WHERE IS GODHEAD?

Is it possible to see Him?

Purport

Prahald Maharaj thought it right to get liberty first from cares and anxieties of household life. But there is any man who is not completely carefree of household life. It is said that the management of a family is easy difficult than that of an empire. Nobody is free from this troublesome business. Then what is the remedy? Prahald Maharaj suggests that one should altogether leave that soul-killing black-hole of house-hold life and go into the forest. Will that solve the problem of cares and anxieties? Are the jungle beasts, the tigers, the wolf, the bear, the monkey etc. free from cares and anxieties? No, they are not carefree. Why they live in the forest? Yes they live in the forest undoubtedly but they have no engagement in the service of the Lord. That is the cause of their cares and anxieties as much as the animals and beast in the human form. The real remedy lies in the act of accepting the service of the lotus feet of the Lord. That makes one free from all cares and anxieties of life. That makes one see Godhead always and everywhere.

The monkeys live in the forest, they live on fruits and flowers. They live also naked without any dress and there are many and many monkeys in the human form who live naked, eat fruits and call themselves as Vanachary (the renounced Sanyasi) but just like the monkey they have hundreds of women followers as their devotees (?) and enjoy their company exactly like the monkey who keeps such hundreds of monkeys in the company. Such monkeys sometimes appear in the midst of the urban and rural population and commit tremendous harm to the village economy. Similarly the so-called monkeys (vanachary) who have left their home in search of solving the problem of bread, cannot get any happiness liberated from the cares and anxieties of house-hold life. They create another house-hold rend zuous in the order of vanachary's life and remain always full of cares and anxieties in the matter of protecting their personal interest in such house-hold affairs of monasteries and business of temples. They are not care free. Prahald Mahara j did not advise to adopt such false life of a Vanachary. The real life of Vanacharya is exhibited when one has cent-per-cent taken shelter of the lotus feet of Hari (the Personality of Godhead). That is the real position of a Vanachary and it may be possible even without going into the so called forest. Prahald Maharaj the author of this great instruction (Lilavati) and house-holder but because from the very beginning of his life he practised the art of taking shelter under the lotus feet of the Lord. He remained always a Vanacharya even in the dress of a house-holder. He was always free from cares and anxieties because he knew that he was under the protection of the Lord.

His father Hiranya Kashipur did not like the idea of God-worship because he thought God was his enemy. His brother Hiranyaksha was killed by the Personality of Godhead and therefore, thought Him as his enemy and the enemy of the family.

There are many atheists like Hiranya Kashipur who take God as their enemy. One German god-brother told us that in the 1st World War many people of his country turned to be atheists on account of their family members being killed in the war field. Some body's husband, some
SHRI MEHER BABA

His message of 'be true to your duty.'

"I want you to make me your constant companion. Think of me more than you think of your ownself. The more you think of me, the more I love you for you. Your duty is to keep me constantly with you throughout your thoughts, speeches and deeds. Say to all who do their duty who, sincere in their faith and love, surrender to me, guided by the implicit belief in my Divinity as Baba."

They too do their duty who speak ill of me in secret, and who reproach my writings urged by their genuine conviction that Baba is a fraud.

But they are the hypocrites who, not knowing their own minds, are constantly doubting; they are at times, through false emotions, inclined to believe in me; and at others indulge in slanderous gossip against me.

No amount of slander can ever drive me from my road. No amount of admiration and praise enhance or glorify my Divinity; Baba is what he is, I was Baba, and Baba shall be for ever more remain Baba. My blessings to you all."

N.B.—In India since very recently preachers on 'Love of God' have appeared in many parts of the country. But some of them are nonists and Shri Meher Baba is one of them. Monism and 'Love of God' go ill together. Love of God disappears completely under the theory of monism. Shri Meher Baba admires his honest critics. According to Bhagvat Geeta to know God, to know God is to know God. It may be said that I, I was Baba, and shall be for ever more remain Baba. My blessings to you all.

The speculative habit of the mind in the velocity of air or light year conducted for thousands of years in the vicinity of Godhead but one who is constantly engaged in his transcendental service and who can realize Him by His mercy only. That is the process of finding out where is Godhead. In the Bhagvat Geeta it is said like this:

"I do give more facility of transcendant service and the one who is constantly engaged in my service with love and affection, which will help them to come into Me", God helps them who helps themselves by the service attitude of Godhead."
Nationalism of Pure Consciousness

When a man enters into the sitting room of a friend, the friend receives him with all cordiality and offers him the best coaches for his comfortable rest. The friend accepts this friendly welcome and sits along with his host in all security. Does this mean that the man who has entered the sitting room of his friend is in the sitting room his own property? Certainly he will not think like that unless he has turned to be a mad man. His consciousness is that of the paraparasialias of the friend’s sitting room do belong to him, does not disturb him in the least to sit down there tightly and securely, and with this pure consciousness of his position, he is actually the proprietor of the sitting room.

But if the man after sometime madly thinks that because he was allowed to enter into the parlor of his friend to sit down there comfortably, he has become the proprietor of the sitting room and all the furnitures in that room then what will become of the lot of the mad man? The natural consciousness of the unlawful desire of the intruding friend will meet with police action by the real proprietor of the room, and this will not disturb the friendly relation.

And if the man leaves the room without being able to occupy it as his own property and impartedly tells his friend, he has come by the right of proprietorship in dispass, certainly the proprietor friend will laugh at his thinking as to who the real proprietor of the room was awarded to him.

This is the real position of the conditioned soul who enters a state of life in the cycle of birth and death. The living entities are conditioned by material nature. The living entity simply changes his dress according to the price of the dress he has paid for. In the shop of the material nature there are eighty-four kinds of dresses and the living entity is allowed to put on anyone of them according to the price he can pay. Leaving all these other doess let us consider about the dress of the human body. Because in the dress of the human body, the human body is more puzzled than in the dress of the beast due to the gorgeousness of the particular garment. The dress of the human body is also not the same in the varieties of four lacs of species. There are different dresses in the human body in the form of Krishna, Hari, Tilaka, Shringa, Achyuta, Abhija, Sambha, Tamsa, Khasa, Dasa, Dasa, etc. and almost all of them are no more civilized than the jungle beasts. As such they have very little idea of civilized form of national feeling. Out of the eighty four lacs of different dresses exhibited by the living entities, only the highest civilized human being is conscious of national feeling. This national feeling has created different civilized nations of the world but because almost everyone of them is guided by some sense of nationalism and pure consciousness, all of them are always busy in making pacts and blocks for security of every one’s national consciousness. The impure consciousness of nationalism has kept all the big heads of world nations, always active for an adjustment of every one’s national interest. That is why now more needed of national security council and trying in vain to make a right adjustment. Impure consciousness is not acceptable, making it impossible to come to the safety point and it is needed therefore to awaken their pure consciousness by force of propaganda and education back to Godhead undertaken by the Lord Himself in the form of Shree Chaitanya Mahaprabhu.

What is that pure consciousness? The idea of pure consciousness is specifically described in the Ishopanishadh and it is said there as follows—

Worships
Isha, Abasa, Idam, Sarbam, Jat, Kincith, Jagatjat, Jagat, Tena, Tatkana, Bhunjeshtha, Ma, Girdha, Bhujaychit, Dhanaam.

Synonyms
Isha—The Lord, Abasa—Dominion, Idam—All, Sarbam—These, Jat—Whatever, Kincith—Anything and everything, Jagatjat—In the world, Jagat—Material thing, Tena—By His offer, Tatkana—By His offer, Bhunjeshtha—You can enjoy, Ma—Donot, Girdha—Accept, Bhujaychit—Anyone’s, Dhanaam—Property.

Translation
Everything that we see in this material world is not the material matter, all belong to the domain of the Supreme Lord. You can therefore enjoy what has been offered to you by Him and you must not accept or enjoy any other property and enjoy it.

Purport
The living entity in either of the above mentioned eighty varieties of dresses, enter into four lacs the domain of the Lord. The living entity in twenty lacs of the dress of the beast, the living entity in twenty lacs of the dress of the human being, the living entity in twenty lacs of the dress of the human being, the human body, the human body in the form of Krishna, Hari, Tilaka, Shringa, Achyuta, Abhija, Sambha, Tamsa, Khasa, Dasa, Dasa, etc. and almost all of them are no more civilized than the jungle beasts. As such they have very little idea of civilized form of national feeling. Out of the eighty four lacs of different dresses exhibited by the living entities, only the highest civilized human beings are conscious of national feeling. This national feeling has created different civilized nations of the world but because almost everyone of them is guided by some sense of nationalism and pure consciousness, all of them are always busy in making pacts and blocks for security of everyone’s national consciousness. The impure consciousness of nationalism has kept all the big heads of world nations, always active for an adjustment of everyone’s national interest. That is why now more needed of national security council and trying in vain to make a right adjustment. Impure consciousness is not acceptable, making it impossible to come to the safety point and it is needed therefore to awaken their pure consciousness by force of propaganda and education back to Godhead undertaken by the Lord Himself in the form of Shree Chaitanya Mahaprabhu.

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Back To Godhead

One who desires to go back to one’s eternal home and back to Godhead, may adopt the following recognized and authoritative devotional activities in order to train oneself to be eligible to enter into the transcendental realm, the eternal kingdom of God. Not only must one be convinced that divine body returns from the kingdom of God to this material world of toil and miseries. In the Bhagavata Geeta the following statement is given to Godhead is stated as follows:

“Bhaktya, Mam, Abhijanati, Jaban, Ja, cha, Aham.”

(To twata, Tato, Mam, Tat twata Jnatwa, Vihathe, Tat, Ananaram.)

Synonym

Bhaktya = By devotional service only. Mam = Me, Abhijanoti = one can know. Jaban = As I am, Ja = What, Cha = And, Aham = I, Tatthebal = Scientifically. Tato = At. Tat = That. Tat = That. Scientifically Jnatwa = Knowing, Vishpathe = Enters, Tat = That, Ananaram = After.

Translation

Only by devotional activities one can know Me perfectly and conclusively as I am and what I am. Thus knowing Me scientifically and after that scientific knowledge one can enter into My kingdom.

Purport

This Darpana is acceptable by the Spiritual Master as merging into the identity of Brahma. But this explanation is unacceptable regarding being had to the fact that the process, recommended by the Supreme granite is ‘Bhakti’, or devotional service. The process adopted by the Spiritual Master for merging into ‘Brahma’, is called ‘Jnana’ or the science of spiritual knowledge. Therefore this entrance is not meant for merging into the Supreme. This entrance means to enter into the kingdom of God personally with individual identity without any spiritual suicide adopted and recommended by men with poor fund of knowledge. Such men with poor fund of knowledge may go on speculating for thousand and thousands of years and yet they cannot attain the stage of scientific approach for entering into the kingdom of Godhead. The kingdom of Godhead is not a myth but it is situated far beyond the boundary of material cosmos, one can know it by the process of devotional service only.

No materialistic thinker can know scientifically the essence of the Lords name, fame, form and pastimes. The essence of the Lords transcendental Name etc. become revealed to the devotee with the progress of devotional service. There are stages of such devotional service and we beg to state below the preliminary processes as primary activities in that great non-fallible procedure.

The details of the main principles may sometime differ as set by different Acharyas (authorities) but the main principles as they are, do precede all details of such activities, there may appear some different formulaaries or formalities, but the main principles of devotional activities is by the name, Archana, are all the same everywhere. The principle of accepting initiation from a bonafide spiritual master, the first thing in the matter of devotional service is always the same. Shrikrupa Goswami, the highest authority in the spiritual science recommends here with ten kinds of spiritual activities as the first lot of activities. These code of activities are observed by the devotee intending to engage himself in devotional service.

One may not misunderstand the meaning of transcendental activities. There is a difference between material service and transcendental service although both of them are observed as one and the same by the common man. Every individual living entity is constitutionally meant for service. He is eternally the servitor of the Supreme Lord but some being, at some time, or other when he comes in contact with material nature, his service is exploited by the material nature as the service of a prisoner in the jail is exploited by the jail authorities. Service in the jail is only exploitative but also troublesome some not suit the constitution of the particular man. In the same way service in the material world is not only troublesome for the servitor but also is unsuitable for the constitution of the living entity. Transcendental service is encouraging, satisfying and suitably to the very constitution of the living being. The taste can be created by the practical method recommended by the authorities on the revealed scriptures and they are as follows for the primary beginners.

(4) To follow the footprints of the previous acharyas who had attained perfection in the spiritual science.

(5) To become sincerely inquisitive to enter in to the science.

(6) Anything, which may be pleasing to the senses of the neophyte devotee but is hindrance in the way of spiritual progress must be at once given up for the service of the Lord.

(7) To live, if possible, in some very holy place such as Dwarka, Vrindavan etc. or in the bank of the holy river such as the Ganges or install the deities at home and live there.

(8) To accept only as much wealth and assistance of men as it will help one to perform nicely the ceremonial duties of devotional service, thus realising the Personality of Godhead.

(9) To observe as far as possible all the specific disciplinary important such as the Jana-stami day, Sri Ramnavami day, Ekadashi day, DorsCurrency day, Nilachal day, Chaitra Chaitra-

(To be Contd.)

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CHAITANYA CHARIAMI

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