

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



(An instrument for training the mind.) Edited and Founded (It educates humanity of its Divine nature)
Under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada
By Goswami Abhay Charan Bhaktivedanta.

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The Lowest of the Mankind

(Continued from the last issue)

Important Notice

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material nature. And therefore a question arises here how is that many educated philosophers, scientist, lawyers, businessmen, administrators and all such men who are practically the heads and leaders of ordinary men—donot surrender to the lotus feet of Shri Krishna (the all-powerful) 'Personality of Godhead'. Mukti, or liberation from the laws of material nature, is sought after by all the above mentioned heads of the human being in different ways and with great plans and perseverance for great many years and births. If that liberation is possible to be attained by the simple method of surrendering one self, unto the lotus feet of the Supreme Lord, why then the leaders of the society who are highly intelligent (?) and hard worker, donot adopt this simple method of solving all the hard-nut problems presented before them?

more different in the name of making a solution for them. Because the material energy is too powerful, she can resist the unauthorised plans of the atheist and nullify the knowledge of such planning commissions into baffled adventures.

Such **Duskritinas** or miscreants are of four different patterns as mentioned below :-

(1) The **Mudhas** or those who are grossly foolish, like the hard working beasts of burden. They want to enjoy the fruits of their labour, **by themselves** and do not want to part with them for the Supreme. The typical example of the beast of burden is an ass. This humble creature is made to work very hard by the illusory method of its master the washerman. The ass does not know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass (fooding), sleeping for a while under a fear of being beaten by the washerman and by satisfying his sex-appetite even at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy also sometime, creating a rabid disturbance to the whole quarter; that is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that **Karma** is meant for **Jajna**. (पशवो जज्ञन्).

The Bhagwat Geeta gives answer to this question very frankly in this statement.

Such atheistic plan makers have been described herein by the word **Duskritine**, or the miscreants. '**Kritina**' means one who has performed meritorious work. The atheist plan-maker is certainly very intelligent and meritorious also. Because any gigantic plan good or bad must tax the good brain for its execution. Because the atheists brain is utilised in the wrong direction against the plan of the Supreme, and because the atheist does not know in fact the strength of the powerful material energy and also the mode of her work under the direction of the Supreme Lord, he (the atheistic plan maker) is called '**Duskritina**' or the one whose merit is taxed in the wrong direction.

Whenever you meet such foolish worker, working very hard day and night for clearing the burden of his self-created duties,—you will find him saying that **he has no time to hear anything about the immortal part of the living being**. To such **Mudhas**, material gain, which are destructible, are all in all—although the **Mudha** enjoys a very small fraction of the fruit of his labour. Such foolish fruitive worker will remain satisfied even without sleeping for days and months together and due to some indigestive disease, will remain satisfied practically without food and yet he would like to work hard day and night for the benefit of his created masters at home and abroad. Without the knowledge of his real master the foolish worker

The answer is that those who are really learned leaders of society like Brahma, Shiva, Kapila, Kumara, Manu, Narada, Vyasa, Devala, Ashita, Janaka, Prahlada, Bali, and later or Madhyacharya, Ramannjacharya, Shri Chaitanya and many others in the line who are faithful philosophers, politicians, educationists, scientists etc., do certainly surrender unto the lotus feet of the Supreme Person, the all-powerful authority. But those, who are not actually so but pose themselves as such philosopher, scientist, educationist, administrator, etc., out of mental conceit, do not accept the plan of the Supreme Lord, without a Second. Such leaders, who has no knowledge of God, manufacture their own plans and make the material existence

In the Bhagwat Geeta, it is clearly mentioned that the material energy works fully under the direction of the Supreme Lord. She has no independent authority.

She works like the shadow moves in accordance with the movements of the substance. But still she is very powerful also. As such the atheist, due to his godless temperament cannot know how the material nature works—neither he can know the plan of the Supreme Lord. Under such illusion and mode of passion and ignorance—all his (the atheist's) plans become baffled as in the case of Hiranya Kashipu and Ravana. All their plans were smashed into dust although both of them were materially learned, scientist, philosophers, administrators and educationists etc.

नमो दुष्कृतिनो मूढा प्रयत्नो नरजन्माः ।
मायवत्प्रवृत्ताना आसुरमायवाम्रिताः ॥

Wordings

Na, Mam, Duskritino, Mudha, Prapadyante, Naradhama, Maoya, Apahrita, Jnana, Ashuram Bhabam, Ashrita.

Synonyms

Na = Not, Mam = Unto Me, Duskritino = The miscreants, Mudha = Grossly foolish, Prapadyante = Do surrender, Naradhama = The lowest of the mankind, Maoya = By the influence of illusory energy, Apahrita = Nullified, Jnana = All knowledge, Ashuram = Atheistic, Bhabam = Nature, Ashrith = Being taken up.

Translation

The miscreant, grossly foolish, lowest of the mankind, and nullified of all knowledge, does not surrender unto Me—being taken up by the atheistic nature.

Purport

It is said in the Bhagwat Geeta that simply by surrendering oneself, unto the lotus feet of the Personality of Godhead, one can surmount the stringent laws of

will waste his valuable time for something which is not his master. That is his illusion and he will never surrender to the Supreme Master of all masters, neither he will have time to hear about his real master in the proper channel. The Swine who eats the night soil will not care to accept sweet meats made of Sugar and Ghee. Such foolish worker will go on hearing continuously senseless enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force of the mundane world.

(2) The next class of **Duskritina** or miscreants is called the **Naradhama** or the lowest of the mankind. **Nara** means the human being and '**Adhama**' means the lowest. Out of the 84 lacs of different species of living being, there are four lacs of human species. Out of them there are innumerable low grade human forms of life who are mostly uncivilized and there are only a very few class of men who are actually civilized. The civilized human being are those who have regulated principles of social, political and religious life. Those who are socially and politically developed but have no religious principles must be counted amongst the **Naradhama**. Religion without God, is no religion because the purpose of following religions principles means to know the Supreme Truth and our relation with Him. In the Bhagwat Geeta, the Personality of Godhead has defined clearly that there is nothing above His authority and therefore He is the Supreme Truth. And the civilized form of human life is meant for reviving the least consciousness of his eternal, relation with the Supreme Truth. The Personality of Godhead Shri Krishna (all powerful). The civilized human form of life is a chance to go **Back to Godhead** and whoever loses this chance, is classified as the **Naradhama**. We get information from revealed scriptures that in the womb of the mother when the baby remains in extreme difficult position without any moving facility, the living baby prays to God for his deliverance and promises to worship Him alone as soon as he is out. That is a natural instinct of every living being to pray to God when he is in difficulty—because he is eternally related with God. But the child after his deliverance forgets the difficulties of birth and forgets his deliverer also influenced by *Maya*, the illusory material energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the **Manu-Smriti** which is the guide to religious principles are meant for reviving God-consciousness in the system of **Varna Ashram**. Nothing is strictly followed now in any part of the world and therefore 99.9 per cent populations are **Naradhama**.

Shri Chaitanya Mahaprabhu, in the mode of propagating the '**Bhagwat Dharma**' or the activities of the devotees, has recommended people to hear submissively the message of the personality of Godhead. The primary book of this message is the **Bhagwat Geeta**. He can deliver the lowest of the human being by this submissive hearing process only but unfortunately they deny to give even an aural reception to these messages and what to speak of surrendering to the will of the Supreme Lord.

Naradhama or the lowest of the mankind makes a willful negligence of the duty of human being.

(3) The next class of **Duskritina** or miscreant is called **Maoya Apahrita Jnana** or the person whose all erudite knowledge have been nullified by the influence of illusory material energy. They are mostly very learned fellows in the wrong direction. They are great philosophers, poets, litterateurs, scientists etc. but the illusory energy misguides them to the wrong direction and therefore they have no obedience to the Supreme Lord. When the whole population as above mentioned becomes identified with the **Naradeama**, naturally all their so-called education are made to be null and void by the all powerful energy of physical nature. According to the standard of **Bhagwat Geeta**, a learned fellow is he who can see on equal terms, the learned Brahmin, the dog, the cow, the elephant and the chandala. That is the vision of a devotee. Shri Nityananfa Prabhu who is the incarnation of Godhead as Divine Master—delivered the typical **Naradhama** like **Jagai and Madhai** and showed the way how the mercy of a real devotee is bestowed upon the lowest of the mankind. So the **Naradhama** who is condemned by the personality of Godhead—can again revive his divine consciousness by the mercy of a devotee only.

There are a great number of **Maoya Aphrita Jnanas** at the present moment even amongst the regular scholars of the **Bhagwat Geeta**. In the **Bhagwat Geeta** in plain and simple language, it is stated that Shri Krishna is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the Father of **Brahma** the original father of all human being. Shri Krishna is said to be not only the father of **Brahma** but also the father of all species of life. He is the root of the **Impersonal Brahman** and **Paramatma** or the Super-Soul in every entity in His plenary portion. He is the Fountain Head of everything. Every one is advised to surrender unto the lotus feet of Shri Krishna. In spite of all these clear statements the **Maoya Apahrita Jnana** eschew their own imaginative way. Such imaginative way of explanations are all unauthorised because they are not received in the real **Parampara** line or disciplic succession.

Misdeeds of the Miscreant

Activities of the miscreant Ashuras or Atheist are described in the **Bhagwat Geeta** as follows:—

Wordings

Dambha, Darpa, Abhimana, Cha, Krodha, Parushyam, Eba Cha, Ajnanam, Cha, Abhijatasya, Partha, Sampadam, Ashurim.

Such **Maoya Aphrita Jnana** are described as **Mudhas** also because they deride at the person of the Supreme Lord for His feature like a human being. They do not know that the blessed human form of life is designed after the eternal and transcendental feature of the Supreme Lord.

All such unauthorised interpretations by the class of **Maoya Apahrita Jnana** outside the purview of **Parampara** system—are so many stumbling blocks in the path of spiritual understanding. Such **Naradhama**s do not surrender unto the lotus feet of Shri Krishna, nor do they teach others to follow such principles.

(4) The last class of **Duskritina** is called the **Ashurabhama** or the man of demonic principles. In other words this class is atheist out right. Some of them argue that the Supreme Lord can never come down in this material world. But they are unable to give any tangible reason as to why He is so not enabled by the desire of an atheist? There are others who will make Him subordinate to the Impersonal feature although the contrary is said in the **Bhagwat Geeta**, Envious to the Supreme Personality of Godhead the atheist will present a number of illicit manufactured incarnations in the factory of his imaginative brain. Such persons whose very principle of life is to deery the Personality of Godhead, cannot surrender unto the lotus feet of Shri Krishna.

Shree **Jamunacharya Alban-dru** of South India said "Oh my Lord! You are unknowable to the persons taken up by the atheistic principles inspite of your uncommon qualities, features, and activities; inspite of your Personality being strongly confirmed by all the revealed scriptures in the quality of goodness; and inspite of your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore the (1) miscreants, (2) grossly foolish person, (4) the atheistic principle as above mentioned—surrender unto the personality of God of all scriptural and words persons who recognise the Supreme Lord must belong to above groups.

Daibi Sampat, Bimokshya, Nirbandha, Ashurim, Mata, Ma, Sucha, Sampadam, Daibim, Ashi, Pandaba.

Synonyms

Dambha=Vanity, **Darpa**=Pride, **Abhimana**=False sense, **Cha**=and, **Krodha**=Anger, **Parushyam**=Rudeness, **Eba**=Also, **Cha**=and, **Ajnanam**=Ignorance, **Cha**=and, **Abhijatasya**=one born in, **Partha**=Oh the son of Prithu, **Sampadam**=possessions, **Ashurim**=Atheistic.

Daibi=Godly, **Sampat**=Possessions, **Bimokshaya**=Leading to liberation, **Nibandha**=Leading to bondage, **Ashurim**=Atheistic, **Mata**=Ascertained, **Ma**=Do not, **Sucha**=Be disturbed, **Sampadam**=Possession, **Daibim**=Godly, **Abhijata**=Born in, **Ashi**=are, **Pandaba**=Oh the son of Pandu.

Translation

Oh the son of Prithu! the atheistic possessions of the Atheist, are vanity, pride, false-sense, anger, rudeness and ignorance.

Know it from Me that the Godly possessions are leading to liberation while the possessions of the atheist are leading to bondage. But oh the son of Pandu, you are certainly born in the qualities of the faithful.

Purport

The miscreant atheist or the **Naradhama** class of men are vainly proud of their possessions like religiosity, wealth, etc. Such men do know very little of the meaning of religion and yet they pose themselves as men of higher religious consciousness. Some of them dream of creating a **Ram Rajya** or the Kingdom of God without any obedience to the Personality of Godhead.

Similarly **Ravana** wanted to possess Sita the potential Kingdom of Rama. Without Rama, He wanted the possession of Sita the energy of Rama minus Rama the Supreme Lord without knowing that Rama and Sita are never to be separated. In such a mode of ignorance he posed himself as a great devotee of Lord Shiva (a show of religiosity). This is called vanity or false sense of religiosity.

Such false sense of religiosity makes the atheist very proud of his so-called wealth and education. A learned faithful devotee of the Personality of Godhead is never proud of his education and importance.

Due to such pride and vanity, the atheist will look for receiving respects, artificially, which he cannot command. Respects cannot be demanded but it is commanded. The atheist is always keen after material honour

for his false prestige. When such hankerings are not fulfilled, he becomes angry and behaves very rudely with other respectable men.

The atheist is always keen for dethroning the Lord and sit on His seat (?) without knowing that the Supreme Lord can never be dethroned by any powerful attempt of an Ashura like Ravana. His only business is to kill the godly consciousness of human being by force which is a sign of ignorance. Such sense of denying the existence of God-head, leads a living being to be entangled in the laws of physical nature. This means continuance of an existence of three fold miseries.

Atheistic temperament of human being is an artificial covering of the pure spirit soul and it is formed by unholiness association. By culture of knowledge and by good association of devotees, one is able to give up his atheistic tendency, which procedure is always faultless. This faultless quality can be attained by culture of faithful performances of charity, restraint, sacrifice for god's service, penances, simplicity, studies of the vedas non-violence, truthfulness, calmness, renunciation, peace not to speak ill of others, mercy, non-kanker meekness, intelligence, cleanliness, prudence, strength of mind, forgiveness, devotion, etc.

A person who takes his birth in an auspicious moment by dint of his past pious actions, do attain such good qualities leading to the path of liberation; but even if a person by dint of his past misdeeds has taken birth in an inauspicious moment—he can rectify his bad luck by good association of the transcendental devotees and thereby taking to the practice of devotional services. "Back to Good-head" is giving you such good chances. It contains the potent sound of the liberated souls.

All the above mentioned qualities are means to an ultimate end. They are not the end by themselves. The ultimate end is attainment of devotional service of the Supreme Lord in place of illusory service of the external energy. This is our eternal engagement as against the temporary life. Arjuna is assured of his ultimate goal because he was engaged in the service of the Lord. The Lord desired the war of Kurukshetra and to execute it was to serve the lord. Arjuna was therefore immune from the reaction of the necessary cruel acts of a battle field, as a matter of course.

The atheist being devoid of this transcendental service, he does not know how to apply different energies at different place.

Lord Shri Chaitanya ¹⁵

and His Teachings.
His welfare activities

Sri Chaitanya Chartamrita is the record of immortal activities of the Lord. In the first part 9th chapter of the book the welfare activities of the Lord is described in nutshell.

According to Sri Chaitanya Mahaprabhu, every one who is born in the holy land of *Bharat Varash* or India, must engage himself in the welfare activities for the human society. He says that one desirous of doing welfare activity must implant in his own life, the real ideas of welfare. For without knowing the art of doing such welfare activities nobody can do real welfare to the human society.

Why he has stressed on the point of talking birth in the land of *Bharat Varash*. Because *Bharat Varash* is the land of real culture. The sages and Rishis of India cultured very gravely the problem of life and all of them agreed in one point that no permanent welfare can be done so far the material body and mind is concerned.

Lord Buddha renounced this material world to practice the means of attaining *Nirvana* or the ultimate annihilation of all distress. He preached the cult of non-violence.

Sree Sankeracharya preached that this material world is non-reality and the spirit Soul is the Supreme Truth. He stressed on renunciation and culture of knowledge as the means to attain to the highest stage of realisation.

None of them however preached that a material plan, under the guidance of modern scientific and experimental thought, can bring in real happiness to the human being. Both of them preached different patterns of ultimate voidness and stressed on the point of renunciation. In other words both of them stressed only on the point of uselessness of the material world. But none of them gave any positive information of the life in eternity.

In the Bhagwat Geeta the living entity has been described as the eternal or *Santanam*. And actually we want from the very core of our heart an eternal life. We think so because actually we are eternal. We want eternal life not as an ideal but actually there is eternal life and enjoyment with our labour.

present status of life
to labour hard for
every happiness.
all endeavour nor-
rid of the four
stresses of material
ly the distress
th, the distress
eaths, the distress
and the distress

of diseases. We can falsely claim advancement of scientific knowledge but with all we are unable to overcome all the above distresses by any welfare thought. The *Nirvana* idea is an idea of suicide and the renunciation idea is an idea of negation only of the above mentioned distresses.

The positive life and happiness is the real reality that we want. Without such positive knowledge, we are apt to utilise this present temporary life for all sorts of material happiness in terms of the philosophy of *Charbaka*. *Charbaka* did not believe in the eternity of life. He believed in *Hedonism* and therefore recommended an irresponsible life of eat, drink merry and enjoy. He advised there is nothing after death? And Buddha and Shankara advised there is practically voidness after death. Voidness is another name of nothingness. People therefore took up the idea of nothingness after death and they clinged to the everything of this present world. To save them from such hopelessness of Voidness and nothing after death, the message of Shri Chaitanya Mahaprabhu has to be propagated all over the world. Lord Jesus christ also promised kingdom of heaven and the father hood of the Almighty God but nothing in detail. So also preached His Holiness Hazrat Mohammed. But none of these great prophets of the world preached the idea of a life of planing only for material enjoyment which is never to be perfected.

According to *Vedanta Sutras* or *Vedanta* philosophy *Brahman* or the Supreme Truth is by nature *'anandamoya'* or full transcendental bliss and happiness. And the living entities have been identified with the nature of the Supreme Truth. Apart from the controversies of dualism and monism of the *Vaishnava* and *Mayavada* schools of thought we can practically experience that every living entity is fond of a jolly or merry life and his only struggle for life is to attain to a perfect stage of happiness. But no body finds that perfect stage of happiness in this material world, because according to the experience of *Brahma* or the original father of the human race — every body in this material world has to work very hard for the ideal of happy life. Labour, anxiety and happy life all these go ill together.

Happiness minus labour is the standard of happiness. This idea of happiness in the material world has created the classes of haves and haves-not. The haves class or the capitalist class have created an artificial way of happiness by material adjustment with the help of modern scientific thought but they have to maintain the status qua, which is

always tottering, with the greatest caution. The haves not class or the labour class is trying to reach the status qua of so-called happy capitalist class and as a result of such perpetual struggle for attaining happiness without labour is going on in this material world. The labour class leader leaves the labour party when he is exalted to the position of an earldom. That is the practice in the material world. So every one has to create his position of earldom from the position of serfdom and nobody is free from it in the interim period of labour between the positions of the earldom and that of serfdom.

There are different grades of planets all over the universe. And in all the planets there are different grades of life. In the upper regions which are known as *Bhuba Loka*, *Swaraga Loka*, *Jana Loka*, *Tapa Loka*, *Maha Loka* and *Brahma Loka* situated above the planet called the earth or the *Bhoo Loka*, life is comparatively good. But persons, who have no information of such Lokas, are busy in the matter of adjusting things in the *Bhoo Loka* or this earth. The recent adjustment of welfare activities have been started in this matter of *Bhoojan* (1) which is a plan of adjustment between the classes of haves and the haves not. So there is also labour and struggle and therefore there is no chance of unhampered life in these got up happiness.

The life in the other Lokas are better than the life in this *Loka*. For example, the duration of life in the *Swaraga Loka* is many many times more than the duration of life on the earth. It is said that one day in the *Swarga Loka* is equivalent with the period of six months on the planet of earth. People live there for ten thousands years of such six monthly days and the standard of life is far superior than what we can enjoy in the very best life here. And the standard of life and existence period is still more higher and higher in the other planets mentioned above. In the *Bhagwat Geeta* the standard of life and duration of existence in the *Brahma Loka* i.e. the highest planet in the universe is described. It is said there that the sum total of one thousand grand *yugas* is calculated to be twelve hours in the life of the people in the *Brahma Loka*. The sum total of one grand *yuga* is calculated to be 4300000 solar years. Multiply these years by 1000 and thus the 12 hours of *Brahma Loka* is equivalent to the solar years of this earth to the extent of 430,00,00,000 i.e. four hundred and thirty crores of solar years. That makes the day of 12 years and there is the night. The people in *Brahma Loka* live to such 100 years of life. And in proportion to this age, the standard of life also is higher than what we have got here.

Can any plan maker bring in in the type of *Swarga Loka* or *Brahma Loka* on this planet of earth? No it is never possible.

be of different nature and different quality, is always existent in all the above Lokas.

In the Bhagwat Geeta therefore it is described as follows :-

सुखेन पुनरेव दुःखान्ममराजसवत् ।
नानुबन्धि महात्मनः संसिद्धिं परमां वा ॥
आत्मदुःखान्ममोकाः पुनरावर्तिनीं सुखेन ।
मायुषेण तु कौन्तेय पुनरेव न विदो ॥

Wordings

Mam Upetya, Punah, Janma, Dukshalayam, Asashyatam, Na, Apnubanti, Mahatmanah, Samsiddhi, Paramam Gatah.

Abrahma, Bhubanan, Lokah, Panarabartina, Arjuna, Mam, Upentya, Tu, Kaunteya, Punah, Janma, Na, Vidyatey.

Synonyms.

Mam = Unto Me, Upetya = Attaining, Punah = again, Janma = Birth, Dukshalayam = The abode of distresses, Asashwatam = Non-permanent, Na = Do not, Apnupanti = Attain, Mahatmanah = The great devotees, Samsiddhi = Perfection, Paramam = Of the highest quality, Gatah = Having obtained, Abrahma = Up to the planet of 'Brahma Loka', Bhubanan = All the planets, Lokas = The abode of the living being, Punarabartina = Revolving, Arjuna = Oh Arjuna, Mam = Unto Me, Upetya = Attaining, Tu = But, Kaunteya = Oh the son of Kunti, Puna = Again, Janma = Birth, Na = Never, Vidyate = Takes place.

Translation

"After attaining Me, the great devotees do not any more take birth in this non-permanent abode of distress because by such attainment one attains perfection of the highest quality."

But Oh Arjuna ! life even in the 'Brahma Loka' is revolving. Oh the son of Kunti, by attainment of My abode one is freed from the cycle of birth and death.

Purport

Herein we get the information of a life where there is no struggle for existence i. e. where there is no labour, neither there is the distresses of birth, death, oldage and diseases. This stage of life is called Paramam Samsiddhi or the highest quality.

Buddhadeva and Sankaracharya propagated the distressful nature of the existence in the material world. Sripad Sankaracharya gave a little information of the nature of spiritual life in full cognisance. But Sri Chaitanya Maha Prabhu not only gave the spiritually cognisant life but its full varieties of spiritual bliss. Other Vaishanaba Acharya such Sri Ramanacharya, Madhyacharya, Vishnowamy and Nimarkya also gave such spiritual existence but not to the limit of Sri Chaitanya Mahaprabhu.

Spiritual life, that exists beyond the reach of the highest planet of 'Brahma Loka' is the highest attainable perfection. We get this information from Bhagwat Geeta. And this perfection is attained by

the great devotees who have been described here as the Mahatmas. The Mahatmas are only the unalloyed devotees and not the mental speculators or the hard labourers. The hard labourers or the Karmis can reach utmost the Swarga Loka. The empiric philosophers can reach utmost the 'Brahma Loka'. The highest Vedantist is Brahma himself and he lives in the Brahma Loka. The Janany or the empiric philosophers after many many births when he is able to surrender unto the lotus feet of the Supreme Lord, then there only he can attain to the highest perfection of life in the abode of the Supreme Lord. The Supreme Lord is all spirit, the life there is all spiritual and the varieties all there are spiritual methods. None of them are comparable to the material varieties which are full of miseries, distress and are of the non-permanent nature, may be in the highest region of the 'Brahma Loka'.

Sri Chaitanya Mahaprabhus' welfare activities were concerned to take the people 'Back to Godhead' by the simple devotional activity of 'Sankirtan'. His method of welfare work is not only simple but also applicable universally. Sri Damodar Swarup Goswami rightly appreciated the welfare activities of Sri Chaitanya Mahaprabhu and described it as follow :-

हेलोक जित-खेददा विद्यादा प्रोन्नोत्तमोदया ।
रामनारायणविददा रसदा विवापितोन्मोदया ॥
राखकति विनोदया स-नदया माधुपनवादा ।
श्रौतेन्दवनिने, तव इवा भूपदमन्दोदया ॥

Wordings

Heloddhulita, Khedaya, Bishadaya, Pronmitat, Amodaya, Shamyaa, Shastra, Vivadaya, Rasadaya, Chittarpitata, Unmadaya, Saswat, Bhakti, Vinodaya, Sa, Madaya, Madhurya, Sri Chaitanya, Dayanidhe, Taba, Daya, Bhuyat, Amandodaya.

Synonyms

Heloddhulita = Driven out with ease, Khedaya = All distresses, Bishadaya = All embracing, Promilat = Vividly exhibited, Amodaya = Transcendental bliss, Shamyaa = Equibalanced, Shastra = Revealed scriptures, Vivadaya = Arguments, Rasadaya = Full of mellows, Chittarpitat = Encouraging the heart, Unmadaya = forgetful of materialism, Saswat = Permanent, Bhakti = Devotional activities, Vinodaya = Favourably pleasing, Sa = with, Madaya = Intensely madness, Madhurya = Sweetness of happiness, Marayadaya = To the utmost, Shri Chaitanya = O my Lord, Sri Chaitanya Mahaprabhu, Dapanidhe = Oh the ocean of mercy, Taba = your, Daya = Welfare activities, Bbuyat = Be it so, Amanda = Non-corrosive, Udaya = giving rise to.

Translation

Oh my Lord Sri Chaitanya Mahaprabhu, the ocean of mercy ! Let it be so that my heart may

give rise to such non-corrosive welfare activities which are freed from all varieties of diffidence, which are completely pure and stainless, which are full of transcendental bliss, which stop all varieties of arguments of the revealed scriptures which turn the heart into intense madness, which make the devotional activities favourably pleasing and which bring in the real sweetness of happiness.

Purport

That is the picture of the welfare activities of Lord Shri Chaitanya Mahaprabhu. People misunderstand Him because He didnot open any hospital because He did not canvass for the undertakers or because he didnot laboured for any so-called social welfare work. But in fact what He did, that include all varieties of social, political, humanitarian, altruistic, moral and spiritual work.

So far social work is concerned, He gave everyone equal chance to rise to the highest order of life. Shri Haridas Thakur was born in the family of a Mohammadan but Lord Shri Chaitanya gave him the highest position of a Brahmin and was declared as the Acharya of the transcendental Holy Name. He delivered Jagai and Madhai from the lowest stage of fall down and He turned to Vaishnavite cult, Sarbabbowma Bhattacharya and Prakashanand Saraswati the two great stalwarts of the Mayavada cult. He engaged the services of Rupa and Sanatan Goswamius in the culture of devotional science from their political activities as ministers of Nawab Hussain Saha.

Therefore, He gave equal chances to all classes of people, namely, the politician, the scholars, the fallen, non-Hindu and the atheist the women, the child, the cats and dogs, the beast of the jungle and who-else not. That is the universal application of the common cult and the standard of real welfare work.

Sri Chaitanya Mahaprabhu never meant to elevate His own position. According to the revealed scriptures, He brought with Him His eternal associates and energies with Him to make a propaganda work for the welfare of all. He is not a static Bhajananadi or the saint satisfied with his own devotion—but He was a dynamic force for the upliftment of all concerned. His associates Shri Nitya Nanda Prabhu and Shri Adwaita Prabhu practically declared a non-violent peaceful war against the fruitive worker, so called religionists, mundane welfare workers or the salvationists. There are different stages of stumbliterson the path of the highest perfection. The ideals of high perfection is given above as from the Bhagwat Geeta. Sri Chaitanya Mahaprabhu made the progress easy to such pi

by His novel method of arts and music.

He asked every ody to help in the propagation of His cult and He asked specially the citizens of India to help Him.

India is now free to act in the cultural field. The people outside India are all really anxious to receive the message of peace and happiness from the land of India. Mahatma Gandhi, Rabindra Nath Tagore, Vivekananda Swami, Sri Aravinda etc. tried to give the message in a mixture of material activities and therefore the same could not be assimilated. The message of peace and happiness in its pure form which delightens the heart to the transcendental happiness is the message of Shri Chaitanya Mahaprabhu. When one is able to study this message dispassionately, one is able to appreciate the Lord as the highest benefactor.

His ideals of welfare work were meant for this life as well as for the life after death. This life is simply a preparatory stage for the next life. One who does not know this, has no knowledge of practical life. This life will be finished today or tomorrow like the life of a cat or dog but before the death overtakes us, we must be prepared for the next stage. Shri Chaitanya makes this preparation to the highest perfection and if at all any welfare work has to be done, the standard must be taken from the revealed scriptures and as demonstrated by the Lord.

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