The S. R. C. Catastrophe

We have purposely used the word unmistakable as above mentioned on the self-realistic assertions of the sages of India, because their leadership was never meant for misleading the people but on the contrary whatever they spoke, they spoke from the platform of a liberated soul. The leadership of conditioned soul is always misleading because the conditioned soul does not know the ultimate goal of life.

The human form of life is different from animal form of life. The human form of life is attained by the gradual evolutionary process of animal and vegetable forms of life, in the course of 84 lacs of species of living being. The human form of life is therefore meant for the highest realisation of perfection towards the path of “Vishnu” or the all pervading absolute Personality of Godhead. The realisation of the Supreme Godhead is also another side of the Absolute Truth based on either of impersonal or personal the aim of life is meant for going Back to Godhead in order to get freedom of life, in the actual sense of the term. Actual freedom of life is attained when one is freed from the chain of different conditions imposed by the law of nature in different forms culminating in repeated births and deaths combined with old age and diseases during the short course of the duration of life.

Advancement of India’s freedom movement was started by some great men like Shri Aurobindo and Mahatma Gandhi. But these gentlemen got all their inspiration from Bhagwat Gita. This book of great philosophy is accepted by all learned men of India and abroad but no body has given stress on the eternity of life and therefore the eternal need of it. Lessons on the eternity of life is the beginning of Bhagwat Gita. Every leader is concerned with the temporary need of the present life and most of them think that the temporary needs of the present life are all that we need to solve without any care for our eternal need. This is the root of ignorance.

The eternal need of the living entity is different from the temporary needs and India’s cultural reformation was aimed at the eternal need of the living being. A suffering patient in the hospital is treated for the cure of his disease and not for the relief of A person who is suffering from schizophrenia is treated as a matter of course. An ailing patient may be suffering from the temporary symptom of sleeplessness and other minor disturbances. The physician may treat this symptom of sleeplessness by an injection of morphine or other sedative drug but that does not mean that the physician has forgotten the real disease of the patient. That is the business of an expert physician. By the way he may treat for the symptomatic ailments of the patient but he aims at curing of the disease at root.

In the Bhagwat Gita, this world has been described as the abode of miseries and temptations, who is really improve this by plans etc. The miseries are different and they have been chronologised in the different heads namely (1) miseries in relation with the gross body and subtle mind (2) miseries in relation with our dealings with other living being and (3) the miseries in relation with the laws of nature beyond the control of the highest intelligent political leader.

During a great scarcity of rains, Shri Rajgopalachar said: "It is good to be a political leader and to take office and work hard for it. I have seen it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to men and women again.”

We think that the above assertion from the lips of Shri Rajgopalachari admitted the incapability of any efficient government to arrange for it and he asked the people to pray to God. The S.R.C. adjustment of our lands of living is a sort of temporary need but our eternal need of life is different from it. But the leaders of the people do not know the eternal need of man. They are themselves bound up by the laws of nature and they wish to lead others who are also bound up by the laws of nature. A bound up person by hands and feet cannot give release to other persons who are also similarly bound up by the hands and feet. The condition of natural laws can give relief to the people in general who need cure of the
eternal sufferings imposed by the laws of nature in the form of birth, death, old age, and disease. All the miseries above mentioned are symptoms of the main disease from which every living being is suffering. And in the course of treating this main disease these symptoms are automatically treated.

The side issues symptoms of material disease of the conditioned soul are manifested in the following manner.

1. A misconception of one's own self identified with the material gross body and subtle mind.

2. A sense of spoiling the human resource of energy in the future plan of protecting the men, who are considered as one's own men.

3. A conception of purification by accepting water as the place of pilgrimage.

4. To accept the land of birth or anything earthly as the object of worship.

5. To neglect the instructions of great sages who spoke from the platform of a liberated soul.

The S. R. C. catastrophe in Bombay is due to the 4th symptom of the material disease. India's civilization was based on the destruction of the 4th symptom of the spirit soul. The spirit soul is the non-moment of all the phenomena objects. The gross material body is the phenomenon of material disease being through his agent the mind. In the Bhagvat Gita this fact has thoroughly been analysed. The senses and the limbs of the person are destructed in a form of a gross body. But behind the senses is the subtle mind manifesting by thinking feeling and willing. Behind this willing power there is intelligence which is still more subtle. Behind this intelligence there is the consciousness of on ownself and people require to be enlightened about the nature of this spirit soul in his pure consciousness. The pure consciousness is spiritual consciousness and impulse or mixed consciousness is material and false consciousness.

People in general are being trained up in the matter of false consciousness and therefore symptoms of the material disease are increasing. The S. R. C. catastrophe is another form of communalism based on a false consciousness of worshipping an earthly object. Unless the disease is cured the five principal symptoms of one's material disease is sure to happen. Some years before we had to write an article on Ghandi-Jinnah talks. It may be quoted here profitably in connection with the type of communalism exhibited in the acts of S. R. C. catastrophe.

We wrote as follows:— (Back to Godhood Oct. 1944) ‘We are sorry to learn that Ghandi-Jinnah talks about unity of the Indian people have failed for the present. The results of the Indian democratic type of communalism in the result of such occasional talks between several heads of community and are of opinion that if any solution is arrived at at a future date it will be in the nature of a ‘Dhuni’ day to day break up, to meet another shape of problem which may not be on the ground of religiosity. In Europe the fighting parties are almost all Hindus and Mohammedans, between Christians and Muslims, between Christians and Hindus and Muslims and Buddhists to the time of annihilation. So long there will be a pinch of desire for caste-purification, surely there will be fight between brother and brother, father and son, nation and nationality and so on. The process of unity does not stand on the plane of enjoyment or renunciation; the real unity stands on the plane of service which is transcendental to the material plane of enjoyment and renunciation. And that is the plane of spirit.

Unless therefore we are trained up to rise up on the spiritual plane it is not at all possible to create an atmosphere of humane world. Sometimes sautkh diploma like Sir Winston Churchill get disgusted and the cry is being heard to get rid of the terrible national frenzy of hate.

The frenzy of national or provincial hatred for men speaking in another language is another side of the material disease manifested in the frenzy of national love for not less than God. The World Wars No. I and No. II were fought out in the spirit of Germany's fervent love for her own countrymen resulting in the concomitant frenzy of hatred for others. All historical battles take place on account of such dual side of a false frenzy called love and hatred.

The relative world is a creation of one's frenzy of love and hatred and all man-made creeds are based on these affairs of love and hatred which stand on the ego-form of material world. If we therefore want to get rid of the frenzy of hatred a product of impure consciousness, we must get rid of the fervour of love also on the ego-form of material consciousness. Material love and hatred are one and the same thing because they are productions of the impure consciousness. To distinguish the one from the other is an act of mental concoction.

To purify one's consciousness means to give up all man-made creeds manufactured for the purpose of giving peace and accept the creed of ‘Bhagvat Gita' as advised by the Lord in the highest platform of pure consciousness or the Absolute Truth.

The criterion of advancement of education is different from the standard of university education of the Bhagvat Gita it said that a man when he is really educated can only look on equal terms—a gentile Brahmin, a cow, a dog, an elephant or a crocodile (or any kind of being). One may ask as to how it is possible to look on equal terms the educated Brahmin (man of higher qualities) and a street dog? The answer is very plain and simple. A really educated man does not look over the fleshly tabernacle of a living being but he introspects the spirit within the body. A sane man does not see the dress of another but the qualities of the man of whom dress is a covering only. The dress has no value if there is no man behind the dress. The gentile Brahmin, the cow, the Chanda, etc. have different dress covering the spirit soul within, but the qualities and designations are not the real personalities and a really educated man sees the personality as he is and not the dress or the designation. These is a common rule—whether medical practitioners decorated with similar degrees but people flock to the personality which is mainly concerned. A serpent decorated with copper is as dangerous as any ordinarl one.

Humane world is possible when we are really human being not by dress or by designations but by the qualities just befite human beings. Votes in quantity do not count but the quality in quantity. Human civilization must be established on the basis from animal frenzy busy in the matters of eating, sleeping, fearing and sens-gratifications.

The lower animals have no power of introspection but some of them are more powerful in the matters of other items of animalism. There are many flying insects, who cannot resemble any civilized man proud of his invention of aeroplanes. That does not make any difference between a man and an insect. The only real difference between man and animal is that the one can be educated in the spiritual science while the other is by constitution incapable of receiving such education. Therefore the want of this important power of introspecting power, is no better than a beast. Humanity therefore must be educated to revive its dormant divine nature and pure consciousness and thereby rise up to the plane of spirit. They must go back to Godhead. Here is an tiny attempt to train up the human mind towards spiritual identity and we hope to get proper cooperation from all sections of people.

Decoration of The Dead Body

The following two Sanskrit slokas are quoted in the Chaitanya Charitamrita from Haribhakti Sudhodaya. (11 and 12th).

Wordings


Translation

A person who is devoid of devotional activities on behalf of the Personality of Godhead has no value for his high caste or heredity, knowledge in the books, meditations or penance—simply because he likes the decoration of the dead body. The lowest of the human being (the dog eater), whose lower birth as a result of past misdeeds, has been exhausted by the burning devotional energies of the Supreme one, is an object of respect by the learned but not the one who is faithless even though he may be well versed in all the Vedas.

Shri Vyas Pujah

Under the auspices of The League of Devottees (Reg.) 8th Birth Anniversary Day of Om Vishnu pada 106 Shri Shrimad Bhakti Shtutaram Saranam Prabhu Prapnupsa, will be celebrated 8-day at No. 32, Maharaj Rani Singh Road, New Delhi.

At 6 p.m. in the evening, Goswami Abhay Charan Bhaktivinodant will speak on the techniques of The Spiritual Master who is the bonafide representative of Shri Vyasdeva, the father of supernal knowledge.
Decoration of the Dead Body

These slokas were quoted by Shri Chaitanya Mahaprabhu in his Darpan Chaitanya with his younger brother at Allahabad.

The material body, an encasement of the spirit soul and made of five gross elements of material nature namely earth, water, fire, air, and ether, is likened to the bearing of its formation in the womb of its birth. The ingredients of the body are supplied by varieties of secretion of a male and a female body and the related activity circumstance is created by such combination, a living soul takes shelter in that material combination according to the past deeds of the migrating soul. Transmigration of the soul takes place according to the mental situation of the dying man. The subtle body encircling the spirit soul carries him to the special body destined for him by the law of nature. The law of nature is executed in terms of her different modes and a living entity is accomodated in a suitable womb according to his association with different modes of nature namely goodness, passion and ignorance. Here is a great science for many research scholars.

Persons who associate or develop the natural quality—transmigrate to higher status of life. Those who associate or develop the natural quality of passion—transmigrate to middle working status of life and those who associate or develop the natural quality of ignorance do transmigrate in the lower status of life which include the life in the animal kingdom. Therefore the conclusion that the perception of a portion of all species of life are made by the laws of nature according to the spiritual status of the soul’s tendency of association which can be changed by the free will of the living being for the higher or to the lower state of life to the lower, from the higher to the lower or from middle to the higher or lower as it may be.

In this progressive path of different status of life the highest position is the status of a devotee of the Personality of Godhead. That is the highest aim of progressive life. The material body begins to decay from the day of its very formation. Development of the material body from embrio to childhood, boyhood, youth and old age are different stages of dying process which is complete when the soul transmigrates from one-body to another.

The human form of body is meant for the highest realization of life, i.e., to know one’s own real identity, the universe and its laws, the controlling power and the Supreme Powerful and also the different inter-relation that exist between all the bodies of all of them as above mentioned. And knowing this one is sure to become a devotee of Vasudeva.

In the Bhagvat Gita it is said that emperors (the Janashas) after many births do realize the Supreme Powerfull Personality of Godhead Vasudeva and this surrender unto Him—which is the beginning of one’s life. All sorts of philosophical research, study, the Vedanta, the Vedantavilasini, sacrifice, penances and many more things subordinate to these pararamphalas— are done for attaining to the higher status of life especially the transcendental loving service of the Personality of Godhead. This mode of service is technically known as ‘Buddhi Yoga’ or the mystic power transcendental to the mental speculative plane. ‘Buddhi’ is above the mental activities and as such the cult of devotion begins in pure consciousness or in the liberated state of the soul. It is therefore called ‘Buddhi Yoga’ or ‘Bhakti Yoga’. This Buddhi Yoga is also the mystic and transcendental activity, it is called ‘Karma Yoga’ and when the same is mixed up with the aptitude of philosophical research, it is called ‘Jana Yoga’ and in any case however the attainment of ‘Buddhi Yoga’ is the highest status of life because this is not the concern of the dead body. If therefore, which is mixed up with the above-mentioned made in the matters of elevated birth, higher studies of the books of knowledge, meditation, penance etc. are but all decoration of the dead body.

It may be illustrated as follows. Supposing a man by dint of his education and qualification becomes a doctor of physiology, or by dint of his hard industrial activities becomes a rich capitalist or attains to the kingdom of heaven by such threefold mystic meditation and austere penances—even though with all these what does he gain? He loses everything with the destruction of the material body. The above acquisitions belong to the soul proper which is ever-existing eternal object. ‘Buddhi Yoga’ is the function of the soul proper and whatever progress is made in the matter of Buddhist Yoga—all of them become eternal assets of the soul, without any fear of destruction. The progress may be gained due to the existence of the current life is inviolable and non-degradable and as such even a small portion of it performed in this life can save his life from inevitable death. In the revealed scriptures, there are many instances of this and the saving of Ajamila from the path of hell, is one of the lucid example of this. Apart from Puranik examples there are many examples even today as to how even a neophyte mundane devotee is saved from many many dangerous pitfalls. The things which is happened three hundred years after, because there is nothing more than the cruel death but one must try to do things in the path of ‘Buddhi Yoga’ or ‘Bhakti Yoga’ as this will forever vanish even after the destruction of the body. The transmigrated soul will be given a chance for making up further progress in the path of Buddhi Yoga by his taking birth either in the family of a great devotee or a sincere and qualified Brahmin or in the family of a big merchant capitalist. The ‘Buddhi Yoga’ who has yet not completed the path of his progress get a great chance of chances by degrees of his distinction in that transcendental service. In the matter of gross bodily activities known as ‘Karma Yoga’ or ‘Karma Yoga’ as the ever-vanishing activities known as ‘Jana’, every thing is finished with the end of the present life. Death means forgetfulness of all past deeds. This fact was repeatedly confirmed by the Lord in the 4th Chapter of Bhagvat Gita.

With reference to the above context of revealed scriptures we think that modern trend of human civilization is a wholesome process of ‘decorating the dead body’. Such decoration of the body may be brought to the ignorant mass of people but to the persons who are actually learned and have spiritual vision of life, such civilized life is a process of wasting human energy at the risk of being pushed in the lower regions of births of animal or vegetable life. Pulled up by vain erudition and national power such leaders of spoiling human energy may not look forward to the beautiful hands of cruel death, but some persons weep silently for the trend of modern civilization as to whether they are drifting.

We have seen recently a function of decorating the dead body. In the Ajmere Gate, Delhi. We and the leaders could not distinguish what is the difference between such a function and that of leading a procession. One was held in India and perhaps in many more countries, some people follow the custom of leading a procession of decorated dead body for the pleasure of the lamenting relatives and in the same way the modern trend of civilization is a patch up work of human activities for covering the perpetual miseries of material existence namely suffering of birth, death, old age and diseases. The big leaders have set aside these difficult problems meant for a solution in the human form of life and they are jubilant by decorating the dead outmost.

Such civilization of decorating a dead body is never approved by ‘Buddhi’ or the Buddhists. Sometimes we are enthusiastic in commemorating the relics of Buddha but we do not care to learn the teachings Buddha and the teachings of Buddha centered round the principle of ‘Ahitam’, ‘Hima’ means not allow another person in prosecuting his spiritual occupation. ‘Hima’ is killed if the horse is killed. The animal is hampered in the process of its determining the proper terms of his life. And because it is checked in the midst of its rightfull occupation, the men also conspire to kill the animal, are liable to be punished by the law of nature. It is just similar to the law of the inviolate nature. The punshing is also awarded is for checking the rightful progress of one’s duration of life, otherwise the soul would be annihilated, nobody can annihilate the spirit soul—that is the instruction of Bhagవatica.

The highest form of ‘Hima’ is to keep in darkness the human being in his developed consciousness of life. The human form of life is the highest stage of developed consciousness and it is attended after full many years of gradual differentiation of transmigration of the body. The human being therefore should not be allowed in his rightfull progress of spiritual realization. This path of spiritual realization is open to all human beings irrespective of caste creed colour and nationalities. No one is except the one who willfully gets away from this rightfull path and commits a spiritual suicide.

In the Bhagvat Geeta the Lord declares most emphatically that even the lowest of the lowest status of human being can attain the highest goal of life by accepting the path of Bhaktiyoja or the path of reaching the Lord, the path of the living and the women, the labourer and the merchant community are considered lesser intelligent classes and yet they can a reach the Lord. The higher the high, the higher is the peak and what to speak of those who are learned and intelligent persons, philosophers and administrators.

(To be continued)
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The mystery of Bhagwat Gita was discussed to Shri Arjuna. One who, therefore, understands the Bhagwat Gita in the line of Parampara (disciple succession) of Arjuna—can only enter into the spiritual secret of it. "Geetopanisad" is explained in that light of disciple succession with all the reasons and philosophy of practical life.

Out of many editions of the Bhagwat Gita, hardly there is one which is not an attempt to explain it by the editor's own imagination. Empiric philosopher thinks that every one is competent to give his own imaginative explanation. But such speculative interpretations belong to a level of experience produced by one's qualitative nature. The words of the Personality of Godhead are, however, transcendental to such level of mundane experimental thought.

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