit only. Such casteless society is reasonable and acceptable.

The Gītā-nāgarī may properly utilize the huge fund collected to commemorate Mahatma Gandhi in the manner as above mentioned in four principle 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 is. The Bhagavad-gītā asks every big man to perfect his life with the teachings of Bhagavad-gītā and then set himself as an example for the benefit of the people in general. It is said there

*yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate*

“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.” Bg. 3.21

It is foolish to follow the proverbial principle of putting a cart before a horse or putting old wine into a new bottle. It shall be the duty of Gītā-nāgarī to agitate against the Gandhi Memorial fund being utilised otherwise than in the manner befitting the teachings of Bhagavad-gītā, approved by Mahatma Gandhi.

Mahatma Gandhi fought with the adamant British Imperialism by his indigenous method with the touch of spiritual strength, and after obtaining our independence by such method, if we simply imitate the mode of western civilization, certainly it will be difficult for us to preserve such independence by some foolish plans made in London. If we want to preserve our independence at all, we must give up the London-made ideas, so scrupulously adhered to by our political leaders. If we eat fire, we must be ready to pass cinders. The mode of western civilization is sure to produce such social upheaval as Bolshevism or Communism, and if India wants to set an example of social peace and prosperity, she must be ready to accept the philosophy of the Bhagavad-gītā. The speciality of Mahatma Gandhi's movement was that beginning from Charkha, up to the end of his life

singing (Ramdhun) by chanting Raghupati Rāghava Rāja Rāma, all were indigenous methods, and none of them were borrowed from the western philosophers. Even when he had attended the round Table conference in London, he was present in London, he was present there in his indigenous dress without monkeying the Europeans as others do, and for this behaviour, he was never disrespected, but, on the contrary, he was welcomed there as an independent king would have been. As such, if we open some big hospitals to accommodate the diseased persons in greater number, and thereby encourage the process of infecting diseases or erect some marble statues as the place of sitting for the crows to leave their stool, then certainly we shall be doing disservice to Mahatma Gandhi, who was cent per cent Indian in thought and action.

Mahatma Gandhi wanted to cure the disease of the heart. He always pleaded for a change of heart for the asuras, and that is the root disease that is sought to be cured by the method of Bhagavad-gītā. Such disease is caused by the process of forgetfulness of our eternal relation with the Personality of Godhead, Śrī Kṛṣṇa. And, the seed of such disease germinates in different stages within the heart, called the potential

state, undeveloped state and developed state, or in other words, in the subconscious state, conscious state, and then in manifested state. The Indians must set examples to open hospitals to cure diseases of the heart in different stages, and the mode of treatment shall be conducted in the Gītā-nāgarī according to the plan of Bhagavad-gītā. Unless one has purified one's heart, no amount of antiseptic methods can save him from destruction. One must be purified both externally and internally. Externally means physiologically, and internally means psychologically. Physiological treatment will never help us to remain free from all diseases because all diseases sprout at the beginning psychologically. It is said in the Bhagavad-gītā as follows:

*bhūmir āpo 'nalo vāyuḥ
kham mano buddhir eva ca
abāṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadbā*

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
jayedaṁ dhāryate jagat*

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.” Bg. 7.4–5

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.” Bg. 15.7

Earth, water, fire, air and the sky are the five principle elements of the physical world, and the mind, intelligence and false ego are the finer elements of the psychological world. Therefore, all sciences and arts including the science of morality, religion or theology all belong to the External Energy of the

Personality of Godhead. We should not therefore make an end of philosophical search here only, but we must have to enter into the realm of the Internal Energy of the Personality of Godhead, the particles of which are manifested in the shape of living beings. The living entity is never the product of the elements of the physical or psychological elements, but it is made of a different ingredient, produced from the Internal Energy of Godhead. Such eternal potency is the target of Bhagavad-gītā, and if any treatment has to be done for the diseases of the human being, it has to be done from the very inception, namely from the Internal Potency. Such treatment only will make every living being hale and hearty. As such, the Gītā-nāgarī has to minister the treatment of diseased persons, both externally and internally, as above mentioned. There is practically no hospital for the treatment of the internal potency, and Gītā-nāgarī must be very much alive to this point of view. For such internal treatment of the human being, Bhagavad-gītā will always help us.

*yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ*

*na sa siddhim avāpnoti
na sukham na parām gatim*

*tasmāc chāstram pramāṇam te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktam
karma kartum ibārhasi*

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.” Bg. 16.23–24

Whatever we may attempt to do in this world there are some guiding authoritative books in that region. To do such things in an ordered manner or in a standardised method, we have to consult such a book of knowledge. Without consulting such a book of knowledge, if we simply follow our whims and caprices, it is not possible for us to be happy in life, neither is it possible to be successful either in

this or the next life. As such, IT SHALL BE THE FOREMOST BUSINESS OF ĒEETA NAĒARI TO CHALK OUT ITS PLAN OF ACTION STRICTLY ON THE TEACHINGS OF BHAGWAT ĒEETA AND NOTHING MORE OR NOTHING LESS.

Bhagavad-gītā is acknowledged to be the condensed form of the milk of all knowledge, and it is said that this pure milk is obtained from the knowledge cow of all Vedas and Upaniṣads milked by Lord Śrī Kṛṣṇa Himself in the presence of Arjuna who is compared with a calf of the Upaniṣads. This milk of all Upaniṣads has to be distributed throughout the world by those who are actually devotees of Lord Kṛṣṇa. There is hardly a second authoritative book like this in any other part of the world.

We should note very particularly how we have become degraded due to our gross ignorance for want of proper knowledge in discerning what shall be done by us and what we shall not do. Our foolishness has entangled us in a chain of absurd work and its reactions. If we want at all to become free from such entanglement, it is our duty to look towards Bhagavad-gītā, and to propagate such pure transcendental knowledge shall be the main business of Gītā-nāgarī.

*karmaṇo hy api boddhavyam
boddhavyam ca vikarmaṇaḥ
akarmaṇaś ca boddhavyam
gahanā karmaṇo gatih*

“The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.” Bg. 4.17

Simply to move hands and legs is no work. There must be a brain behind such movements of limbs, and that will be considered as proper work. We must make an analysis of real work, unreal work, and also of foolish work. It is not easy to give direction for any of the above mentioned works without any reference to Bhagavad-gītā. When we are able to discharge the prescribed duties of the book of knowledge it is called real work; when we do work without any reference to the book of knowledge it is called unreal work and when we do things foolishly it has no value whatsoever. Those who have no knowledge of their prescribed duties are undoubtedly foolish workers entangled in the reactions of their foolishness and those who have tasted the

bitterness of such foolish entanglement are so-called renouncers of work altogether, dressed in many colourful dresses for earning the maintenance of body and soul together. There are others who are material scientists or in finer way the mystics who may be called a different grade of workers of the same category. But the transcendental workers who shall work under the plan of Bhagavad-gītā shall only be able to live a (happy life) of peace and prosperity by dedicating all the results of their activities unto the lotus feet of Śrī Kṛṣṇa, the Absolute Personality of Godhead.

Under such cooling shade of peace and tranquility, the people in general will be able to follow the footprints of the Mahatmas and thus being influenced by the Internal Energy of Godhead, they shall be able to combine themselves for a higher mission of life. Mahatmas who are already under the influence of Internal Energy of Godhead do possess themselves immense strength for the deliverance of the fallen people of the world, but although they possess such power, they exercise such strength in a corporate body—in order to give a chance to the less powerful souls who intend to serve God. Śrī Bajranga jee Hanuman, although He was Himself

competently able to combat with Ravana, still took help from a little spiral [spider] in the matter of constructing a bridge over the gulf of Ceylon, in order to give such a little being a chance of service in the service of Śrī Ramchandra. What to speak of Śrī Hanumanajee, even Śrī Ramchandra, Who is the Personality of Godhead Himself, possessing all the power to create, maintain or annihilate the whole universe, played the part of a man, and took the help of His Monkey Devotees, in order to deliver Seeta Devi from the clutches of Ravana. In the battle-field of Kurukṣetra, all the men who assembled there and could have been killed within a twinkling of an eye by a mere symbolic sign of Śrī Kṛṣṇa, were requisitioned to fight with Bhima and Arjuna in (order) to give credit to His (Kṛṣṇa's) most beloved friend and devotee. Therefore, if the inhabitants of Gītā-nāgarī want to establish a perfect Kingdom of Heaven (Rama Rajya), (they) can endeavor to do so combinedly in the service of the Personality of Godhead. The inhabitants of the Gītā-nāgarī shall therefore engage their everything, namely (their) life, their wealth, their intelligence, and the words in the service of the Lord. That is the practical way of living a life of Bhagavad-gītā.

*sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam*

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

“Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit. Bg. 18.64

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” Bg. 18.66

Those who are simultaneously valiant warrior, worker without desire for fruitive result, erudite scholar for knowing God as He is and pure devotee of the Personality of Godhead, such personalities only can serve the purposes of Bhagavad-gītā for the benefit of all concerned. Such heroes of transcendental fame are

very dear to the Personality of Godhead. And for them only it is said in the last portion of the teachings of Bhagavad-gītā, that one should only carry out the order of Godhead and nothing else, and if in doing so anyone is subjected to tribulations for non-performance of other duties, He (Śrī Kṛṣṇa) will always save him for that he may rest assured. The Personality of Godhead is the only Original Friend and Philosopher of every one and He is the Father of all living beings. The Bhagavad-gītā is His transcendental word, and it is identical therefore with Godhead in full potency. Great Mahatmas do try to know this ultimate Truth themselves and try to preach to others this sublime Truth.

The ultimate truth is that God, the world and the living entities are co-related with one another as a complete Whole. The Personality of Godhead is the Supreme Brahman, Nature is the Infinite Brahman and the living entities are infinitesimal Brahmans. In that spirit only, we can know that everything that be is Brahman and nothing but Brahman. Bhagavad-gītā is the synthesis of the Ultimate Truth in the fact that Śrī Kṛṣṇa, the Personality of Godhead is the begetting Father of everything, Nature is the Supreme Mother impregnated with the seeds of living beings, and the

living entities in multiple forms of different species of life (84 lakhs varieties) are the children of such Father and Mother as above mentioned.

*mama yonir mahad brahma
tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānām
tato bhavati bhārata*

*sarva-yoniṣu kaunteya
mūrtaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
aham bija-pradaḥ pitā*

“The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata. Bg. 14.3

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” Bg. 14.4

We can know from this fact that there is a sweet transcendental interrelation between all living enti-

ties, irrespective of not only caste, creed, and colour between man and man, but between man and beast, man and birds, man and reptiles, man and plants, etc., and so also between man and God, and between God and others, and so on. The Bhagavad-gītā can most scientifically raise this standard of life of sweet relation between one thing and another, and as such the Gītā-nāgarī shall be the centre for such supreme culture of knowledge. The Gītā-nāgarī shall set the example that neither God nor the living being nor Nature are in any way antagonistic toward one another, but that all of them exist in harmony as a complete whole unit. When Gītā-nāgarī will attempt to harmonise such sweet relation between man and God, man and the world and the world and God, at such an auspicious time only, the united nation’s effort to establish peace in the world will be successful or the dream of a casteless society all over the world will be realised in practice. There is no other practical solution of the scientific basis of universal brotherhood or of universal religion without understanding this simple truth of the fatherhood of Godhead, motherhood of Nature, and childhood of all living entities. But the living entities, in a spirit of misusing their infinitesimal independen-

ce and forgetfulness of their relation with Godhead as eternal servitor and the served, or, in other word, when the living entity forgets his begetting father and thinks himself as the son or product of the material nature only, or to be more simple, when the living entity becomes a mother's son only at that time does mother Nature, in order to set right her son, to become an obedient son, chastise the living entity in a destructive mood as Mahakali. Mahamaya Durga is the Primeval Form of all external energies of Godhead. She is described as Dasabhuja with different kinds of weapons in her hands to punish Mohishasura who is also Her son as every living entity is. Moishasura is attacked by the Mother's serpent of time on the head and the itch of passion on the body. Moreover, Mohishasura is attacked with Her trident pierced on the chest, and thus the representative demon Mahaisasura is embarrassed in a manner from which he is unable to get out. When the demon is thus set right and surrenders to Her will, the Mahamaya then manifests Her real entity in the Form MahaLaxmi engaged in the eternal service of Śrī Narayana, and at that time She gives Her son all facilities for the service of the Father, assisted will all opulence, all power, all fame, all beauties,

all knowledge and all renunciation. The example of Ravana and that of Śrī Hanumanjee may be given here. Both of them are the son of the potency of Godhead. One of them tried to snatch Śrī Sita Devi from the service of Śrī Rama while Śrī Hanumanjee tried to rescue Śrī Sita Devi from the clutches of Ravana. By such different treatment of two different sons, Ravana was announced as the Asura or Raksa while Śrī Hanumanjee is famous as the foremost devotee of Śrī Ramchandra. From these examples, we can conclude that our ideal shall be Śrī Hanumanjee, and not Ravana, who was vanquished in spite of his possessing all material facilities of wealth, followed by knowledge, beauties, fame, etc. Such material acquisitions are unable to protect any Ravana, whatever he may be, from destruction.

In a state of forgetfulness only, the living entities consider themselves as the product of the material world, or as the son of material Nature, without any connection with the Father, and in such mistaken mood of existence, they think of themselves as belonging to some particular nation, country, class, family, sect, and many other similar material designations. The transcendental processes of Bhagavad-gītā which aim at the deliverance

of the living entities from the above mentioned many kinds of material designations are known as different Yogas. When one is attached too much to material work, he is delivered by the process of Karma Yoga, when one is attached too much with the speculative way of knowledge, he is delivered by the process of Jnana Yoga, when one is attached too much in the mystic way of realising God, he is delivered by the process of Hatha Yoga, but for one who accepts the Personality of Godhead as the primeval cause of all causes, he is elevated by the process of Bhakti Yoga. As such, Bhagavad-gītā is undoubtedly the book of knowledge for all, never mind what whatever position one may be in according to his different inborn tendency. Bhagavad-gītā can deliver any one and every one from any position, by a systematic treatment in the above ways of Karma Yoga, Jnana Yoga, Dhyana Yoga or Bhakti Yoga. We may discuss herewith shortly, the different ways for different persons.

Those who are too much addicted to enjoying the results of their material work, are treated in the following manner, according to Bhagavad-gītā, namely — [notation indicates III 29, 30, 31, but text appears to be III, 30, 31, 32]

*mayi sarvāṇi karmāṇi
sannyasyādhyātma-cetasā
nirāśir nirmamo bhūtvā
yudhyasva vigata-jvarah*

*ye me matam idam
nityam anutiṣṭhanti mānavāḥ
śraddhāvanto 'nasūyanto mucyante
te 'pi karmabhiḥ*

*ye tv etad abhyasūyanto
nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāṁs tān
viddhi naṣṭān acetasaḥ*

“Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight. Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions. But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.” Bg. 3.30–32

A person who struggles for existence with full knowledge of his relation with God, the world and the living entities is in a spirit of self-surrender unto the Supreme Will of God and refrains from his own way of thinking doubts and laziness, is called a Karma Yogi, or devotee under the influence of material work. Such Karma Yogi does everything for the satisfaction of God only, for his master, and nobody else, and for this act of self-denial, he does not grudge the Personality of Godhead. The general tendency of a worker is that he wants to enjoy the fruit of his own labour, and it is unthinkable for such materialists to sacrifice all fruits of their labour for the sake of Godhead. Such materialists are bound up by the results of their work, either good or bad. But the Karma Yogi, who always works for the satisfaction of Godhead, is not at all bound up by any reaction from such material work. That is the secret of doing work according to the plan of God. Those who, therefore, envy the Personality of Godhead and do not sacrifice the results for the sake of Godhead, must be considered as lost men, devoid of all knowledge.

A person addicted to the speculative mood for knowing the ultimate Truth, known as the empiric

philosopher, is advised to follow the principles of Bhagavad-gītā as stated below —

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

*bhaktiā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” Bg. 18.54–55

The empiric philosophers, by their speculative process of knowing the Absolute Truth, attain to the plane of spiritual cognizance and become free from the attachment of material consciousness. Such a liberated soul is never affected by any sort of material hankering for things which he does not possess, neither does he lament for things which he might have lost. He is equipoised in every circumstance, and, as he is fixed up in that position, he is blessed with the engagement of transcendental loving service of Godhead. And by the gradual process of development of transcendental loving service of Godhead, the liberated soul can know in fact what is actually the eternal form, pastime, quality, paraphernalia and entourage of Godhead, Who is the Supreme Personality. The last word of liberation is to know Godhead as He is.

The mystics, generally known as the Yogis, are advised to follow the under-mentioned principles of Bhagavad-gītā —

*sarva-bhūta-stham ātmānam
sarva-bhūtāni cātmani
ikṣate yoga-yuktātmā
sarvatra sama-darśanaḥ*

*yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāham na praṇaśyāmi
sa ca me na praṇaśyati*

*sarva-bhūta-sthitam yo mām
bhajaty ekatvam āsthitah
sarvathā vartamāno 'pi
sa yogī mayi vartate*

*tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna*

*yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

“A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere. Bg. 6.29

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. Bg. 6.30

Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.” Bg. 6.31

“A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi. Bg. 6.46

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is my opinion.” Bg. 6.47

...to samadhi (a state of bodily realisation of the spirit soul) within himself and everything in Godhead. Therefore, a self realised... sees Godhead everywhere and sees everything in Śrī Kṛṣṇa. He identifies himself as belonging to Śrī Kṛṣṇa and accepts Śrī Kṛṣṇa as his own. Establishment of this neutral relation with Godhead is the beginning of spiritual mellows. Such contemplative mystics do not fall down,

and Śrī Kṛṣṇa saves them in all respects. Such Yogis gradually rise up to the state of transcendental loving service to Godhead. In the primary stages, the Yogins, submerged in spiritual equilibrium, experience the localised aspect of Godhead with four hands within themselves, but in the secondary stage, they realise that Chaturbhuja Narayana is non-different from Śrī Kṛṣṇa. When the Yogins concentrate their meditation on the Form of Śrī Kṛṣṇa, Who is transcendental to mundane time and space, they can, without any separate effort, realise the impersonal Brahman, as a matter of course.

Bhagavad-gītā advises everyone to become such Yogins because the Yogins are greater than the ordinary mundane workers, the empiric philosophers, or even those who undergo penances and austerities for higher perfection of life. And, amongst all such Yogins, those who meditate upon Śrī Kṛṣṇa externally and internally with devotion and love are considered to be the highest of all Yogins. Those who work ordinarily with such Yoga (meditating upon Śrī Kṛṣṇa) are called Karma Yogi, those who cultivate knowledge with such Yoga are called Jnanayogi, and those who have abandoned all work and speculative way of empiric knowledge, but have taken to pure

devotional work and knowledge, transcendently engaging all their wealth, attention, intelligence and words in the service of Godhead, are called Bhakta Yogins. The highest perfection of life is to attain to such stage of Bhakta Yogins. The personality of Godhead has advised in the Bhagavad-gītā about those Bhakta Yogins in the following words:

*yeṣāṁ tv anta-gatāṁ pāpāṁ
janānāṁ puṅya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination.” Bg. 7.28

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering unto Me.” Bg. 9.27

*mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca*

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

*teṣāṁ evānukampārtham aham
ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*

“The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me. Bg. 10.9

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. Bg. 10.10

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” Bg. 10.11

Persons who have become cent percent free from all kinds of infections of dualities of the relative world, render unalloyed loving service to Śrī Kṛṣṇa only. In such a stage of devotional life, the devotee offers to Śrī Kṛṣṇa every thing that he eats, that he sacrifices, that he gives in charity and that he meditates upon. He does so because he becomes well convinced in the knowledge that the Personality of Godhead is the original and primeval cause of all causes, Govinda. From Him only, everything emanates, on Him only everything exists, unto Him only everything enters into after annihilation. After such realisation, nobody can worship anyone except Śrī Kṛṣṇa. At that time, all attention, all intelligence, and all life of the devotee become absorbed in the transcendental service of Godhead, and such transcendental service becomes manifested in

nine different devotional functions (Nabadha Bhakti) of hearing, chanting, recollecting, serving, worshipping, glorifying, adoring, fraternising and surrendering to the Name, Quality, Pastimes, Paraphernalia, and entourage of Śrī Kṛṣṇa. The Personality of Godhead, also being satisfied with the transcendental loving services of such devotees constantly engaged in Him, enlightens such devotees from within themselves in such a way as they may be able to enter into the manifested Pastimes of Śrī Kṛṣṇa as He performs at all times. The Personality of Godhead, Śrī Kṛṣṇa, enlightens the hearts of those devotees with transcendental knowledge, even at the time of their remaining in the material world, and although such devotees may be illiterate in terms of material calculation. THE MAIN FUNCTION OF ŚRĪ GĪTĀ-NĀGARĪ SHALL BE TO INCREASE THE NUMBER OF SUCH DEVOTEES ONLY, amongst other engagements.

After discussing the above-mentioned activities of Gītā-nāgarī, we can summarize the conclusion in the following way.

A Śrī Kṛṣṇa, the Personality of Godhead, is
The Powerful Whole, and the living entities

and natural phenomena are His energies.

B Energy of a person gives evidence of a powerful man, and, as such, the energies of Godhead, namely, the living entities and the material nature combined, glorify the immense energy of Godhead. Energies are parts and parcel of Godhead, but they cannot be Godhead themselves.

C God's External Energy is engaged in the matter of chastising the revolting entities, whereas His Internal Energy is engaged in protecting the devotee and the faithful.

D The living entities are controlled by the External Energy of Godhead when they (the living entities) make it their main business to satisfy the material senses. The objects of sense gratification are composed of twenty-four elements created by the External Energy. The material science can deal with those twenty-four elements by chemical or physical combination, and such products appear before us like the mirage in the desert, created by such material combination. Increasing the number of such mirages by advancement of material science will never bring real

happiness to the living entities, because such steps will drag the living entities farther and farther from Godhead.

E The living entity, although it has become entangled in the material cages of gross body and subtle mind somehow or other, can liberate itself from such bondage by developing the quality of goodness, to begin with, and gradually rise to the plane of transcendence, when the seeds of bondage in different stages of sub-consciousness, consciousness and unmanifested stage are burnt and the living entity is liberated. This is stated in the Bhagavad-gītā as follows:

*ūrdhvaṃ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

“Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets’ and those in the abominable mode of ignorance go down to the hellish worlds.” Bg. 14.18

The highest service that can be rendered to humanity, therefore, is to raise it from its down-trodden state of bondage. Indian saints have specifically emphasized this important subject of social service, whereas people in other countries lag behind in that science. Although people in other countries have advanced far beyond expectation in the advancement of binding the living entity in material bondage, they have very little culture in this transcendental science. Such advancement of material science has created so much entanglement for human society that everyone is now anxious to get back peace and happiness by the formation of such associations as the U.N. and other organisations. It is not, however, possible to attain peace without being educated in the spiritual science, as has been dealt with in the Bhagavad-gītā.

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etān taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.

But those who have surrendered unto Me can easily cross beyond it.” Bg. 7.14

The mode of treatment as to how one can be raised from the lowest status of ignorance to the highest status of illumination of full knowledge is elaborately discussed in the Bhagavad-gītā. The medicine and the diet both have been thoroughly dealt with there. More than eighty percent of the general population is more or less of the demoniac type. The demoniac tendency has increased so much that nobody is even able to understand that there is an absolute need for us to cultivate the science of the Internal Potency of Godhead, as much as we are doing in the field of the External Potency of Godhead. As a matter of fact, they are now not only foolish and sinful, but also their knowledge is covered by sinful acts.

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsurān bhāvān āsritāḥ*

“Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen

by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.” Bg. 7.15

If we want, therefore, to take all these asuras to the highest stage of life, not only for their benefit, but also for our benefit, too, because the Suras and the asuras are, so to say, bound up together for relative activities—if we really want to do them some good, it is our duty then to distribute the remnants of foodstuff offered to Godhead to such asuras so that they can rise up gradually to the transcendental plane.

*sarva-karmāṅy api sadā
kuroāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
śāśvataṁ padam avyayam*

“Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace.” Bg. 18.56

The Gītā-nāgarī has to arrange for such distribution of Prasadam in order to and distributing the remnants of...

The asuras are always hungry and distressed, and if arrangement for distributing Prasadam is made for them, nobody will object to accept such Prasadam. Mahatma Gandhi began Ramdhun, chanting at every evening Prayer meeting, and this practice would be utilised as medicine for the asuras while distribution of Prasadam will act as diet for them.

In order to treat the heart diseases of the asuras, transcendental hospitals have to be opened at Gītā-nāgarī apart from the ordinary hospitals that are run everywhere. These hospitals shall treat the Asuric patients with respect to their education, initiation, knowledge, and transcendental science, eating, enjoying and treatment of diseases altogether. That will be the special function of the Gītā-nāgarī. If work is begun with the aim of serving the Internal Potency of Godhead, there will not be any check in the progressive work of the external Potency of Godhead, but such work will have a change in the Internal Potency of Godhead. The function of Iron stops when it is hot in association with fire, and at that time, the iron works as fire, with all its potency; in the same way, when work is begun in the realm of the Internal Potency of Godhead, the external potency stops functioning. We have already

discussed the different potencies of Godhead, namely Internal and External.

*prakṛteḥ kriyamāṇāni guṇaiḥ
karmāṇi sarvaśaḥ
abhaṅkāra-vimūḍhbhātmā
kartāham iti manyate*

“The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.” Bg. 3.27

It is therefore concluded that the energy of Godhead works differently in response to our service or revolt to the plan of Godhead.

*avyaktam vyaktim āpannam
manyante mām abuddhayaḥ
param bhāvam ajānanto
mamāvyayam anuttamam

nābam prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ*

*mūḍho 'yam nābhijānāti
loko mām ajam avyayam*

“Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.” Bg. 7.24

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.” Bg. 7.25

The particular type of persons who are able to take charge of the propaganda work of the Gītā-nāgarī are also mentioned in the Bhagavad-gītā. It is said about those who have worked for the sake of Godhead as Yogins in previous births that they can be searched out in the families of the Suchis and the Śrīmatīs. It is said there as follows:

*prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ*

*śucinām śrīmatām gebe
yoga-bhraṣṭo 'bhijāyate*

“The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.” Bg. 6.41

Those who are born in the family of pure devotees or faithful brāhmaṇas or in the family of rich merchants having devotional activities in the family due to their virtuous work in the past life, can take interest in the activities of the Gītā-nāgarī as they are accustomed to do from their previous birth. It is therefore necessary that such virtuous persons only who have taken their births in the families of Suchis and Śrīmatīs must be assembled together, in order to give effect to the program.

In order to give effect to the programme of the Gītā-nāgarī, it is necessary that at least twelve gentlemen, picked from the families of such Suchis and Srimatis, should form an association. And, with the help of these gentlemen, arrangement has to be made to provide the fund of Gītā-nāgarī with an income of Rs. 10,000 per month for the expenses of

the Gītā-nāgarī. By the Grace of God, those who are born in the family of the Srimatas are sufficiently favoured by Laxmi Devi. As such, the Srimatas can make use of their wealth in the service of the Internal Potency of Godhead, instead of wasting the same for the service of the External Potency of Godhead. If wealth, which is considered to be the servitor of Narayana, is not engaged in His service, surely the same wealth will bring havoc and calamities upon the world, and for this, the possessors of wealth will surely be responsible, and the reaction is already in vogue, in the shape of many contending political “isms” of the day.

The crisis that we are now confronted with are the outcome of the wealth of the world that has been engaged in the service of the External Potency of Godhead. The Gītā-nāgarī, therefore will be able to set a noble example for the benefit of the world, as it will show how wealth can be engaged in the service of the Internal Potency of Godhead and thereby bring peace and prosperity to the world.

Such twelve gentlemen, when they have assembled in an organised form, shall chalk out the programme of the Gītā-nāgarī, and to guide the

principles of such activities, Bhagavad-gītā will be the book of knowledge or medium of information. It is incumbent that such governing bodies of the Gītā-nāgarī must have the following preliminary qualifications, namely:

- ① They must not have illegitimate connection with women.
- ② They must be completely vegetarian.
- ③ They must refrain from all sorts of intoxicating habits.
- ④ They must refrain from all sorts of gambling or speculative habits.

Unless and until the governing gentlemen are free from the above four primary principles, it will not be possible for them to go farther and farther above. When one has acquired the above preliminary qualifications and also engaged in the service of Godhead, at that time only one is promoted to the stage of a Mahatma. And, to conduct the activities of the Gītā-nāgarī, the services of the Mahatmas are requisitioned. Such activities are not meant for ordinary men having no control over the senses, nor having any sort of relations with the transcenden-

tal service of Godhead. Those who are pure in action can conduct such activities.

One Mahatma can do immense good to others just like one moon can illuminate the firmament, though innumerable stars cannot do anything.

*yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvaratate*

“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.” Bg. 3.21

The Proprietor and Deity of the Gītā-nāgarī will be Śrī Kṛṣṇa Himself. The temple of Śrī Kṛṣṇa, which shall be situated in the centre of the Gītā-nāgarī, shall contain the Vighraha of Śrī Kṛṣṇa placed on the Chariot of Śrī Arjuna seated along with Śrī Kṛṣṇa. The Vighraha shall be known as Partha Sarathi. The Śrī Murti of Śrī Partha Sarathi shall proclaim throughout the world as to how much the Personality of Godhead can be merciful to His devotees. That Godhead can be made the driver of the Chariot of

Partha Sarathi — The Supreme God can meet His Devotee as between friend & friend



His devotee is one of the many examples of how the Supreme God can meet His devotee in the simplest way as between friend and friend:

*senayor ubhāyor madhye
ratham sthāpaya me 'cyuta*

“O infallible one, please draw my chariot between the two armies.” Bg. 1.21

The powerful Godhead with His Eternal Energy as Arjuna shall be worshipped in the Gītā-nāgarī according to the rites of the scriptures.

The inhabitants of the Gītā-nāgarī shall dwell in that transcendental city as the denizens of the Kingdom of God and as associates of the Personality of Godhead. They shall become the actual Harijan, as it is described in the Scriptures.

The only proprietor of Gītā-nāgarī shall be the Personality of Godhead, and all the inhabitants there shall live there as His servitors.

*samo 'ham sarva-bhūteṣu na
me dveṣyo 'sti na priyaḥ*

*ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me and I am also a friend to him. Bg. 9.29

It is said in the Bhagavad-gītā, that Śrī Kṛṣṇa behaves equally with persons according to their reciprocal behavior. Those who will be too much attached to Godhead, the Personality of Godhead will be equally attached to him. Ordinarily the living entities are guided by the modes of Nature, but even so, nobody is dearer nor is anyone the object of derision for Godhead. The Personality of Godhead is known as the Devotee of His devotee, and as such, only His devotees can purchase Him, and nobody else.

Great personalities like Mahārāja Ambarīśa and others have shown the perfect way of worshiping the Personality of Godhead. But in the recent time, Śrī Sanātana Gosvāmī, who was one of the confidential associates of Śrī Caitanya Mahāprabhu and was also the Prime minister of Nawab Hussain Shah of Bengal, showed us the way how one can serve Godhead.

He used to spend one half of his income for God's sake. That is a vivid example for the governors of the Gītā-nāgarī. Śrī Gosvāmī spent only one-fourth of his income for his relations, and the balance one-fourth was set aside for his personal use. Exemplary householders can take lessons from the behaviour of Śrī Rūpa and Sanātana Gosvāmīs for their future guidance.

Everything that exists is the property of Godhead. The living entities, as sons of the Godhead, inherit the property, not as owners, but as gifts from the father to sons, and as such, they must engage the interest of such properties in the service of Godhead as the primary beneficiary. If they are not prepared to do so, they must be ready for all sorts of troubles offered by the External Potency of Godhead. The process of civilization, as designed by the gross materialist, is to enjoy the property of Godhead represented by the External Energy of Godhead, to the utmost capacity until the day of annihilation. They think that the property of Godhead, represented by His External Potency, is a thing enjoyable by them, their sons and grandsons, their countrymen, their kinsmen, etc., which the External Potency of Godhead rejects summarily and therefore the foolish materialists, when they are baffled in their attempt to enjoy Mother

Nature (the External Potency of Godhead) say "Nature is unkind." The materialist does not know that, in the transcendental service of Godhead, all the services towards others, as above mentioned, are accommodated. The Gītā-nāgarī shall be the ideal place to set this example to the people of the world.

It is sort of a disease of the asuras that they have learned to accumulate wealth unlawfully. The conditioned souls, under the influence of the External Potency of Godhead, are always bewildered in their intelligence, like insane persons are always bewildered in ordinary dealings. As such, the governing body of the Gītā-nāgarī has to make some intelligent plan so that the asuras may be engaged in the service of Śrī Partha Sarathi with all their accumulated unlawful wealth. If they are at all able to make such a plan, surely they will be able to render more valuable service to the people of the world than any number of political parties or organisations are able to do.

Godhead is perfect in all respects, and He is the proprietor of everything, as everything is produced originally by His Energy only (External or Internal). As such, everything that exists is properly served at the time of transcendental service of Godhead, as the branches and the leaves of a tree are watered when

the water is poured down upon the root of the tree or the different limbs of the body of a living being are served when foodstuff is given to the stomach. The plan of God is made like that, and intelligent persons can understand this simple plan of Godhead everywhere. As by watering one leaf or one branch of the tree, the other leaves or branches of the tree are not served, or by supplying foodstuff to one limb of the body the other limbs of the body are not served, similarly by serving one section of God's potency, the other sections are not served. Therefore, full service means the service of the Original Cause of everything, namely the Personality of Godhead.

After the construction of the Temple of Śrī Partha Sarathi at Gītā-nāgarī, the next programme of work in the Gītā-nāgarī will be to start one academic educational institution under the name of Geeta School, or Geeta Pathshala. This educational institution shall be conducted as a Brahmacharya Ashram of the Gurukul system.

In this institution, children not exceeding seven years of age shall be admitted and they shall be educated up to the age of 20 years, equipping them with sound body and sound mind, so that they may be ideal householders in the latter part of their

life, which will bring real peace and prosperity to the human society.

The language for the medium of instruction in this educational centre will be Sanskrit and English preferably, unless the governors of the Gītā-nāgarī think otherwise.

The children of the inhabitants of Gītā-nāgarī shall get free education with the facility of free boarding and free lodging in this institution.

By a test of practical psychology and by examination of the birth horoscope of the child, with special reference to his birthright, sect and class arrangement, a student from the very beginning shall be given the education of a brāhmaṇa, of a kṣatriya, of a vaiśya or of a śūdra, as may be the case, according to his quality and destined work.

It is, however, possible to make a change of this general rule under special cases.

The educational institution as Gītā-nāgarī will, as a matter of fact, try to create a greater number of students having the necessary qualification of a brāhmaṇa, by developing such culture in him, because in this age of Kali yuga, there is a big scarcity of the brāhmaṇa class. Mahatma Gandhi in the recent time, although born in a Vaisya family, developed

the qualities of brāhmaṇa by culturing non-violence, equality, restraint, toleration, forgiveness, charity, etc. Therefore, the Gītā-nāgarī, by its cultural propaganda and otherwise, can create any number of brāhmaṇas, provided the candidates are available.

The Gītā-nāgarī, however, will not encourage the system of renounced order of life (Sannyāsa), as in this age it is not possible to maintain such order of life under difficult circumstances.

Students during their unmarried Brahmacharya life and householders who have taken leave of family responsibilities in old age shall be entrusted with such work as worship of the Deity, education, preaching, editing and other similar engagements in the Gītā-nāgarī.

The Gītā-nāgarī shall undertake to maintain such students and Vanaprasthas, free of all charges.

The householders who shall live in the Gītā-nāgarī with their family members shall be responsible for carrying on different civic activities such as manipulating business, trade, industry, agriculture, cow keeping, social service, police work, etc.

Development of civic activities which shall be undertaken in the Gītā-nāgarī shall be so done on account and risk of Śrī Partha Sarathi, Who shall

remain eternally the Proprietor and Enjoyer of the results out of such activities.

As such, the workers in those institutions or establishments shall be given free boarding and lodging as Prasadam of the Deity. It shall, however, always be remembered that the medicine for our material diseases is to be engaged in the transcendental service of Godhead and the diet thereof is to partake of the prasadam of the Deity.

The inhabitants of the Gītā-nāgarī will have full facility for such medicine and diet for curing their material diseases.

The medicine will be distributed to all the patients of the Gītā-nāgarī in the shape of lectures, recitation, chanting, singing, etc., from the pages of Bhagavad-gītā or allied scriptures daily at the fixed time of prayers or lecture classes in different establishments of the Gītā-nāgarī. In that connection, finer arts in the estimation of the people in general, such as theatrical performances, cinematographic shows or similar entertainments can be employed in the service of Godhead and for the cure of the material diseases of the patients.

This thing, however, will not be encouraged beyond the sphere of the Gītā-nāgarī, because out of

the sphere of the Gītā-nāgarī, those very finer arts and cultures shall lead one to the path of hell, as we are actually experiencing presently.

The qualified and empowered preachers of the Gītā-nāgarī will go out of the town to preach the mission of Gītā-nāgarī, not only in India but also in other parts of the world, as the situation will permit.

According to the rules of the governing body, such preachers will be able to collect on account and risk of Gītā-nāgarī for its development and carrying out various activities.

All facilities that can be available for the preaching work of the Gītā-nāgarī shall be accepted favourably without damaging the very principles of Gītā-nāgarī, and among such facilities the following can be accepted immediately:

- ① To answer all the inquiries from all parts of the world in all languages
- ② Publication of propaganda in different languages of the world.
- ③ Utilising radio vans and other publicity facilities by cinematographic shows, etc.

In the Gītā-nāgarī, birth day anniversaries of Lord Kṛṣṇa, Śrī Rāmacandra, Lord Caitanya, Śrī Nṛsiṃha Caturdaśī, and similar other functions shall be properly celebrated and observance of Ekādaśī shall be strictly performed.

Everyone, irrespective of caste, creed and colour, who shall abide by the rules and regulations of the Gītā-nāgarī shall be admitted as inhabitants of the town. The governing body shall remain vigilant on the point that nobody can enter into the town with some ulterior motive, outside the service of Partha Sarathi. All facilities, however, shall be offered to real inquisitive and sincere souls, who shall endeavor to profit by such facilities for transcendental life.

Material science has offered unique facilities for travelling all over the world within a short time, and the authorities shall take advantage of these facilities for preaching work of the Gītā-nāgarī in every respect. By such transcendental mode of work, the Gītā-nāgarī can do immense service to humanity in the true sense of the term.

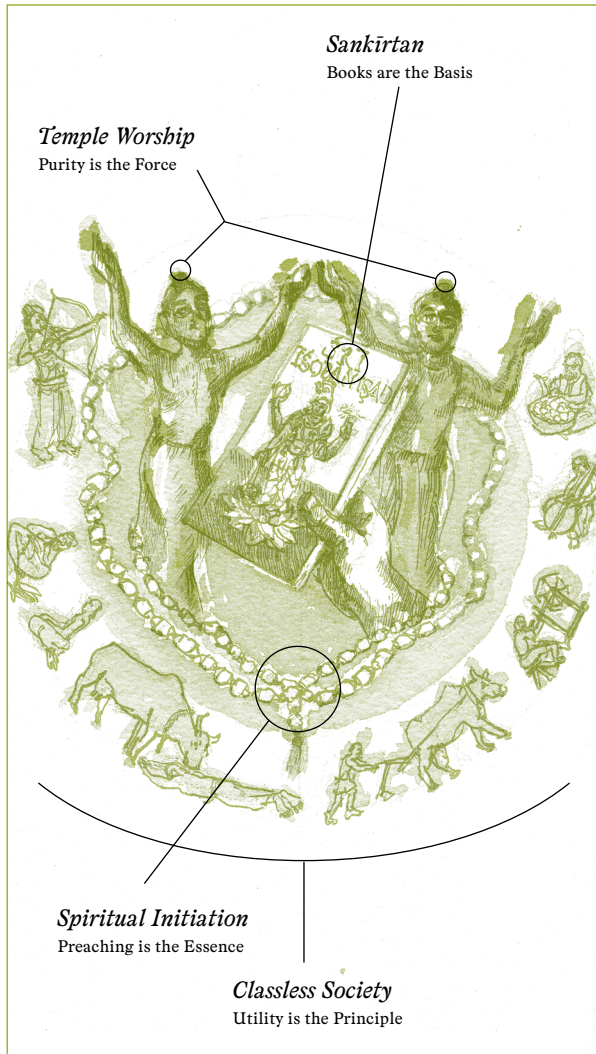
Bhagavad-gītā advises to give up all kinds of religions that are going on in the world and take up the principles of Bhagavad-gītā, meaning thereby, that all other... humanity the much wanted peace of the

world, and this is only possible and effective with the principle of the Bhagavad-gītā. Communal strife that has come out of different religious faiths is due to the lack of understanding of the real nature of religious faith, and as such, the real nature of Godhead, or [it has come out of not] serving the Internal Potency of Godhead. The philosophy of Bhagavad-gītā is applicable to everyone's practical life, and therefore, the principles of Bhagavad-gītā are really meant for a universal type of religious faith, to be accepted after all reasonings of human society. As such, all intelligent persons all over the world must now combine together to preach the universal religion of Bhagavad-gītā. It is above all types of communalism.

Countries like Russia in Europe have taken an atheistic turn due to false preaching of religion, without any philosophical basis, as religion without philosophy is either communalism or sentimentalism. The religion of Bhagavad-gītā is different from all such sentimental or speculative types of religion. America is on the threshold of Russian thought, and in Asia, they are naturally following such atheistic principles of life. With such a condition of the people in general, who will save the world from devastation, by preaching the religion of Bhagavad-gītā? One should

read and learn Bhagavad-gītā as it is. The Personality of Godhead has most mercifully explained Himself as easily as it is possible for Him, so that He may be known by us, and unauthorized persons simply muddle the matter by presenting various interpretations of Bhagavad-gītā in order to preach the vanity of mundane learning. Bhagavad-gītā is not a subject for such speculative mundaners. It is spoken by Godhead, and it is understood by the devotees of Godhead and nobody else. Those who try to go above Godhead by their poor fund of knowledge, will surely go away from Godhead. The Gītā-nāgarī will try its utmost to save people from such degradation.

SAVE THE WORLD
FROM DEVASTATION BY
PREACHING THE TRUE
INTERPRETATION
OF BHAGAVAD-GĪTĀ



APPENDIX

*(4) has been added by the Present Editor (Bhakti Rāghava Swami – August/2024), as well as the following explanation:

[As mentioned at the beginning of this article by the BTG Editors, most of this first article we are now reading appeared in the Back to Godhead Magazine published by Śrīla Prabhupāda May 20th, in 1956. However, both the first and second articles of Part 1 and Part 2 do not clearly “code” the fourth principle of Gandhi by writing (4), as we have added above. The original text in the Bhak-

tivedanta DataBase 2003.4 does not have the number (4) written, which may lead to some confusion.

In order to give more clarity and added support to this fourth principle, as well as to the first three, we have included, below, a letter written by Śrīla Prabhupāda in 1949 to the Hon. Sardar Dr. Vallabhaji Patel, the then Deputy Prime Minister of India wherein these very same four principles are mentioned.

This fourth principle is most important as it has to do directly with the topic of varṇāśrama, what Śrīla Prabhupāda refers to as “a real classless society” (by keeping Krishna in the center). The fourth principle of Gandhi mentioned by Śrīla Prabhupāda does not mention the words “varṇāśrama”, “varṇa” or “āśrama”, but it is clear from the text that Śrīla Prabhupāda is talking about the social system of varṇāśrama. Ed.]

LETTER BY ŚRĪLA PRABHUPĀDA
(Bhaktivedanta DataBase 2003.4)

Calcutta
28 February, 1949
49-02-28

Hon. Sardar Dr. Vallabhaji Patel
Deputy Prime Minister,
Government of India,
New Delhi.

Revered Sir,

May your honour accept my humble namaskara. Your honour is well known as the iron man of India but I know that you the most practical man who can take things as they are. With this idea in view I venture to approach your honour for submitting the following few lines for your consideration and necessary action.

Funds are being collected to commemorate Mahatma Gandhiji...

① *In the midst of his multifarious duties, Gandhiji never missed to attend to his randhun kirtana meeting. This is one of the soundest methods for the culture of devotion to God. In the opinion of Srimad-Bhagavatam, one who is imbibed with the devotion of Godhead is also endowed with all the good qualities of the gods. But one who is not a devotee of Godhead, has not any value for his good qualities because he utilizes his so called good qualities for ulterior purposes. As such the easy way to raise the moral standard of people in general, is to make this sankirtana movement more popular all over the world by philosophical discourses based on reasoning and moral and ethical codes. The Vaisnava acaryas especially Lord Caitanya and his six Gosvami disciples give us ample opportunity and scope for this work. Lord Caitanya first inaugurated the sankirtana or randhun movement and the later Gosvamis supported it by scholarly philosophical synthesis. The six sandarbhas by Srila Jiva Goswami are marvelous in this respect.*

② *The second item is to take up the temple entry or temple worship movement. This is, in the real sense, a theistic cultural movement and the*

facility or opportunity shall be open to every one whatsoever he may be. All the past acaryas accepted everyone who desires to offer his respect to God inspired by transcendental love and devotion. We can support this movement of Gandhiji on the authority of sastras. There are thousands and lakhs of temples all over India but they are not always properly managed. Some of them have become the positive dens for undesirable activities and most of the owners or trustees of such temples do not know how to utilize these sacred buildings. Neither modernized gentlemen have any interest for these neglected theistic institutions. Originally the aim of these temples was to diffuse spiritual culture in every quarter. These temples or theistic institutions should therefore be reorganized as the centre of spiritual culture according to authentic principles as laid down in the scriptures like Bhagavad-gita.

③ *The third item is to take up the harijana movement. This movement is, in the real sense, a spiritual initiation movement and this should be organized in such a manner that people all over the world may take interest in it. The harijana is a word*

which shall not be used neglectfully as it is done now but attempt should be made to make everybody a harijana. Harijana means the recognized man of Hari the Personality of Godhead and thus he (the harijana) is as important a man as the knight of the king. So harijana movement should be strengthened more scientifically to turn every person who is now mayajana into a harijana. The mayajana is a word which is applicable to a person who is ordinarily engaged in the service of materialistic pursuits, whereas the harijana is the person whose main business is to attain perfection of human life, as Mahatma Gandhi did, by spiritualistic realization. This movement should therefore be conducted under strict disciplinary methods as prescribed by the mahajana or the harijana of accredited merit. In such a movement we shall have full co-operation of the sadhu community in India.

④ The fourth item is to organize the much discussed caste system as a solution of natural division of the human beings all over the world. Nationalistic division of human races is artificial but scientific division of the caste system as envisaged in the Bhagavad-gita is natural. We shall

have to pick up brahmanas and others not only from the Indian people but from the peoples of all over the world. The vitiated caste system of present India is never sanctioned by the scriptures. But the caste system is made by God according to quality and work of the subject and it was never designed for the benefit of accidental birth right. Thus whatever is made by God cannot be destroyed by man. Destruction of the caste system, as contemplated by some exponents, is therefore out of question. By the modes of nature different persons are imbued with different qualities and the scientific way of division of human society, from the qualitative aspect, by the caste system is quite natural. But the basic principle of such caste system is to serve the plan of Godhead and by doing so the four orders of caste system make headway by the co-operative method. When such spiritual progress is definitely made, the materialistic progress is automatically effected as a matter of course. That makes a real classless society.

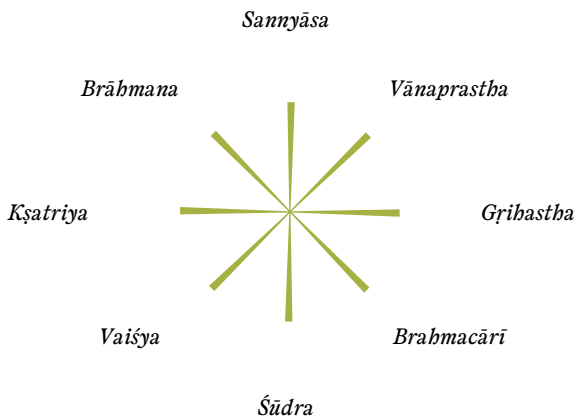
⊙ ⊙ ⊙

The above four-fold Gandhi movements, if done in an organized, scientific way supported by all the authentic scriptures of all religiosities, will bring

*in that tranquility of peace respite of all harshness
and bitterness of the present world, which we have
longed for till now.*

VERSES AND PURPORTS OF BHAGAVAD-GĪTĀ

1.21	106	7.4	67	14.3	76
		.5	67	.4	76
3.21	63/103	.14	95	.18	93
.27	98	.15	96	.26	58
.30	81	.24	99		
.31	81	.25	99	15.7	67
.32	81	.28	88		
				16.13	39/52
4.13	59	9.13	55	.14	39/52
.17	71	.14	55	.15	39/52
		.25	43/57	.23	69
6.29	85	.26	57	.24	69
.30	86	.27	89		
.31	86	.29	107	18.41	61
.41	100	.32	44/58	.42	61
.46	86			.43	61
.47	86	10.9	89	.44	61
		.10	90	.54	83
		.11	90	.55	83
				.56	96
				.64	74
				.66	74



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