HOPE AGAINST HOPE

Ashad, Pashai, Satai, Baddha, Kama, Krolha, Paraya, Ibante, Kambhegasartam, Anyanena, Artha, Sanchayan (G.16/12).

Translation

The atheists, who accumulate wealth unawfully for the matter of sense-gratification, are bound up by hundreds of thousands hopes against hope by network of it.

Purport

In our issue of Back to Godhead Vol. III part VIII dated 20/6/59 we had to discuss something about nationalism of pure consciousness. Sometimes we meet gentlemen of up-to-date taste and try to make them interested in the matter of “Back to Godhead.” Unfortunately we meet 80% men of atheistic views and they say very frankly that they have no interest in such a topic subject but also they condemn the attempt to bring back people in general to the path of “Back to Godhead.”

According to these gentlemen, economic conditions of the Indian people deteriorated on account of their much faith in God and the sooner they forget every thing about Godhead, it is better for them. But we cannot agree with this atheistic conclusion of such up-to-date gentlemen devoid of the sense of Godhead.

India was never so much dependent on the occupation of service than they are now. With the advancement of Godless materialistic education, the Indian people at the present moment are more dependent on service than anything else. There was report in the press that during the year ending in 1955, applicants for service in the employment exchange of Delhi only — were recorded to the extent of 1,200,000. Out of these applicants only 15,000 men were provided with some suitable services but others were disappointed or still remained unemployed. The number of unemployed is increasing daily particularly in the educated section. Wherever there is some vacancy in some important or non-important posts, there are thousands of applications for it. More than 80 p.c. of the population are not provided with the bare necessities of life and what to speak of other amenities. Some of the well paid government servants or some of the fortunate businessmen, may feel themselves happy but 90 per cent of their brother citizens do not know how to meet the both ends together and therefore the economic condition is definitely not satisfactory. This economic condition of the majority of people is not only visible in India but it is also so and so all over the world. The planning commission in India of course making various plans to improve the economic conditions of the Indian people but we may take lessons from other county where the planning commissions have finished their duties. We must be frank enough to admit that the economic conditions of general mass of people have not improved.

Recently when Mr. Truman was in London, he admitted very frankly that “independence means comfortable life for everyone. At least that is the expectation of all common men who is never to be fulfilled.” When the World War II was going on, one composer enlisted in the Japanese were coming in India. The purpose of the enquiry was that if the Japanese came in India, the country will be independent. The composer was met again after 1947 and he was asked how he improved his comfortable life. The composer with much regret replied that he has not improved his lot in the least after independence on the contrary the family expenditure has increased so much that it has become almost incompatible with his economic condition. On the whole the story was nobody’s life has become more comfortable after independence as it ought to have been according to Mr. Truman. According to Mr. Truman, if a nation live very comfortably in the material sense and feel thereby false happiness, without caring for his brother has not — it must be called an illusion only. That is not independence in the opinion of Mr. Truman the retired President of U.S.A.

The economic condition of the people cannot be improved by such godless activities. In our article “Grow more food” published in the issue of VI part of “Back to Godhead”, we have brought to the notice of our readers that there are few causes to effect a particular action. And the most important cause is called the ‘Daiva’ or the unseen hand of the agent of Godhead. However efficient may be the other causes such as the place, the worker, the attempt and the instrument— without the favourable help of the ‘Divine’ cause nothing can be effected very satisfactorily. The S.R.C. catastrophe which is still going on in the cities of Gujarat was never expected by the leaders of the country but it has come to take place by the ‘Divine’ cause beyond the reach of efficient statesmen.

Atheist Ravana did not believe in the ‘Divine’ cause and firmly believed in his own capacity. He was a declared enemy of Sri Ramachandra the Personality of Godhead and on his own strength he thought it wise to construct a staircase for everyone’s use and to approach the kingdom of heaven without the necessary qualifications.

The present generation of materialistic thought is direct descendant of Ravana because all of them think in terms of Ravana’s staircase leading to the kingdom of heaven. Such people completely ignore the superior strength of the Daiva cause. We may again use the example of the S.R.C. Report in this connection. The report was prepared with great care by the eminent and most erudite personalities for the good of all Province and the particular stairs case, leading to the heaven of provincial or linguistic amity, was constructed at a cost of many loss of revenues. Unfortunately the “Daiva” cause was unknown to the reporting gentlemen which did not favour the cause and as such the resultant violence is still going on at Ahmadabad and other parts of the country at the cost of many lives and considerable loss of national wealth. They are all due to godless thought without any regard to the unseen hand of the Supreme.

Such thinking are surely bound up by such hundreds and thousands of thoughts all produced by unattainable last in the absence of such last being fulfilled satisfactorily to the parties concerned they are followed by anger, rupture, insanity, violence, loss of intelligence and at last destruction of everything.

The different groups of atheistic thinkers have different kinds of place in the brain and they are exhibited in different patterns of godlessness. One set of atheistic nation thinks on it in a different way and all of them clash at a point of overlapping circles caused by the ‘Daiva’ way. This is so because none of these thoughts of different groups is beyond the range of direct perception of the material sense without any spiritual knowledge. Therefore the quality of such different thought is always the same but the varieties are presented in multi-coloured attractions for the foolish mass of people. We have already discussed this point at length in our article “All Compact in Thought”.

The mass of people are themselves blind to see everything in their true perspective and they
Progressive Ambition and unsatisfied Lust

The Supreme Lord is said to be "Sachchidanda Vigna" in the revealed scriptures. "Sachchidanda" means eternal "Chai" means fully cognizant of the true self. "Vigna" means specific Personality. Therefore the Lord of the Supreme Godhead who is one without a second, is eternally a unique Personality with full sense of his Identity. That is the nutshell description of the Supreme Lord and nobody can go further than Him.

The living entities or the "Jivas" are so many minute samples of the Supreme Lord and therefore we can never have a proper glimpse of his absolute greatness. The living entities are an urge for eternal existence, a hankering for knowledge of everything that be and an urge for seeking happiness. These three qualities of the living being are naturally visible in the human society but they are innumerable in living beings all over the universe, the portion of 100 times more than others, are elsewhere residing in the upper planets called by the name Brahma, Jana, Tapobala, Manobala, Brahma- loka etc.

So in the material world the highest planet where the duration of life and standard of enjoyment are thousands and thousands times superior than what we enjoy on this earth, is also described in the scriptures as the highest, and in comparison to the spiritual bliss enjoyed in the realm of impersonal "Brahma". And the happiness of spiritual bliss enjoys, in the company of the Supreme Lord by his services in different mellow—makes the enjoyment of impersonal Brahman not seem strange.

The foolish man who had no experience of sacroprene by shape or taste was told by his friend to have a taste of something sweet and to demonstrate the characteristics of a sacroprene and he was imperfectly informed that he could get sacroprene in the shape of a bamboo stick. The foolish man therefore began to derive juice from the bamboo stick and as a matter of fact he was immediately killed in his attempt to have a taste of sweetness from bamboo stick.

That is the position of the godhead in his search for eternal happiness in the matter which is not only full of miseries but also the quality of human life is transient and flickering. In the Bhagwat Geeta the quality of the material world is described as full of miseries. The ambition of happiness is good but to derive it from the nature of material life is so called scientific arrangement. The Befuddled person cannot understand it. Driven by a last of material happiness he thinks as follows as it is described in the Bhagwat Geeta.

Idam, Adya, Maya, Labhita, Idum, Prapaey, Manarathama, Idam, Asit, Idam, Mey, Bhris- yati, Punam, Dhanyam. (G.16/15)

Translation

(A materialistic Ashura thinks) This much I have got today, this much I shall have again as I have desired. So much have I already possession and that much wealth will be mine again.

Purpose

The atheistic or godless civilization being a huge affair of sense-gratification business, everybody is being encouraged to keep up an empty show. Money is sought after by everyone because that is the medium of sense-gratification. And without a slight tinge of sense-gratification peace will remain far far away from us. The reason is that by nature everyone is an eternal servitor of the Supreme Lord. He cannot therefore enjoy anything for his personal interest but he can be employed in the service of the Lord for the Lord's interest. This alone can bring in the desired peace. A part of the body cannot itself be the purpose of the body. The body and derive pleasure out of that service only. Everyone is busy in self-interest business and nobody is prepared now to put a portion of the basic cause of material existence.

Beginning from the highest executive administrator down to the coolly in the street, everyone is engaged in the business of unlawful accumulation of wealth. To work for one's self interest is unlawful and destructive. Even the cultivation of spiritual realization for one's own interest is unlawful and destructive! We have discussed this point already in the previous issues.

Those who are not engaged in the business of self-interest do unlawfully think that he has accumulated so much money today. This much money will increase the power of the business and therefore the total money accumulated to so much strength. He thinks unlawfully that so much money is in his possession now is increased to such and such strength.

As such there is no death of money but there is death of peace in the world. The whole human society has been diverted to this money making business, it has certainly increased the cheap money making capacity of the total population but the result is the miseries and unlawful inflation of money has created a bad economy and unlicensed manufacture of arms is justifying the result of such cheap money making business. The authorities of big money making sources of enjoying peace, are now engaged in making important plans as to how they can save themselves from the modern destructive weapons and as a matter of fact a huge sum of money is being thrown into the sea for making an experiment on such dreadful weapons. Such experiments are being carried out.
Shri L.P. Nagra of M’s L.P. Nagra & Co. at Mathura and a friend of our paper have presented us a book of God named ‘Amritakshara’ or the freaks of time. This is a book written in Hindi as the autobiography of Shri L.P. Nagra. The most interesting part of the book is that one can enjoy it in the pleasure of reading a fiction or novel by reading the autobiography of a successful businessman but he is also a successful writer.

The other interesting part of the book is that the author is an ideal man of housewives. Life at least at the present moment when every house is a dreadful blackhole. Nowadays, everybody earns his livelihood by all means black, which is not an accepted practice in the direction of the illusory nature. That is our real Amritakshara. In the Bhagwat geeta and Bhagwat Gita, we find the spot of a prince or a beggar but in fact out of the stage, none of us is either a prince or a beggar. These features of life come and go. It is seasonal changes of time according to the teachings of Bhagwat Geeta no learned man should be very serious about it.

It is not our business in the human form of life to be decorated either as a prince or a beggar but what we seriously become is that our aim must be targeted towards a release from this play of life.

Such unlawful accumulation of money is now being snatched away by the miser citizen by the law of nature and the money itself will become the curse of the individual and cause of peace and prosperity.

Such unlawful accumulation of money is now being snatched away by the agents of illusory nature in the shape of medical practitioners, lawyer etc., and the laws are being committed. He wants money unlimitedly for satisfying insatiable desires and proportionately to this unlawful act, his accumulated money is now being snatched away by the agents of illusory nature and the miseries are increasing.

Back to Godhead

Delhi, Friday, 5th Oct. 1956.
Bhagvat Geeta advises us to rise into this plane of transcendence and make a positive effort in the 6th chakra (shloka 3).

Udhraste, Atmana, Atmanam, Na, Atmanam, Abhakatayat, Atma Ela, Hi Atma, Bandho Atma, Ela, Hi, Hupt, Atmano, he should deliver himself by himself and must not one degrade himself by one. One is himself his own and one is his own.

Real Atma is the story of the Atma explained very nicely in this Shloka. A living entity is himself responsible for his happiness or his unhappiness. We have discussed this subject matter in the articles ‘Sufferings of Humanity’. Every one therefore should be guided of his own.

Atma must be satisfied by Atma happiness and not by Anata or non spiritual happiness. Enjoyment and happiness is temporary and different from the eternal. A volleyball cannot enjoy happiness freely in the company of a rich man. The Atma is superior to this material world and therefore should not be concerned to matter. And therefore Atma’s perpetual hangers are never satisfied by increase of material happiness. The Atma is the soul or standard of material happiness. The ladies fashion is changing day daily and yet there is no happiness. The material happiness is therefore an illusion whereas spiritual happiness is a reality to the spirit or Atma. Life remains incomplete if there is no spirituality. Atma is not supplied with Atmabatha. This is turned into the Srimad Bhagavatam as follows—


(Bhag. 5/54/5-4)

It is certain that a man is upset (Pranatshah) by his material conception of existence and not as such he does (Kurute) all sorts of vicious activities (Bikamana) condoned by the impulse of sense gratification. Individuation (Kurute) is not counted to be genuine activities of a human being, because it may be he is sure to degrade as much as he does (Kurute) all sorts of vicious activities (Bikamana) condoned by the impulse of sense gratification.

In this connection the word Atma never is vying significant. Karma means prescribed duty, Atma means non prescribed activities or spiritual and no prolific feats.

Bikamana means vicious activities or impious acts.

When one is pushed by an impulse of sense gratification, he is sure to practice ‘Kurute’ and thereby degrade his own soul as much as he does (Kurute) all sorts of vicious activities (Bikamana) condoned by the impulse of sense gratification. The human life is meant for liberation from all material entanglement and therefore if any one acts in a manner so that the soul is again embodied—such actions are not for liberation. The Atma is the controller of the universe and therefore the Atma should not approve of this action.

Bikamana is the cause of the current cycle of life.

So long as unlawful actions will continue to be done it must be considered that the soul has not been done in the darkness of ignorance.

When a living entity is enchanted by bodily or material activities without any information of the Atma spirit, may he be a man, a powerful god or even if a Brahman or Sinner, it is concluded that he is defeated in the unenlightened journey. So long there is fruitive activity or things done for one’s sense enjoyment and not for the service of the Supreme Lord, one must be sure to be moulded in material conception of things. As such the mind is sure to accept another material body it is purified by real knowledge or ‘Karma yoga’ the actions by which the Lord is served.

A successful householder therefore may proceed to engage himself and earn money in the service of the Supreme Lord Vasudeva, ‘Varane Svaranmi Sa Mahatmayam Suddhah’. A person who can know by genuine Atmabatha that every thing is the emanation from Vasudeva and therefore all energies must be employed in the service of Vasudeva, it is certainly a Mahatmayam. A Mahatmayam is recognized by action and not by the dress. Lower-grade nayakes are not respected away by the dress but outward dress but second grade spiritualist recognize a ‘Sadhu’ or ‘Mahatmayam’ by action. We have already discussed this subject matter in our article “WHO IS A SADHU”. By our material association from a time immemorial we have been accustom to the activities of fruitive nature just to gratify our material senses. This love of sense gratification is inverted in the activities in relation with the will of Vasudeva and Absolute as He is there is no difference between Vasudeva and His Supreme will. Such Vasudev activities must be accepted as real spiritual knowledge and not the one which is merely the dry speculation. Love of Godhead is the true goal of material life and this is confirmed in the Bhagwat as follows—:

Shree, Marath, Karm, Basam, Prayujyate, Avadyam, Atman, Upamane, Priti, Na, Jata, Yoke, Vasserey, Na, Mumate, Deha, Yogena, Tabata.

(Bhag. 5/54/4)

The mind thus being overwhelmed by the designative embodiment of the Atma, one cannot get rid of the disease of accepting material bodies and one has developed a sense of love for Vasudeva.

The sense of Love of Godhead is imbued in everyone’s heart in dormant condition. They are similar to be envisaged by the associations of pure devotees who are cent per cent actually engaged in the service of the Lord. That is the way of liberation and not the way of dry speculation leading to the idea of becoming a false God himself! This mentality is the reason of the actual deeds is developed by the service of the Mahatmayam as defined in the Bhagvat geeta. One is not a Mahatmayam. An unallayed devotee of the Personality of Godhead is a Mahatmayam and his service is the way of liberation. "Mukta Saha Sanmahan Na Prayujyate, Drishti Nishantam Sangi Samgat i.e., to associate with the sense gratifiers (Joshit Sangi) is the way to darkness or ignorance.

Shri Chaitanya Mahaprabhu the ideal and unallayed Mahatmyam confirmed by practical actions and by the revealed scriptures because He is Sree Krishna Himself He is playing the role of a Mahatmayam just to demonstrate the import of Mahatmayam as spoken by Shree Chaitanya Mahaprabhu. Shree Chaitanya Mahaprabhu is personified practical demonstration of the thesis of Bhagvat Geeta. A successful householder therefore or a successful businessman, a successful lawyer or a successful administrator and all such respectable gentlemen must be ready and to make the footprints of the ideal Mahatmayam Shri Chaitanya Mahaprabhu. One should engage his life, wealth, intelligence and all words for the service of the Mahatmayam and that will be the enigma of success of life. Our whole energy was meant for the service of the Lord which action makes the whole world actually happy and peaceful but because we have utilized our energy in the matter of love of senses, we have not only degraded ourselves but also we have brought in its train a series of misdeeds in the set up of peaceful life in the present phase.

Shri Rupa Goswami was previously a minister in the service of Nawab Husain Sahai in Bengal and when he retired from the service he showed us the ways to utilize our wealth by proper disbursement. He spent 50% of his accumulated wealth in the service of the Lord, he was kept away from meeting so many emergencies of life and he distributed the balance 25% of his wealth amongst his relatives who expect nothing from the father. He did not allow himself spoiled by his energy in the way of giving all the money for the so called kinsmen. That is the way to liberation. A successful householder should disperse his energy in the service of Shri Rupa Goswami and engage himself in the service of the ideal Mahatma Shri Chaitanya Mahaprabhu who refused to accumulate even a particle of myrrhball for the next day’s use and what to speak of a heap of thousands in the name of deities, mathas and temples? Shri Rupa Goswami was not only an intelligent statesman in the service of the Nawab, but also he was an idealized Goswami in the service of the Lord.

A Goswami in the line of Sri Chaitanya Mahaprabhu is non different from the Goswami described in the Bhagwat Geeta. One who engages his senses cent per cent in the service of the Lord is really the collector of the senses. And one who is able to control his senses in the same way is powerful to become a Goswami and is able to attract disciples from the above world.

On Tat Sat.

E`ception of Shri K. D. Bajpai

M. A, Archaeologist and Curator of Govt. Museum, Mathura (U. P.)

I am forwarding the forthrightly PERIODICAL BACK TO GODHEAD, with interest and profit. The editor of the paper Shri Abhay Charan Bhaktivinoda is taking great pains to make it useful to scholars and laymen. The articles published in the BACK TO GODHEAD are very instructive and open the way to understand religion and philosophy in their true sete. I have no doubt that under the ableanship of Shri Bhaktivinoda Ji, who is a profound scholar, this paper will render great service to humanity. Such papers are needed very much to guide the life and thought of the people at large.

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The Editor has since changed his residential address as follows—

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