PHILOSOPHICAL PROBLEMS WITHIN SOCIAL AWARENESS

(70th Birth anniversary of Lord Chaitanya)

Alabdhar Shri Janunacharya said in his Sotraratna

[Text content cut off, but typical of a philosophical discourse on social issues involving religious and cultural references and the application of philosophical principles to societal problems.]
Words that the atheistic do say that the universe is without the Supreme Cause, it is false and Godless. It was created by sex appetite or the creative force in man and woman. Except that else there is the cause of creation. (2)

There are different theories of the mental speculators, in the matter-of-creation of the universe. But the Bhagvat Geeta rejects all those unauthorised theories on account of its conception of the Personality of Godhead, and says that God (if there is any one like that) is an Impersonal identity with no sentient activity in His existence. In the Bhagwat Geeta and all other authentic revealed scriptures God is said to be the Supreme Cause of all. He is sentient, and all-powerful Personality. Impersonal feature of the Godhead is the rejection of His moral conception. By such negative conception, the materialist is sure to arrive at the conclusion of voidness and non-existence of the universe. Students of the Bhagwat Geeta in the Parampara line of Sri Arjuna, do not accept this false theory. In the Bhagvat Geeta and in all other authentic revealed scriptures accepted by the Acharyas, creation of the material world is accepted to have been effected by the will of the Supreme Lord who is sentient, active, all-powerful and the Person. The Absolute Personality of Godhead is externally a manifested expression of His all-powerful consciousness. The Absolute Personality of Godhead is in His varied energies or from the Will of creative function. They are all in one varied diversity.

The creative force of the material world is the internal energy of the Supreme Personality. This energy is produced from the eyes of the Supreme Lord and the Will of His vision is represented by the sun. The sun is the disc of the sun. This sun is said to be the controller of all planets and has unlimited potency of immense temperature. The whole creation is therefore sustained by the beat produced by the sun and at the time of annihilation the rays of the sun will be so much powerful as twelve times more than what it is.

The Parkriti or the material energy consists of Apri (fire) Mahi (earth) Ganga (sky) Amba (water) Murti (air) and Dhana (the mind etc.). Kala (Time) Atma (the living entities) Jagat (the universe) Tasya (in that dimension) all are possessed by this energy and all of them are absorbed by Him also sustained by His diverse energies and the sun is one of such varied powers of the Supreme Lord.

The Parkriti or material nature is inert and she has no independent power to produce the living entities. But the energy, that is commonly called as Parkriti but Atma or the living entities is another Prakriti called the superior nature of the Lord. The superior nature of Godhead is impregnated by Him in the Apara Prakriti or the material nature and thus the living being is created. The living being and material nature is the mother of the living being but the Supreme Father, who impregnates, is the Supreme Lord. Thus the Lord is the father of all living entities displayed in 84 lacs of species.

This sex idea of the creative force is different from the sex idea of our tiny brain. Here the conception is made possible by the organ of vision. The sense organs of the Supreme Lord are not of the same quality as that of ours. Each sense organ of the Lord has all the potencies of all other organs. Therefore vision, speaking of the function of the Lord is the function of the generating organ. But the sex idea is given here for the reason that we may understand that this is our present limited power of acquiring knowledge.

The atheist however takes this act of sexuality in his own imaginative way and thinks that the origin of creation is due to an accidental sex desire as it happens in the ordinary living beings. This purpose of creation is planned one and it has a great purpose on the back-ground. It is neither Godless nor accidental.

The living entities are described as dhantsa which like Dhanya as the parts of the Supreme Being and some of them out of their own independent will control Lord it over his material nature. The living entity constitutionally being a servant, can not lord it over any thing except the service of God. So the material world is created for fulfilment of such false sense of enjoyment of the false living being. These last living beings are accommodated in the material world and they are awarded and decorated with the mind and the five senses to make a profound struggle for existence, so as to come to his senses by the association of devotees. The material world is therefore a sort of facility for the fallen souls who declined to serve the Supreme Lord but preferred a so called independent life at material level.

The material world is therefore a sort of prison house for these living beings who deviated from the spiritual life.

The atheist does not believe all those authentic statements of revealed scriptures but they have their own theories of different views. There is no agreement of the atheists about the uniformity of creation. They make therefore a compromise amongst themselves in a mutual praising society and they entertain everyone is recognised by the other as a great scholar and each and everyone's theory is accepted as something authentic.

According to these mental speculations, the Vedas and Puranas are so many big humbugs without any truth in them? Some of them accept the four Vedas as true. The other accepts the Puranas as untrue. Some of them reject both way and say that the Author of scriptures or the Vedas and the Bhagavad Gita are great imposters and sophists of the first order.

With this conclusion they come to the truth of their own imagination with a net result that they learn to cling to the temporary existence of the present life without any care for future transmigration. They do not believe in the spiritual truth that this life is a preparatory stage for the next good or bad position and in an irresponsible manner they go on indulging in the sense gratification business in an unrestricted motion. Their theory of Godless creation makes them more and more irresponsible and for them only, the world becomes a hell itself unfit for human habitation and the saner section is wholly disturbed.

The cause of creation is educe to the existence of the Supreme Creator if there is any. Even the manufacturer of a material object knows the art of manufacturing. I'm not the parents of a child does not know how their offspring is manufactured in the womb. Without their knowledge, the process of manufacturing that takes place without the mother, takes place. It is all automatic ways of the material nature. Similarly the cause of creation, in the opinion of the atheist, is unknown to the Creator if there is any, and therefore there is no God cognisant of the creative forces (1). Existence of a Personal God is thus dismissed by the judgment of the atheist with the net result that all of them are free to put forward as many false stories and to increase the number of them are prominent as Kanada, Vaiseshi, Kakapalia and their followers who put forward the theory of atoms, electrons, nebulae gaseous and similar other causes of creation without knowing that all such atoms, electrons, nebulia or gas are products of the false living beings. Such theories of the other subter causes known by the name inferior nature. Every contemporary scientist has been regimes the theory of creation and no body accepts the Supreme cause of all causes, is the Personality of Godhead. That is called atheism.

BEYOND MATERIALISM

The result of a Godless civilization now merely going on all over the world is that the people are being systematically trained up in the matter of satisfying the senses. No body knows the status of the material sensory process. Old sense-gratificatory processes are changed day by day yielding place to new ones. The new generation of materialist is gratified another is created. That is the name of progress (2) never mind it glides into the hell. In the language of the revealed scriptures this progressive attraction of the material world is the illusory method of the external energy. The slokas in the Bhagwat Geeta runs as follows:

Translation

Men, who have such poor fund of knowledge and have lost their spiritual identity, do accept such atheists views and theory and...
being engaged in dangerous work for no one's benefit. Such men are conducted by insatiable desire of sense-gratification, pride and jealousy of others, and weakness of the passions of the life.

Out of an illusion they take to false conclusions and thus the world becomes full of such men of unclean habits.

Porpur

This is an actual picture of atheistic civilization in search of spiritualism. By such unrestricted advancement of blind materialism, people have lost sight of their spiritual identity and the control over learning means an assembly of poor fund of knowledge. When such poor fund of knowledge prevails, one can only live in the godless paradise in a Godless atmosphere of potential animal life. This poor fund of knowledge is condemned to the inevitable death of the phlegm of Bhagvat Geeta.

When Arjuna spoke some ordinary things from the religious scriptures in connection with social life and yet he could not solve the question of the field of Kurukshetra—he decided to surrender himself unto the guidance of Shri Krishna the world of universal action and wisdom.

On his doing so, Shri Krishna charistated him in the very beginning and said that Arjuna in spite of his learning on the path of blind materialism, he possessed a very poor fund of knowledge although he posed himself to be a very learned man.

Shri Krishna said that a really learned man does not lament over flcttering things which come and go by the laws of material nature. A really learned man devotes himself towards spiritual realisation. And to adjust the poor fund of knowledge of Arjuna, Shri Krishna has to teach him the knowledge of the Spirit, the basic stand of all humane civilization.

When the basic principle of human civilization is lost sight of lofty thoughts, the whole campaign of advancement of learning becomes a colossal hoax. Blind materialism means loss of spiritual sight. As such, present civilization of blind materialism is a kind of polychromatic animalism leading the people to vanity and defeat for no body's benefit. Both the leaders and the followers are gliding towards a great fall down.

Dwivedi advised Arjuna to be engaged in work constantly for even, work not body can accomplish even the primary necessity of life. By this He explained that the basic principle of the humanism means that every one must practice it personally and propagate the same for others' benefit. So we have no question of stop work in any stage of spiritual culture.

Spiritualism or materialism whatever may be the aim of life, after all the body and soul must be maintained together. The body of this material body is there one has to maintain it properly even for spiritual culture. This does not mean that one has to take to dangerous type of work for no one's profit.

By the grace of the illusory energy of Godhead we are now engaged more and more in the dangerous type of work. The machine age is the result of dangerous type of work. When we leave aside the culture of spiritualism, we enter upon the dangerous type of work. No body can live for a moment without work and therefore when finer elements are made to stop working, gross materialism occupies the devil's brain. The result is that we have come to the age of nuclear weapons for the destruction of mankind on earth.

By the law of nature, the nuclear weapons have been produced for the result of blind-materialism.

The peace move of different political parties is not by the false gesture of suspending the experiment of dangerous weapons, many countries siting parallel amongst themselves, and therefore panacea moves will prove useless by the law of material nature. When the dangerous weapons are produced, they must be utilized, and the utilization of blind materialism by the plan of the Daivi Maya or the external energy of Godhead.

The problem can be solved when the people are taught about their spiritual identity.

The soul-killing civilization is progressively taking to the dangerous type of work of material civilisation mechanical means. The illusory energy is creating this atmosphere for blind materialism. It is for this reason that the other hand she is arranging for their destruction also. Such opposite methods are called illusory energy. The human energy is thus mixed for breaking the same thing which is produced by the same energy. It is something like blazing the fire and extinguishing it by pouring water simultaneously. Such a sign of insanity or spoiling the valuable human energy meant for spiritual culture. History has been witness to many times and many leaders of times and many leaders of time and many leaders of times and many leaders of time. Napoleon, Hitler and others now remain in name only without any sign of the material progress which has already begun in Russia.

No body is enjoying the result of civilization created by atheists like Prakrti. Whether Napoleon or Hitler. Everything is in oblivion and this teaches us the lesson that the materialistic people of the present age will also meet with the same fate in the lapse of 50 years. Therefore blind materialism does not bring in any permanent relief in the world.

The mode of spiritual plan is explained very clearly in the 11

Chapter of the Bhagvat Geeta. This plan is called Buddhiyoga which makes any provision or any lapse. Even a slight progress in the line of "Buddhiyoga" can save the performer from many many dangerous types of work.

In order to save the people from blind materialism they have to be trained up in the art of 'Buddhiyoga' or the transcendental loving service for the consciousness of God. Shri Krishna endowed another name of 'Bhaktiyoga' or devotional activities.

Blind materialism will progressively lead to the dangerous type of work in the matters of sense-gratification. The world is burning with the fire. Fire is never extinguished by constant supply of clarified butter. Blind materialism has no end of it. You go on increasing blind materialism and there will be no satiation of desire. It is something like a sea; it has no boundary of the illusory energy (Mara).

It is such a sea which creates a false impression for water pool in the mind of the thirsty deer, in the desert it seems there is water in the desert. The poor creature under delusion goes farther and farther deep in the desert thinking that it meets with the ultimate result that meets with death instead of getting water. The oasis in the midst of a desert reminds us of the life in the kingdom of God.

Blind materialism has therefore a false impression that the world has no need of God.

We may thus believe it or do not believe it the Supreme Lord is there and the sufferings of the civil disobedient atheist are also there. The permanent soul is there and the law of transmigration is also there. The controlling principle of material nature is there and the process of material nature is also there. Blind materialism may not see all these work of Prakrti but his heart cannot be there manifest at all times. Even now an atheist like Mohishambadha could not resist the laws of material nature. Blind materialism is a false impression of the spiritual existence. As such the atheist and blind materialists will be obliged to transmigrate according to the laws of material existence. Blind materialism has no end of it. How such foolish atheist will be dealt with is explained in the Bhagvat Geeta. Each and every student of Bhagvat Geeta carefully note this portion of the reading.

Inference of association with the qualitative modes of nature is so strong that it is quite possible for the atheist to be also one which has got stuck in the huge mechanism established by him. Will the atheist like to become a king or a serpent or a dog in his or her establishment after his death. It may not believe in it but even then also he does not know what is going to happen after his death. He has no knowledge of the spirit soul neither of its mode of transmigration. The whole thing is looming in darkness and why should he risk all his valuable life in such darkness when there is the light before us—the Bhagvat Geeta. Let the blind materialist take life from this life and next life. Let him could his life in the new light incalculated in the Bhagvat Geeta.

The atheist is requested here with for his own benefit that he should not be concerned—not to indulges in any more attempts of insanity. The whole world is already infected with an epidemic of insanity. The world is already surrounded with men of unclean habits. And to save the world from further deterioration for human habitation, the atheist should take on the mode of irresponsible life under the influence of blind materialism and take to the path of 'Buddhiyoga' as mentioned in the Bhagvat Geeta.

Words

Chinta, Aparimeya, Cha, Prayayatan, Upashrita, Kama, Upabhoga, Parama, Etatam, Iti, Nischita.

Synonyms

Chinta—Thoughts, Aparimeya—Immeasurable, Cha—And, Prayayatan—Extending to the end of life, Upashrita—Covered, Kama—The sense-gratification, Upabhoga—Energy, Parama—To the highest limit, Etatam—Up to this, Iti—only, Nischita—So concluded.

Translation

Godless leaders falsely truthful conclude that sense gratification to the highest limit is the real content of the spiritual life. They endure them till the time of annihilation and there is no limit for such extensive thought.

Porpur

Godless leaders do pose themselves as very much truthful but the range of such thoughts are bounded in the limits of sense gratification. Such a mode of thoughtfulness in an immeasurable way cannot help them solving the problems of life. As such all their aims are equal. The laws of nature are never changed. The tide of the river flows as it is and the Sun or the Moon do their
Human Welfare Activities

We met the other day the founder of one human welfare society and we have been pleased to include him in the plan. And, a second one, who added a little more improvement on it by the method of keeping all the items of plans etc. in touch with the life of Bhagwat Geeta. The whole theme of the Bhagwat Geeta is to do everything in relation with the wish of the Supreme Lord. Arjuna is sufficiently educated in the matters of politics, sociology, family affairs, education and all that is required for human welfare but he is always thinking in the sense of the service for the Supreme Lord. So far Arjuna was personally concerned, he was quite cognisant all about it but he assumed the role of a common man who did not know how to work in the plan and desired the Supreme Lord for the beginning of Bhagwat Geeta.

Arjuna pretended to become a pious man and desired to be non-violent good man without doing the whole act of bloodshed on the battlefield. Such pious attitude without knowing the desire of the Supreme Lord, was described by Sri Krishna as such a pious attitude as belittling a non-Aryan person. Therefore to become pious to get rid of violence is not possible. Charities have all such good qualities are judged in the purpose of service. A small boy, without knowing the deepness of the thing, who gave to his ailing brother some pieces of parantho as his brother asked for it. The ailing brother was suffering from typhoid fever and when he was a child, he asked his younger brother to give the Parantho. The younger brother without knowing the result of his own act, gave the Parantho to the suffering brother and when the whole thing was disclosed to the mother the charitable younger brother became the target of the mother. This is our practical experience. So simply to do charitable work without knowing the effect of it, is to do it in the mode of ignorance. So far charities, penances and sacrifices are concerned they are all also of three qualities. Charity done in full cognisance of the authoritative injunctions is called Sevott or in goodness. Charity done for getting something in return, is in the mode of ignorance. Charity done in darkness without knowing the effect of such doing is in the mode of superstitiousness and called Tamamuk or in the mode of ignorance. The same routine is followed in other good works also. Therefore Tamamuk is always a superstitiousness and Sevott charity are two different. The one leads to the other leads to the upliftment of the mankind. Sevott, charity, penance and sacrifices may not be always good, without a descriptive and discriminating knowledge, human welfare activities with full scientific knowledge of it will be beneficent to the human society. The aim of welfare activity must be first of all ascertainment. Sreeam Bhagwat Geeta is written in the language of the human society. Does the aim of life means to live for a number of long years? The Bhagwat Geeta is much better than such. Because so far life is concerned, the life of some tree is far longer than a human being. The longest duration of life of a tree is not more than 100 years. But in the vegetable kingdom some trees live more than one thousand years. A human being will answer that the tree may live for one thousand years but the signs of life, are absent there. The main sign of a human being is breathing. The ‘bhapost’ in answer to this will say that there are many many big bellows which can breathe more vehemently. So uncharitable activity are there. There are beasts, who can produce more children than the human being. They also eat according to the nature according to ‘Bhagwat’ which is practical contemplation on the Vedanta Sutras. Sevott, charity, the aim of human beings should be only to hear the message of the Supreme Lord wherever only lies the all the untold welfare of human beings. In the Bhagwat Geeta the ultimate instruction is to surrender unto the will of the Supreme Lord and in that manner the surronding soul is protected by all means by the Lord from all sorts of frailty possible in human life.

Arjuna understood the principle and his desire was to leave the battle field. Therefore to know, the Supreme Lord and to know our relation with the Lord eternally existent does not mean the human being to do material activities. But to know Him, our relation with Him and our duties to him is the highest knowledge. If one always this knowledge to one and all is the highest welfare activity in the human society.

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of thinking by His diverse transcendent activities. He descends on this mundane plane by His Atman according to the Laws of Nature. To-day the auspicious day of Pulga Purnima (26th March) is the great auspicious day of the Lord. The Lord Himself being the Absolute Personality of Godhead, can teach us the method of transcendent activities. The illusory material plane is under a cover of ignorance about the transcendent nature of the Lord. This philosophical problem appears in the knowledge of the common man, by the grace of Lord Chaitanya.

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