The Lowest of the Mankind

(Continued from the last issue)

Such Duskriritas or miscreants are of 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 labours, 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 hard working ass is 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 (fodder), 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 prays to the master at the time of creating a rabid disturbance to the whole quarters; that is the position of the foolish worker who does not know for whom he should work. He does not know that Karma is meant for Jaina.

Whenever you meet such foolish worker, working very hard 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. For 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 worker will remain satisfied even without sleeping for days and nights and without any indigestion disease, will remain satisfied practically without food and yet he would like to work for the benefit of the created masters at home and abroad. Without the knowledge of his real master the foolish worker...
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 unless he hears about his real master in the proper channel. The Swine who eats the night soil will not be able to accept the swine's taste of Sugar and Ghee. Such foolish worker will go on hearing continuously senseless things about the Master of the mundane world, but will have very little time to hear about the eternal living force of the mundane world.

(2) The next class of Duskriti or that of the Naradhamas or the lowest of the mankind. Nara means the human being and 'Adhama' means the lowest. Of the 84 different classes of species of living beings, there are four classes of human society and the other 80 classes of low grade human forms of life who are mostly uncivilized and there are only a very few who are actually civilized. The civilized human beings are those who have regulated principles of social, religious and political life, who are socially and politically developed but have no religious principles must be counted among the Naraadhas, Religion without God, is no religion because the purpose of following religious principles must be to know the Truth and our relation with Him. In the Bhagwad Geeta, the Personal Lord addresses the child after his deliverance by Naraadhas, Religion without God, is no religion because the purpose of following religious principles must be to know the Truth and our relation with Him. In the Bhagwad Geeta, the Personal Lord addresses the child after his deliverance by Naraadhas. He is the Supreme Truth. And the by-product of knowing the Truth is for reviving the lost consciousness of his eternal relation with the Supreme Truth. The Bhagwad Geeta, The 3rd chapter: Vidya is speech, the word 'Jagat' is the Supreme Truth. He is the incarnation of God. He is the Supreme Master—delivered the bhagwad Geeta. Jagat and Madhavi and showed how the mercy of a real devotee is bestowed upon the lowest of mankind, like the Naradhamas who is communicating the supreme personality of godhead—can again revive his divine consciousness by the mercy of a devotee only.

There are a great number of Maaya Abhirita Jnanas at the present moment even among the regular scholars of the Bhagwad Geeta. In the Bhagwad Geeta in plain and simple language, it is stated that He is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the Superior Being. He is the original father of all human beings. Sri Krishna is not to be considered as the father of Brahma but as the father of all species of life. He is the root of the Imperial Brahman and Paramatma or the Super-Soul in them all. He is located on the head of every person. He is the Fountain Head of everything. Every one is advised to surrender unto the lotus feet of this great brahman. In these clear statements the Maaya Abhirita Jnanas cherish their own imaginary way. Such imaginary way of explanations are all unauthorised because they are not received in the real Parampara line of discipleship succession.

Activities of the miscreant Asuras or Atheists are described in the Bhagwad Geeta as follows—

Wordings
Danma, Darpa, Atmanama, Cha, Krodha, Parashyam, Eba, Cha, Ajnamam, Cha, Abhijata, Parta, Sampadam, Abhimun.

Such Maaya Abhirita Jnana are termed 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 of Maaya Abhirita Jnanas outside the purview of Parampara system are so many stumbling blocks in the path of spiritual realization. Such Naradhamas do not surrender unto the lotus feet of Sri Krishna, nor do they teach others to follow such principles.

(4) The last class of Duskriti or called the Abhirita is called the madhata or the man of demonic principles. In other words this class is atheist right out. 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 hidden, the desire of an atheist? There are others who will make Him subordinate to the impersonal feature although the contract is said in the Bhagwad Geeta, Envisages to the Supreme Personality of Godhead the atheist will present a number of illicit manufactured imaginaries which are not even a single imaginative brain such persons whose very principle of life is to defy the Personality of Godhead, cannot surrender unto the lotus feet of Sri Krishna.

Shree Jamunacharya Albandru of South India said "Oh my Lord! You are unknowable to the persons taken up by the atheistic principles inquire of your uncommon qualities, features, and activities; inquire of your Personality being strongly confused by all the revealed scriptures in the quality of goodness; and inquire of your being acknowledged by the famous ancestors possessed of their depth of knowledge in the transcendental science and situated in the godly qualities.”

Therefore the (1) inquisitor of a great啵, foolish person in the possession of the material creation. The (2) atheistic principle as above mentioned is the one who precludes the issue of the God of all scriptural and support to the other words persons who do not recognize the Supreme and Lord must belong to the above groups.

 synonyms
Danma—Vanity, Darpa—Pride, Atmanama—False sense, Cha—But, Krodha—Rage, Parashyam—Eba, Cha—And, Atnamam—Ignorance, Cha—And, Abhijata—Ignorance, Parta, Sampadam—Possessions, Abhimun—Atisetic.

Daibi—Godly, Sampat—Possessions, Bimokshya—Leading to liberation, Nibandha—Leading to bondage, Abhirata—Atisetic, Mata—Ascertainment, Ma—Do not, Suka—Be dissatisfied, Sampadam—Possessions, Abhirata—Ignorance, Born in, Ashi—are, Pandaba—Oh the son of Pandava.

translation
Oh the son of Prithu! the atheistic of the Aryanist, 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. When they who despise 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.

purport
The miscreant atheist or the Naradha class of men are vainly proud of their possessions like religionists, wealth, etc. Such men do know very little of the true meaning of life. They will 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 potental Kingdom of Rama. Without Rama. He wanted the possession of Sita the queen of Rama minus Rama. The Supreme Lord without knowing that Rama and Sita are never to be separated. In such a mode of life 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 religious education. A learned faithful devotee of the Personality of Godhead is never proud of his educational perfection.

Due to such pride and vanity, the atheist will look for receiving respects, artificially, which he cannot command. Respect cannot be demanded but it is commanded. The atheist is always keen after material honour.
for his false prestige. When such bankarings are not fulfilled, he be- comes angry and behaves very rudely with other respectable men.

The atheist is always keen for deterring the Lord and sit- on His seat (7) without knowing that the Supreme Lord can be deterred by any powerful attempt of an Asura like Ravana. His only business is to kill the gopis. It is an act of undomesticated being for which is a sign of ignorance. Such sense of denying the existence of God, the heart of all living beings being entangled in the laws of physical nature. This means continuance of an existence of three fold mis- eeries.

Atheistic temperament of human beings is an artificial covering of the pure spirit soul and it is formed by unaided association. By such covering, one becomes averse to God. He believes that his future salvation will be achieved by good association and devotion. He cannot give up his atheistic tendency, which propels people to death. This faultless quality can be attained by culture of faithful per- formance of charity, restraint, sacrifice for god’s service, renunciation, penances, simplicity, studies of the vedas non-violence, truthfulness, calmness, renun- ciation, peace, not to speak ill of others, mercy, non- kankering meekness, intellect, cleanliness, prudence, strength of mind and forgiveness, devotion, etc.

A person who takes his birth in an auspicious moment by dint of his vast plans actions, do attain such good qualities leading to the path of liberation; but even if a person by dint of his past mistakes has taken birth in an unfavourable moment—he can rectify his bad luck by good association of the transendental devotees and thereby taking to the path of liberation.

"Back to Good-head is giving you such good chances. It contains the constant 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 lusty service of the ex- tertial nature. This is eternal engage- ment as against the temporary life. Arjuna is assured of his ultimate goal because he was engaged in the service of the Lord. The Lord disturbed the war of Kuruksetra and to execute it was to reverence the lord. Arjuna was the warrior who renounced the reaction of the necessary cruel acts of a battle field, as a matter of course.

The atheist being devoid of this reaction is devoid of energy and does not know how to apply different energies at different place.

Sir Chaitanya Chartamrita is the record of immortal activities of the Lord. In the first place the book talks about the welfare activities of the Lord is described in nutshell.

According to Srila Chaitanya Mahaprabhu, every one who born in the holy land of Bharat Varsh or India, must engage himself in the welfare activi- ties for the human society. In other words that one’s duty of doing welfare activity must impl- plant in his own life, the real ideas of welfare.

One must not think the art of doing such welfare activity nobody can do real welfare to the human society.

Why he has stressed in the point talking birth in the land of Bharat Varsh. Because Bharat Varsh is the land of real culture. The ages and kings of India civilizations have been vanishing. The problem of life and all of them agreed in one point that no perma- nent welfare can be done so far the material body and mind is concerned.

Lord Buddha denounced this material world to practical means of attaining Nirvana or attaining to annihilation of all distress. He preached the cult of non-violence.

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

None of them however preached that a material plan, under the guidance of modern science and thought, can bring in real happi- ness to the human being. Both of them preached different patterns of ultimate voidness and stressed on the point of renuciation. In other words both of them stressed only on the point of uselessness of the material world. But none of them gave any positive informa- tion of the life in eternity.

In the Bhagavata Gita the living entity has been identified as the eternal or Sanatana and we want to take from the very core of our heart an eternal life. We then want to engage our- selves thereafter, in eternal life. We want eternal life not as an ideal but as the present status of life.

Happiness minus labour is the highest status of happiness. Happiness, which is 100 per cent free from any distress, has been identified in the Bhagavata Gita.

According to Vedanta Sutras, the philosophy Brah- man or the Supreme Truth is by nature pure consciousness or fully transcendental bliss and happiness. Such being entity has been identified with the nature of the Supreme Truth. Apart from the contro- versies of dualism and monism of the Vedanta and may schools of thought we can practi- cally experience that every living entity is fond of a jolly or merry life. His only struggle for life is to attain to a perfect stage of happiness. But no body finds that perfect stage of happiness in the material world, because ac- cording to the experience of Brahma or the original father of the human race, this body in this material world has been very hard for the ideal of happy life. Labour, anxiety and happy life are never to go together.

Happiness minus labour is the highest status of happiness. Happiness, which is 100 per cent free from any distress, has been identified in the Bhagavata Gita.

Eternal happiness, eternal life, eternal joy, eternal peace... that is the ideal of life in eternity. This world is a bed of thorns, filled with pain and unhappiness. This world is full of grief and sorrow. This world is full of love and mercy. This world is full of hatred and self-interest. This world is full of pain and suffering. This world is full of darkness and despair. This world is full of despair and hopelessness. This world is full of depression and unhappiness. This world is full of darkness and despair. This world is full of depression and unhappiness. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair. This world is full of darkness and despair.
The great devotees who have been described here as the Mahatmas
The Matamases were unattached and not the mental speculators or the
hard labourers. The hard labourers or the Kazhira cannot understand
the Brahma Loka. The empirical philosophers can reach utmost
the Brahma Loka. The highest Vedanta is Brahma Loka. He lives in the
in the Brahma Loka. The Sastras or the empirical philosophers
after many many births when he is able to get firm hold or to
the lotus feet of the Supreme Lord, then there only he can
attain to the highest perfection of the 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. Nothing of them
are comparable to the material varieties which are full of misery,
distress and are of the non-per
varieties which are full of bliss
in the highest region of the Brahma Loka.
Sri Chaitanya Mahaprabhu's
welfare activities were concerned to take the people 'Back to Godhead'
by the simple devotional activity. The activities of welfare work is not
only simple but also applicable universally. Sri D a m o r d a
Gosvami试验区lated the welfare activities of Sri Chaitanya Mahaprabhu
and described it as follow:

Worshiping the Lord of the universe, attending the Lord's
abode, offering sacrifice, renouncing all worldly
passions, and renouncing the body.

Synonyms

Describer, Driven on, with
Rudraksh, Full Centered,
Bishada—All embracing, Pro-
mist—Vividly exhibited, Amo-
saya—Transcendental Bliss,
Shanaya—Equilibrium, Sastra—
Revealed scriptures, Vivadaya
Arguments, Rasadaya—Full of
merits, Chittarpit—Encouraging
the heart, Unmaya—forgetful of
materialism, Saswat—Permanent,
Bhakti—Devotional activities,
Pavanam—Soothing, Pleasing, Sa—with,
Madaya—Intensely madness,
Madhyanaka—Sweets of hap-
piness, Madhyadaya—Unutter-
ably blissful
Shri Chaitanya—O my Lord
Sri Chaitanya Mahaprabhu,
Dapandite—On the ocean
of mercy, Dahiya—Welfare
activities, Bhuyat—Re-
it so, Amana—Non-corrosive,
Udaya—giving rise to.

Translation
Oh my Lord Shri Chaitanya
Mahaprabhu, the ocean of mercy
Let it be so that my heart may
give rise to such non-corrosive
activities that are derived
from all varieties of difficulties,
which are completely pure and
stainless, which are full of tangible
features, which are full of all
difficulties. This is the main
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
did not canvass for the undertakers or because He
did not labour for any so-called social welfare work. But in fact He did, that include all
varieties of social, political, im-
manitarian, altruistic, moral and spiritual
activities.

So far social work is concern-
ed, He gave everyone equal
to the highest order of
life. Sri Haridas Thakur
was born in the family of
Mohammadan but Lord Shri
Chaitanya gave him the highest
position of a Brahmin and was
declared as the Aradhaka of
Transcendental Holy Name. He
Delivered Jagai and Madhavi from
the lowest stage of fall down and
He turned to Vaiikrita
Sarabahoswa Bhattacharya and
and Prakasharan Sarawati the
two great stalwarts of the Myag-
das and performed many
services of Rupa and Sanatan
Goswamis in the culture of
devotional science from their
political activities. He is ministers
of Nawab Hussain Sahai.

Therefore, He gave equal
to all classes of people,
many, the politician's head,
the blessed, the fallen, the non-Hindu and the
as the child, the
the bulls and the dogs, the
beast and the weapon.
the universal application of
the common cult and the standard
cult.

Sri Chaitanya Mahaprabhu
never meant to elevate his own
position. According to the
revelations, He brought
with Him His eternal activities
and energies with Him to make
a propaganda work for the
benefit of all. He is not a state
Bhajasanadhi or the saint satis-
ied with his own devotion—but
He was a dynamic force for the
satisfaction of sentient beings. He
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
salvationist. These are different
cumbersome path of the high
path of the highest
The ideals of high
given above is as much as
good God or Mahaprabhu
is easy to such

Given by His novel method of arts and
music.
He asked every one to help in the
propagation of His cult and He
specialized the citizens of
India to help Him.
India is now free to act in the
cultural field. The people outside
India are all real anxious to
receive the message of peace and
happiness from the land of India.
Mahatma Gandhi, Rabindra Nath
Dagdas, Virendranath, Sri
Aravinda et al. tried to give the
message in a mixture of material
activities and therefore the same
could not be accepted. The
message of peace and happiness
in its pure form which delights
the heart to the transcendent
happiness is the message of Shri
Chaitanya Mahaprabhu. When
one is able to study this message
resolutely, 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 next. The body is a
preparatory stage for the
next life. One who does not
know this, has no knowledge of
practical life. This life will be finished
tomorrow or tomorrow like the life of
cat or dog but before the
depth overtakes us, we must be
prepared for the next stage. Shri
Chaitanya makes this preparation
up to the highest perfection and if
at all any welfare work has to be
done, the standard must be taken
from the revealed
and as demonstrated by the Lord.

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