WHO IS A ‘Sadhu’? [2]

Synonyms
Api = Thoough, Chet = Even, Sadhurcha = Acustomed to vicious acts, Bhajat = Does render service, Man = unto Me, Ananyabahak = Uninterestedly, Sadhu = A devotee, Eka = Must, Sut = He, Mantaya = Becommanded, Svanat = Perfection, Vyabhasita = Was settled, Hi = Certain, Sut = He.

Translation
Even though a person is accustomed to vicious habits, he must be concluded a devotee sage, for his only qualification of unifining faithfulness in the service of the Lord—because in that way he is well-settled.

Purport
The prime qualifications of a devotee sadhu are mentioned in the Chaitanya Charitamrita. It is said there that a ‘Sadhu’ has innumerable good qualifications but primarily a Sadhu is always found to have possessed the following signs of goodness, He is (1) kind, (2) tolerant, (3) truthful, (4) equal, (5) clean, (6) holy, (7) mild, (8) appositive, (9) humble, (10) personal, (11) peaceable, (12) self-surrendered to Krishna, (13) satisfied, (14) humble, (15) fixed up (16) self-restrained, (17) frugal, (18) sagacious, (19) respectful, (20) simple, (21) grave, (22) compassionate, (23) friendly, (24) poetical, (25) expert and (26) silent.

Bhagvat Geeta has not multiplied all the above mentioned primary twenty six qualifications of a ‘Sadhu’ by the statement—even if a ‘Sadhu’ is accustomed to vicious habits, he is explained in the following slokas in which it is said: Well-settled devotee should be well-qualified with a ‘Swaipati qualification’ of a ‘Swaipati qualification’ but because one has been thusly fixed up in the service of the Lord—the seed of all good qualities is sowed thereby and the resultant fruition will come in vogue.

without delay. And therefore the primary qualification of a Sadhu is that he must be a multihusing devotee of the Lord.

A conditioned soul is actuated by two fold activities. The one is actuated in relation to his material connection and the other is actuated in relation to his spiritual identity. So far his relation with the material body is concerned he has to observe so many things and conventions in the matter of maintaining the body and soul together observing social customs and all other paraphernalia in respect of his material body and mind. But the relation of his spiritual identity is different from his material relation and this spiritual identity is exhibited by one’s staunch faithfulness in the transcendental service of the Lord. That is one’s pure-consciousness of devotional service. And in conditioned stage i.e., so long this material body and mind has to be sustained—one is surely to keep relations bothwise i.e., materially and spiritually. Even though one is highly spiritually elevated he has to pull on the bodily relations and this bodily relation or material need is diminished in the proportion of one’s advancement and progress in the spiritual realm. Because a person is spiritually inclined—he cannot have unnecessary material handkerchief—just like a man fully fed cannot have any further hunger. The material handkerchief do completely stop at the highest stage of spiritual perfection. India’s civilization was based on this because they were spiritually advanced they demanded the utmost material necessities of life. Less material advancement in the past was not due to lack of material knowledge but they did not like to bother in unnecessary paraphernalia.

But in the interim period i.e., transition stage of spiritual advancement from materialism, it may sometimes occur that a spiritualist is suddenly materially misguided due to his past material vices. We should not be dismayed by such occasional signs provided one has not diverted from the service of the Lord. Fixed up faith in the service of the Lord, will put a diverted devotee again on the right path and fixed devoted will make unlimbing progress. The devotional path is so assured.

The word ‘Sadhurcha’ or vicious acts include all actions of the lowest quality such as killing, stealing, kidnapping etc. and inspire of all these, the staunch devotee will be saved by his only qualification of unifining faith, in the service of the Lord. But should be noted here that these disgusting habits are exhibited in a Sadhu very rarely. On the contrary such disturbing habits of a Sadhu disappeared in the devotional service. The idea is that spiritual fervor of service to the Lord, is just as fervor to one’s own friend. It is so strong and pure that all impurities of a neophyte beginner vanish in no time and he becomes qualified with all the good qualities of a Sadhu as above mentioned. The conclusion is therefore that a ‘Sadhu’ and a pure devotee of the Personality of Godhead are identical.

Such a ‘Sadhu’ is primarily forbearing, kindhearted, friendly to one and all, without any enemy and peaceful at the basis.

A ‘Sadhu’ has to be recognized by the ear and not by the eyes. Chemical Sadhu, magician Sadhu, astrologer-Sadhu, smoker-Sadhu, beggar-Sadhu, mystic-Sadhu, worker-Sadhu, nurse-Sadhu, physician-Sadhu and many other types of Sadhus which are generally met with by persons who do not bear the Sadhu and sees them only—are not Sadhus.
in terms of the revealed scriptures. They are called 'Veshajit' or one who profanes the dignity of Shudra. Shreepad Sankaracharya recognized it as an indication of the need for solving the problem of the blend many inscrupulous persons will take to the red generation.

Chief (2) materialists go to the so-called 'Sadhus' for getting information of manufacturing gold out of copper, for cure of some disease, or for getting instruction in one's notoriouus acts, for astrological directions, for learning the art of smoking Ganja and many more things. They are badly bashed and cheated by such so-called Sadhus, they become a Sadhu-hater and make counter-propaganda against the Sadhus (1). Because these materialists do not know what sort of 'Sadhu' they should approach, most of them are cheated by the above mentioned different groups of Sadhus (1).

A Sadhu's main business is to raise up the potent divine consciousness of his sadhus. If householders are generally very poor in their vision of life. People in general do understand that civilization means the easy way of animal life. The animals eat what is fixed up by nature as its cattol but a civilized man eats not only what is fixed up by nature but also many other things which are outside the purview of his cattol. In other words a civilized person manages the problem of eating stuff, and yet he calls himself something more than the animal. This is a disease of the civilized man. Not only this, he also sells the other things which are outside the purview of his cattol. To the devotees of teachers, sadhus, Vankar, and Datta the Sadhus are considered as Mahatmas. The sadhus who believe by the animal qualities of passion and ignorance, physically powerful men, such as Hrishiksha, Ravana, Mughdad, Jarasandha, Hitler, Mussolini etc. live here. To the devotees of teachers, sadhus, Vankar, and Datta the Mahatmas may be considered as Sadhus. To such devotees, the imitation of Godliness is not at all ultimate renunciation. In the disguise of a sadhu, a great renouncer who does not give up worldly enjoyments for the service of the Supreme Lord— all such great men are also Sadhus. In fact, in every thing that ends well, is the whole purpose of life is to attain to the service of the Supreme Lord. Therefore, the plan of work that does not end in the service of the Lord, the religious task that does not mean the renunciation and the renunciation that does not end in the service of the Lord—all are baffle. This very formula is also accepted by Bhagvat Geeta also. It is said like this:

Those who deify the personality of Godhead because of His natural features of a superhuman power, without knowing the inconceivable super human power that He possesses and His Lordship over nature, may be considered to be baffle in their hope to attain to the state of devotional service, attain to the result of their fruit, and so on. The concept of deviation after much philosophical speculation or manoeuvring of a net work of vocabulary. Such persons will be baffled in their aim, because they are engrossed by the external beauty of the material nature under the influence of a demoniac mentality, engaged in the material work of the political leaders involving a great amount of human energy for the material satisfaction of a temporal purpose. It may be called as the service of the country, service of humanity, service of the society, service of the family, service of the class or
No Time

A chronic disease of the common man

When we approach someone, he or she requests us to become a reader of "Back to Godhead" some times we are thrilled with the words "NO" UME.

They say that they are too busy in earning money for maintaining the body and soul together. When they ask what do they mean by the 'soul', they have nothing to reply.

Dr. Meghnath Saha, a great scientist, has been impeached in the meeting of the planning commission. Unfortunately while going in his car on the road he died, and Senator is saying that he has no time at that moment.

Dr. Awari, the great Congress leader who was not in the meeting, on his way to home, said that he was himself a medical man and almost all his families were so, but Death is such a thing because he had no time at that moment.

The personality of Godhead, the Supreme Personality of Godhead, is divided into the three modes of nature, good, bad and neutral. As long as one is conditioned by different modes of nature one cannot know the Supreme Person. This will be discussed in the next chapter.

The material nature is so powerful that she can keep under control all the illusions living being in different categories of material modes. As the prisoner cannot himself break the shackles by his own effort so also the living beings cannot break the shackles by the laws of nature by their own tiny effort.

No amount of plans, either of five, ten, or thousands and millions of years, can bring in permanent happiness to us, unless and until we take up the plan of the Supreme Lord by our own free will, which is called the Standard Service.

It is therefore essential that we should all take up immediately, the exhortation of Sri Krishna the Personality of Godhead by our own free will and follow the advice of Bhagwata Geeta.

The wrong type of civilization which is too much materialistic, is dragging the total population of the world gradually towards a fall down into the lowest status of consciousness. Material conditioned life means to be more and more entangled by the laws of physical nature. The fundamental principle of nature explained above. And those who are too much enamoured by such physical laws, are called the Ashuris or the Atheist. The standard service of the Personality of Godhead is recommended by the Supreme authority of the Personality of Godhead.

Such atheists, however they may be great religious scholars, scientists, politicians, philosophers, doctors, engineers, business men, lawyers, educators and so forth, are befooled by the laws of nature and therefore they do not recognize the Supreme authority of the All-Powerful.

The lowest of the man-kind

Almost 99 percent of the present population throughout the world is still under the bondage of material nature. Advancement of material science such as Physics, Chemistry, Biology, Psychology or even Metaphysics, none of these sciences, can explain the end which is the immolation. The only book, perhaps in the whole world, that has ever dealt with the Spirit Soul the immortal living being is the Bhagwata Geeta which is the essence of all Vedic knowledge, is read with keen interest almost by all the people in the world. But nobody has cared to bring in practical use the words of the Bhagwata Geeta. Such persons have not even tried in practice the teaching of Bhagwata Geeta, as described in it as the lowest of the man-kind for missing the talent developed in the highest level of life.

The personality of Godhead and the soul being both are qualitatively one and the same—although they are quantitatively different as part and whole. When the quality of the soul spirit is known, the quality of the personality of Godhead is automatically known. It is only when the quality of Godhead is known, the quality of the soul spirit is automatically known. Spiritualism should not be confused with the material sciences and they know either of them to know both of them. The easiest practice of the Bhagwata Geeta is to transcend all the material conditions and to use the glorious energies of the Personality of Godhead and when He is known every thing is known. When He is known, the darkness of night is seen and known by the day light when the Sun is up everything is seen and known in its proper perspective. The standard service of the Personality of Godhead is imperfect knowledge of the spiritual and spiritual knowledge is the perfect knowledge of the Personality of Godhead, both of which were described in the Bhagwata Geeta.
Decoration of the Dead Body
(Continued from last time)

Attainment of this stage of life is the highest peak of human being and any process known or unknown that hampers the rightful progress of human life is to be considered as the ‘Hims’. Perfect order of Ahinsa or non-violence lies in the act of giving full fledged access to the realization or awakening of pure consciousness in the matter of an individual soul’s relation with the Supreme Lord. This perfection of life is called the life of a ‘Harajan’ or the person who is engaged in the transcendental service of God and the Supreme Lord. Mahatma Gandhi started this Harajan movement with a view to uplift the position not only of the Bhangis and Chamaras or low grade human beings but also to uplift the position of those gentle- men (?) who by mentality less than the Chamaras and Bhangis. Harajan or the man of God Hari is the position of a great personality. Very few books on spiritual introspection are always glad to give all respects to a person born even in the family of Chamar or Bhangi who has purified himself by active devotional service of the Lord. Such men of spiritual service will not give so much respect even to a person who is highly parentaged and erudite scholar in the Vedas but lacking the quality of real service to the Supreme Lord. A non-devotee Vedantist can not be equal to a real Harajan.

Shri Chaityana Mahaprabhu was confidentially served by Govinda who was His god-brother also. This Govinda was a disciple of Shri Chaitanya and his nephew Purvi a Santaclaus of Madhva-Goudiya disciples succession. When Govinda appro-ached Shri Chaityana Mahaprabhu and sought Chaitanya charva enquired from the Lord, how Ishwarpuri accepted a disciple born in the family of a Harajan (2). It is enjoined in the revealed scriptures that a Brahmin falls down from his elevated position, if he accepts a disciple born in the family of other than Brahmin. The enquiry was specifically made to know how Ishwarpuri could violate such rules as he was in the position of an authority.

Shri Chaityana Mahaprabhu replied the question as follows: ‘Shri Krishna and the Personality of Godhead is the Supreme spiritual Master of all the universes. He was never under the popular convention of the Vedic regulations and as such He gladly accepted foodstuffs in the house of Vidura who was by birth a Sudra, Sriha Ishwarpuri, who was accepted by the Lord as His spiritual master—was equal to the disciples of Shri Krishna and as such His causeless mercy was bestowed upon Govinda even though He was by birth a Sudra. Any right to therefore born in any family need not be checked to His becoming an initiated devotee. Shri Chaityana Mahaprabhu served His disciples in many other places also. During His discourses with Shrila Rama- nanda Roy, He said very clearly that a person who serves the Personality of Godhead Krishanal in the angle of scientific vision is certainly eligible to become a spiritual master, who can give either a Brahmin or a Sudra, a householder or a Sanyast. That is the verdict of Lord Chaityana.

In another place during His talks with Sri Santan Goswami, He said like this:—

‘Nobody is barred from the service of Lord Krishna. He is the mind whatever He is. Even though a man is born in the lower status of life, he has all the rights to approach and to the personality of Godhead. And a Brahmin because of his high birth may not be eligible for rendering service to the Supreme Lord.

He concluded this statement in the following manner:—

‘He alone is great who renders transcendental loving devotional service to the Lord. Any non-devotee is always degraded and disgraced. There is no consideration of caste, creed and colour in the matter of devotional service to the Supreme Lord.’

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Editor—Goswami Abhay Charan Bhaktivedanta

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