Sufferings of Humanity

Is Providence responsible for it?

Dr. Sharma of Delhi asked this question to one well known Swamiji (?) and the reply which he received from him did not satisfy him. The doctor asked the Swamiji whether the sufferings of humanity were created by God? If so, why did He create such sufferings? The Swami replied that it is His Leela (?) The doctor said if it is the Leela of the Providence why a living entity should be put within the purview of the Law of Karma? The doctor publicly declared in the meeting that he was not satisfied with the reply of the Swami, and the innocent public backed him. So far as we have met with many gentlemen, we are also questioned with the same type of enquiries. The monoist and impersonalists who think in terms of oneness only of the living entities with the Supreme Lord, can not but reply in the manner as replied by the Swamiji to the doctor. But such imperfect reply can hardly satisfy the heart of a living entity.

The Lord is described in all the scriptures as Leela Prachettam or the Personality of Godhead who is by His own nature, always engaged in the transcendental pastimes. In the Vedanta Sutras, He is described as avicca av hverma. The monist and the impersonalists with great difficulty to explain this Sutras in diverse ways in order to keep pace with his perfect theory of oneness and impersonality. “Amaatra” a pleasure cannot be enjoyed alone. Variety is the mother of enjoyment that is a perfect English proverb. The city of Delhi is attractive because it contains various things. The living beings are attracted by the city of Delhi because it has varieties of enjoyable things. There are attractive streets, buildings, cinemas, parks, conveyances, business, employment, foodstuff etc. of different varieties and therefore the city of Delhi is so beautiful. English poet Cowper said, that country is made by God but the city is made by man. It does not mean thereby that this country has no varieties of enjoyment. The country is full of natural variegatedness in crude form, while in the city, the varieties are displayed in the modernised scientific set up. Poets like Cowper may be attracted with the variegatedness of the natural beauty of the country and the peace loving people, who live in the city, may be attracted by the colourful varieties manufactured by man. In any case both the rural and urban population is attracted by some form of varieties, without which there is no possibility of enjoyment. That is the right explanation of the action of Vedanta Sutra scripture.

The so-called Swamiji who is so frequently attracted by the city of Delhi or any other city must be seeking a sort of pleasure in society of the fair sex as well as the aristocrats as we generally find: He is not attracted by the natural beauty of the woods although he assumes the dress of a ‘Bankohary’ or the man who is meant for living in the woods. This very fact implies that the Swami or any other man, all of them are seeking enjoyment varieties in the matter because they have no information of the varieties of the spirit. If in the matter there are so many varieties of enjoyment, why should you deny the spirit’s variegatedness in the Absolute? But because they are pledged to maintain the theory of monism and impersonalism they must deny every thing of the matter in the spirit. According to them the spirit is a denial of the matter. But in fact spirit is not a negation of the matter but matter is a perceived reflection of the spirit.

As such the real pleasure of varieties is existing in the spirit without any defective relativity while the inert matter in as much as it is the dynamic spirit, manifests a false or shadow representation of the spiritual varieties as adversely denied by the class of so-called Swamiijees.

The Supreme Lord is joyful by nature (bhoga pada) and therefore He expands Himself by His different energies, parts differentiated and plenary portions. The Supreme Lord is Absolute Truth and He is one without a second including His diverse energies, parts and plenary portion. The diverse energies, parts and the plenary portions are simultaneously one and different from the Absolute Truth. Because He is joyful by nature, He expands himself in different diversities in the above manner and this act of His diverse expansion is called by the name Leela or transcendental pastime. But this Leela is not blind and inert. There is full sense, independence, actions and reactions. This complexity of actions and reactions of the diverse energies of the Absolute Truth is the subject matter of vast science called it the transcendental science and the Bhagavat Geeta is the ABC or primary book of knowledge for the students interested in that science.

Every intelligent human being is meant for becoming interested in this transcendental science and according to the opinion of the sages, human life is meant for learning this science only. In the Vedanta the first axiomatic says, ‘pracchayati’ that the supreme ‘Atma Brahma’ ‘Jijnasa’ I.e., now this is the time for asking about the transcendental science.

The human life is full of miseries and the life other than the human being is still more full of miseries. Any same man with properly discriminating senses, will understand that the life in the material world is full of miseries and no body is free from the actions and reactions of such miseries. This is not pessimistic view of life but it is an actual fact and one may not be blind to see to the miseries and the activities of others. Living being and miseries pertaining to the control of mind and body, miseries pertaining to the reaction of other living being and miseries pertaining to the control of unseen forces. A same man must look to these miseries consciously. Every body is unconsciously aware of these miseries and the activities of the present life means some attempt towards the annulment of these miseries and thereby become happy in life. Every living being is trying to achieve this goal of happiness and get rid of these miseries unconsciously and in the higher intelligent circles, they attempt to get rid of all these miseries by plans and doctrine. But the power that baffles all these plans and designs of the highest intelligent person, is called Draise or invisible energy. We have several times discussed about this Draise in the pages of ‘Back to Godhead’.

The law of Karma or the result of all actions and reactions in the material world is controlled by this Draise or ‘Prakriti’ or the all powerful nature. The acts of this Prakriti are all psychological, regulative, principled and conscious under the direction of the Supreme Lord. Everything is acted with full consciousness of the Prakriti and nothing is blind or accidental. She is called also by the name of ‘Droga’ or the force which is very difficult to surpass. No body can therefore surpass the laws of ‘Droga’ by any amount of child ish plans. To get rid of the sufferings or miseries of the human being, no doctrine or plan is very difficult and easy affair also. So long the plans to get rid of them
Shri Chaitanya Mahaprabhu quoted the following slokas from the Bhagavat Puras in his conception of universal Brotherhood;

The conception of universal Brotherhood so anxiously imagined by the diplomatists, politicos and leaders of the modern world, is due to the efforts of persons who make such different phases of life of the citizen in a state as one and the same must be suffering from the same disease. Similarly those who speak of the sufferings of humanity as the duty of the Supreme Lord, must be possessing a poor fund of knowledge.

The State Government does not want that its citizens should act in such a way that they may go into the prison house and suffer its tribulations. The prison house is undoubtedly constructed by the state Government but that does not mean that the Government wants to imprison persons to come in. Indirectly, the disobedient citizen forces the Government to construct the prison house. It is for the government to construct and maintain a prison house. On the contrary the government is glad to demolish and gather the existence of the prison house proved there is no disobedient citizen in the state. In the same manner, this material life although it was created by the will of the Supreme Lord, the residents of this material world are devoid of all such qualities, and differ from those who are eternally engaged in the transcendental pastimes of the Supreme Lord. The impertinent materialists have no full fledged independent life in the eternal realm of spirit. According to them the spiritual realm is a place of bondage. The side the prison house is undoubtly void of the lives of prison houses but that does not mean independency. The eternal life is eternally active. The impertinent materialists want to kill the activity of the soul in the spiritual realm and misrepresent the life of miseries as the life of the Supreme Lord (?). That is the sign of poor fund of knowledge.

The Supreme Lord never confers any information or rewards of an individual soul. In the Bhagavat Geeta the matter is clearly defined as follows:

The Supreme Lord does not create the direction nor the programme of work of the ordinary living being. Neither does He create such relativeness of work but they are induced by one's own inclination.

Neither does He award any direction of committing vices nor that of any act of virtue. The animals (living beings) are covered by this sort of knowledge by that only they are misguided in action.

Of those whose nascence is dissipated by the awakening of pure consciousness, for them only knowledge regarding the Supreme Being, is manifested like the sun-rays. It is clear from the above passage that the sufferings of humanity are not the Leelas of the Supreme Being as explained by the learned Swamji (?) The Lord is engaged in the work. Popas or Penaas. By actions of Popas (vices) one is put into more and more distressful conditions; while by actions of Penaas (acts of good deeds) one is put in the path of happiness. Man is the architect of his own distress or happiness in the material sense of the term. The Lord does not want living entity to do anything of vice or virtue. He wants every one to go back to Home, go back to Godhead. Shri Chaitanya Mahaprabhu while Shri Chaitanya Mahaprabhu and His bonafide followers do contemplate of such universal brotherhood in terms of benefit for all in this life and that in the next. Purport

Conception of universal brotherhood by the Mudhas, Nara-dhama or the grossly foolish persons and the lowly-minded man, is different from the conception of universal brotherhood of the Lord because the Mudhas and Nara-dhama contemplate in their minds the Supreme Master while Shri Chaitanya Mahaprabhu and His bonafide followers do contemplate of such universal brotherhood in terms of benefit for all in this life and that in the next.

Worship

Synonyms

Na = Does not, Kartirita = Direction of, Na = Neither, Karmahala = The result of work, Lokasah = the living entities, Srijit = create, Na = Neither, Karnakshatra = The resultant of work, Srigun = Swadhibhavata = One's own inclination, Prakritartha = Induces, Na = Neither, Adiita = Award, Sreyajyagam = any body, Papan = The result of work, Na = Neither, Chi-kepah, Eka = Certainly, Sakradibh = Pious acts, Bibha = The Almighty, Ajjanama = By poor fund of knowledge, Jivadeha = Coveted knowledge, Jivanama = Pure knowledge, Tena = By that only, Mahapatri = Misguide, Janama = The living entities, Janama = By knowledge, Tu = But, Tat = That, Ajajanama = Nescience, Yashom = Of those, Atmama = of the spirit, Yashom = Of them, Adityah = Like the sun, Jivadeha = Pure knowledge, Prakritartha = Does manifest. Tatparatma = In respect of the Supreme Lord.

Translation.

The Supreme Lord does not create the direction nor the programme of work of the ordinary living being. Neither does He create such relativeness of work but they are induced by one's own inclination. Neither does He award any direction of committing vices nor that of any act of virtue. The animals (living beings) are covered by this sort of knowledge by that only they are misguided in action.

Of those whose nascence is dissipated by the awakening of pure consciousness, for them only knowledge regarding the Supreme
LORD BUDDHA
The emblem of Thissim
Transcendental Poet Shree Joydeep Acharya worshiped Lord Buddha, in his prayer song of the ten incarnations of the Personality of Godhead (Govinda), the form of Krishna. He sang like this:

"Gurui din nitya pujaya
yada pradaya ruchi karya
Vandana hare hare Krishna
Krishna
Krishna"

Words

Nindasi, Yajna, Bhee, Aharala, Siruti, Sruna, Prathishti, Pashupatirtam, Vesha, Bhuta, Vishnu, Dvara, Chakra, Dhyana, Parshwanth, Bhuta, Brahma, Kirtana, Nidhi.

Synonyms

Nindasi — Speak ill of it, Yajna — Sacrifice, Bhee — In the matter of, Aharala — Constantly, Siruti — Veedic Literature (the science of languages during the purna era of Sadas), Prathishti — Compassion, Pashupatirtam — H E A R T, Dhyana — Having observed, Vesha — Dharma, Chakra — Animals, Vesha — The destroyer of demon of the name Keshi, Dvara — Having accepted, Vishnu — Empowered incarnation (the unification of everything), Brahma — In the Personality of, Vesha — All glory for, Dvara — The Almighty Lord, Kirtana — Oh Hari the Godhead!

Translation

Oh my Lord the Personality of Godhead Keshava! all glory unto you; because you have accepted the Body of Lord Buddha—which spoke ill constantly of the animal sacrifice—in essence of the rites of the Vedic literatures.

Purport

The Vedas are transcendental literatures learnt by the process of aural reception from the right sources. The Vedas are therefore called "Buddha", i.e., the science that is learnt by the process of hearing. In Vedic literatures, sacrifices of animals are sometimes recommended under religious rites.

Shri Chaitanya Mahaprabhu

was a spiritual master who introduced the concept of universal brotherhood and advocated for the equality and interconnectedness of all living beings. He promoted the idea that all living beings are interconnected and interdependent, and that compassion for all living beings is essential for spiritual growth.

For Buddha, the teaching on universal brotherhood was not just a philosophical concept, but a way of life. He advocated for the welfare of all beings, including animals, and emphasized the equality of all living beings. This is in line with the compassion and inclusivity that is central to the teachings of Buddha.

Buddha's message of universal brotherhood resonated with the ideas of Shri Chaitanya Mahaprabhu, who also emphasized the interconnectedness of all living beings and the importance of compassion and equality. Both teachings highlight the value of understanding and respecting the interconnectedness of all living beings, and the importance of treating all beings with kindness and respect.

In conclusion, the teaching on universal brotherhood is a core aspect of both Buddha's and Shri Chaitanya Mahaprabhu's teachings, reflecting their commitment to the welfare and equality of all living beings. This underscores the ongoing relevance of these teachings for contemporary discussions on animal rights and the interconnectedness of all living beings.
The atheists do not believe in the existence of the Supreme Lord, and hence the power incarnation of Godhead appeared as the religious reformer. His sway wasadena of unceasing pain for curing the incessant disease of atheists. Those who will not accept the doctrine of the Sanads and they are received through an authoritative chain of disciplic succession called the Paramparaa, which has been established by the best means and the perfect system of receiving knowledge in an unalterated fashion. Therefore, in order to have a correct and proper concept of Vedic literature and its recitation, it is quite possible for it to forget all things like the advent of Lord Rama 500 years before His appearance. Not only of Lord Buddha, the appearance date and place of Kalki, the 10th avatar of Vishnu, is still to appear at the end of this Kali-yuga—is also stated in the Bhagwat Purana. Lord Buddha himself appeared at the end of Kali Yuga i.e. at the end of about 60000 (four years of the Earth) years in the future in the month of Sambhuja (M. P.) as the son of Shri Vishu Jishnu—a fortunate Brahmin. Therefore acceptance of the incarnations of Godhead must be in accordance with the authoritative statements of revealed scriptures and not by mental conception. At the present moment many institutions have sprung up by the grace of God and they have presented their own manufactured incarnations of Godhead without any reference to the revealed scriptures and the practice of false incarnations of Godhead by usurpers persons, have misled the common folk to know the things of Godhead and as a result of this wilful adulterations, the people in general, are sceptical and unauthorised persons have large numbers of followers. The general public is thus bewildered as to what to do and what not to do, as the truth is said to be the incarnation of power of the Supreme Lord. He is something like a representative with power of attorney.

For each and every incarnation of Godhead the description in the scriptures are given about His features and prophecies of work. As such the description of Lord Buddha's appearance is given as He would be the son of Anjana in the province of Gaya and the description of His programme of work is stated to be bewildering the people of the world. Lord Buddha is said to be the son of Anjana somewhere or He is Himself the Ajjnas and there is almost the same story in the lives of Kalki (mentioned both in Buddhism and Jainism. Lord Mahabhuti is the originator of Jainism and His appearance date is almost the same as that of Jesus Buddha. So there is almost a great proximity between these two avatars of faiths.

In the Bhagwat Purana, the activity of Lord Buddha is stated to be bewildering the atheists pure consciousness, for them only knowledge regarding the Supreme

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