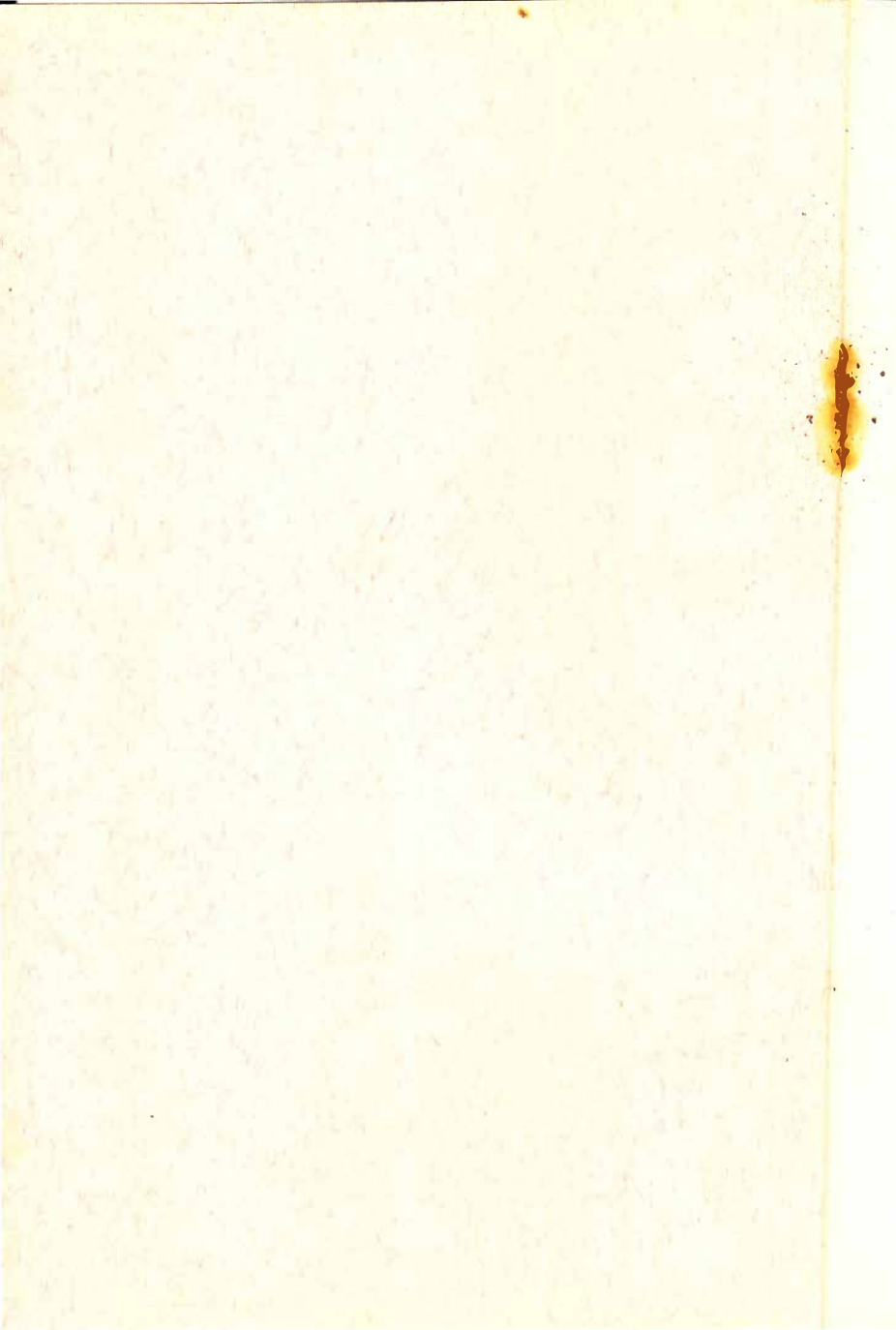


A FEW WORDS  
ON  
VEDANTA

SIDDHANTA SARASWATI



ALL GLORY TO SHREE GURU AND GAURANGA

A FEW WORDS  
ON  
VEDANTA



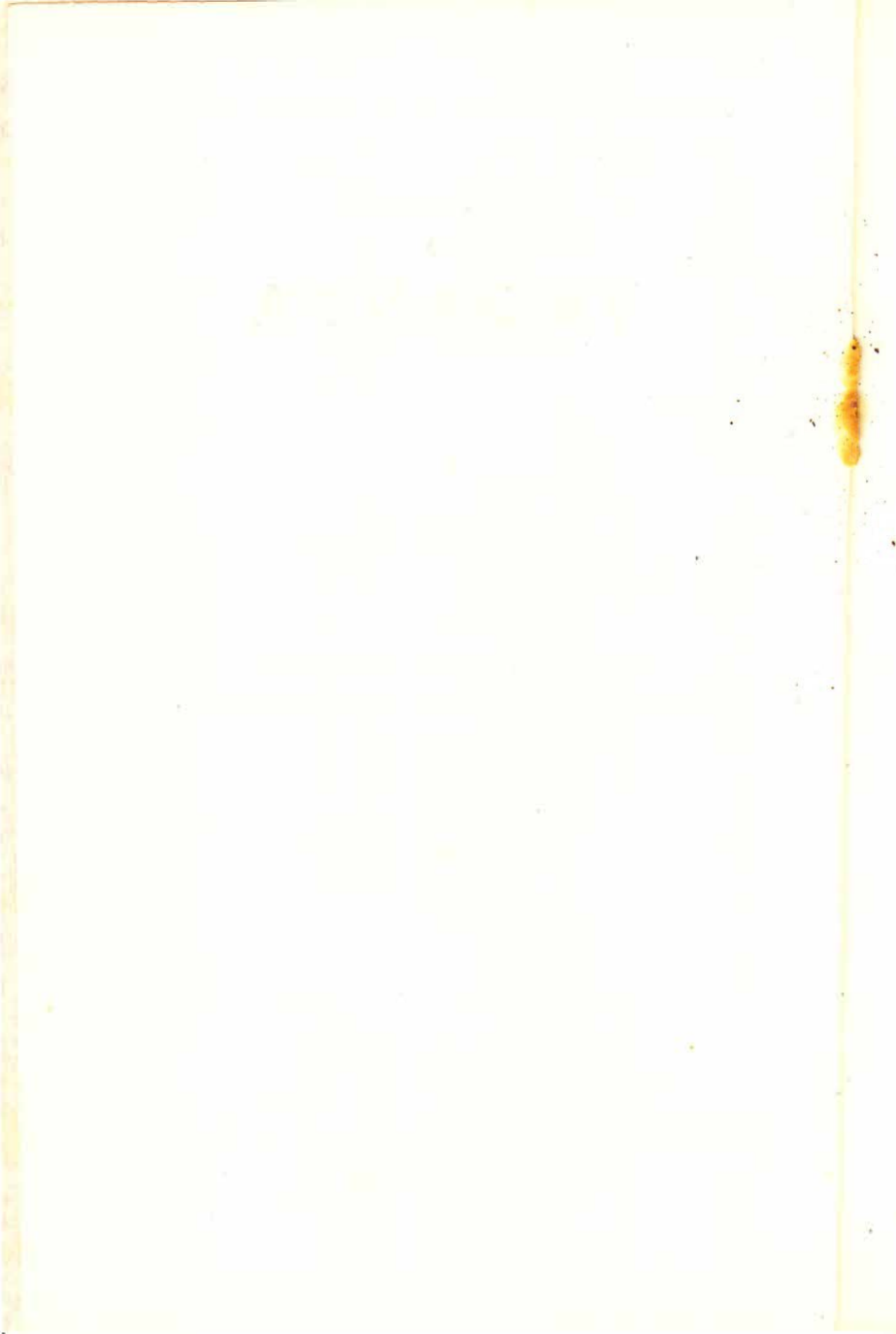
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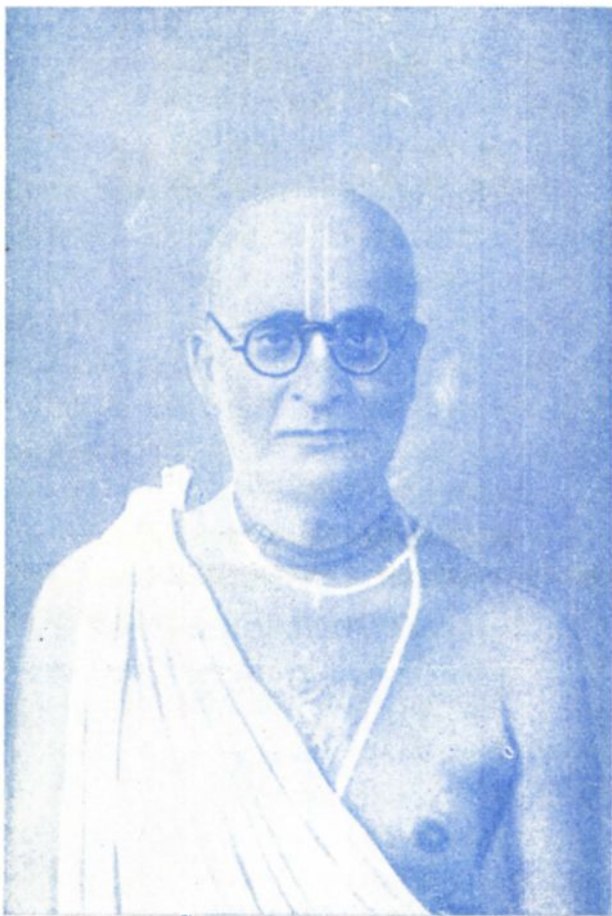
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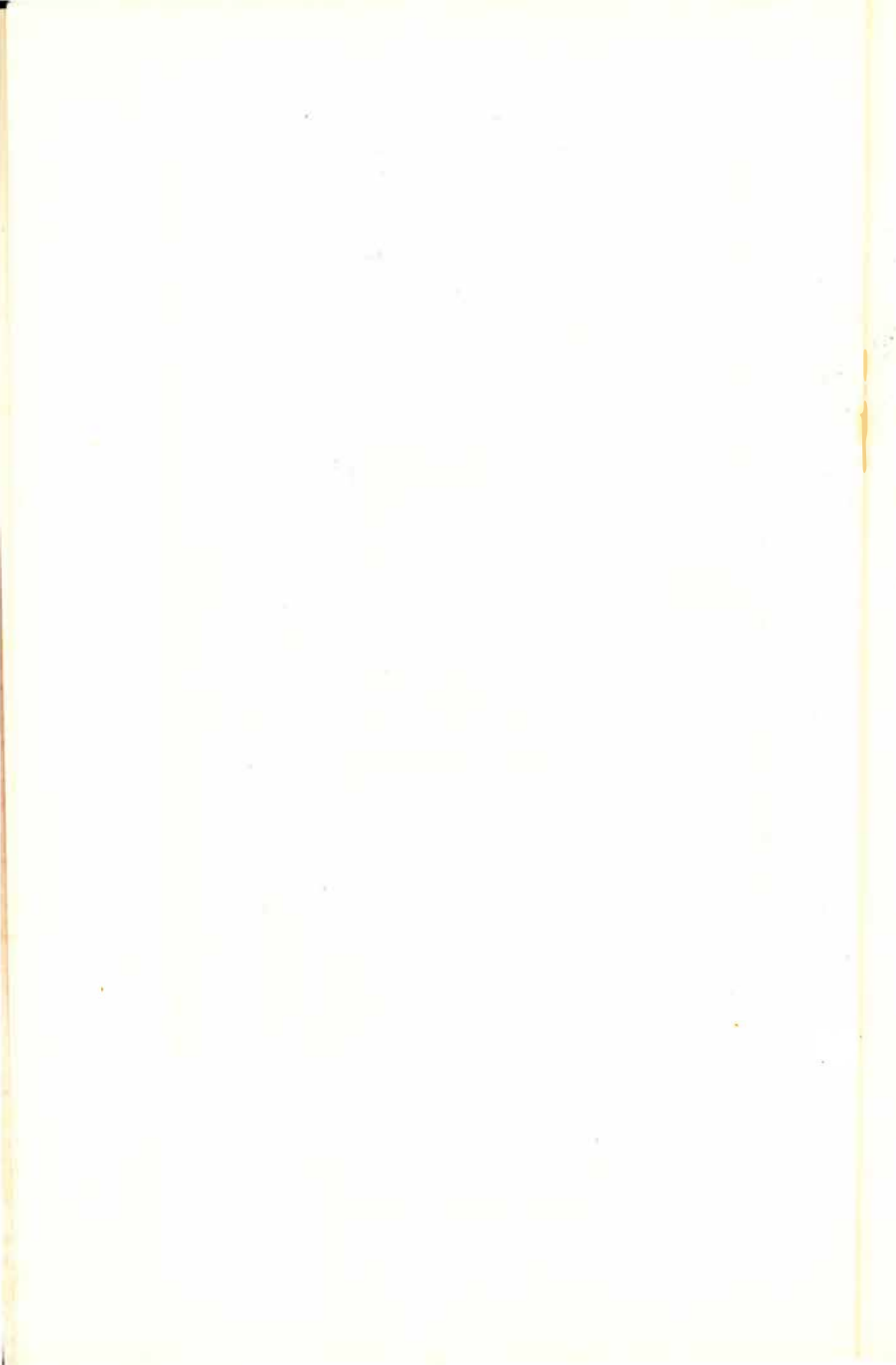
HIS HOLINESS TRIDANDI SWAMI  
SHREEMAD BHAKTI VILAS TIRTHA MAHARAJ,  
President-Acharyya, SREE CHAITANYA MATH AND ITS BRANCHES  
SREE GAUDIYA MATHS





Prabhupad

Shree Shreea Bhaktisidhanta Saraswati Goswami Thakur,  
Founder of Sree Chaitanya Math and its Branch Maths,  
Sree Mayapur, Nadia, West Bengal.



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## P R E F A C E



In this brochure the celebrated author has put forth in a nutshell what a learned Gaudiya Vaishnava thinks of the Vedanta. The earlier philosophical writers of Shri Chaitanya School, Shri Sanatana Gosvami, Shri Jiva Gosvami and others did not write any literature exclusively on the Vedanta either in the form of commentary or any independent treatise on it in the light of their own philosophical system which goes by the name of *Achintya-Vedavedabad*. It was only Shri Baladeva Bidyabhusan (18th century) who undertook the great task of interpreting the Vedanta in his commentary entitled "*Govinda Bhasya*" in the light and spirit of Gaudiya Vaishnavism of Shri Chaitanya Mahaprabhu. This he did partly because other sects had questioned the locustandi of Gaudiya Vaishnavism on the ground that they had no commentary of this classical scripture and partly because they wished to incorporate their thoughts into it in order to attract the intelligentsia.

Until the time of Baladeva the Gaudiya Vaishnavism Masters were self-sufficient by creating their original works on the new faith,—Bhakti but they had their value only within the Sampradaya. The people outside its pale could hardly be expected to attach as much importance and submit to its authority as they did to the classical scriptures such as the Upanishads and Vedanta. Baladeva conceived the idea of appealing to the public mind and inviting its interest in the Gaudiya Vaishnava doctrine, through the commentaries of the sect on the classical scriptures which have been established as authoritative in the country. He resolved to write both commentaries and treatises on the Vedanta and Upanishads with a view to imposing the Gaudiya doctrine on the country and showing to the world that the Vedanta, Upanishads and other ancient authorities support it. The Indian religious mind is extremely conservative and refuses to accept any idea, however noble it might be, if it is not supported by the Vedanta and the other old scriptures. If Baladeva had not prepared the ground by means of his solid philosophical volumes, the wonderful treasures of Gaudiya

Vaishnava literature of the Gosvamins would have been denied the opportunity of gaining adequate appreciation from the savants.

The author of this booklet was a great savant having inward experience in fellowship with God. Only the master-mind with his spiritual depth can explain the great sayings of the Vedanta which is unquestionably the highest authority commanding allegiance from the religious and philosophical savants of all ages.

This little booklet contains a few fundamental thoughts of the Gaudiya Vaishnavas on the Vedanta. I venture to publish its another edition to meet the public demand.

Sri Gaudiya Math  
Rayapettah, Madras-14.  
1st June, 1957.

} Tridandi Bhikshu Bhakti Vilas Tirtha

A FEW WORDS  
ON  
**VEDANTA**  
INTRODUCTORY

**DERIVATIVE MEANING:**—The intellectualism of the sacred India is associated with the importance of Vedanta Philosophy which has been a much-talked-of Subject among the erudite advocates of transcendence. The derivation of the word is traced to the highest acme of spiritual knowledge embodied in the Holy Scriptures known as the Vedas. The ontological views of the Vedas edify the mansion of unalloyed spirit purely based on transcendence beyond phenomena. Later on the theme of Vedanta has been symbolised in the form of Aphorisms ascribed to have been written by the greatest sage of India — Krshna Dwaipayana Vyasa, utilising all sorts of rationalistic cosmological metaphysic. We find some aphorisms to speak

for the Vedanta system which are considered as reconciliative roots of the conflicting hymns of the Vedas which deal with the esoteric questions of Pure Knowledge apart from the material structures and their association in accommodable space, signifying a subtlety.

The Vedas are the emblematic representations in the shape of hymns dealing with higher knowledge in connection with the present predicament of our intellectual speculation. So Vedanta would inculcate the highest esoteric advancement of the rationalistic view of furnishing a solution of tracing a cosmic Fountain-head Who can satisfy all our quests for the Being, non - Being and beings. The Vedas, in other words, are the First Information Reports of human knowledge which go by the name of Scriptures of unveiling agents of hidden knowledge and Vedanta is implied to furnish the true materials where the exoteric phases of different conceptions have terminated for inception.

**DIFFERENT MEANINGS:—**A certain writer of the so-called monistic school in tracing its

fundamental merits went on to establish Vedanta Philosophy as suitable to a subject based on the Scriptures known as *Upanishads*. The *Upanishads* are considered as esoteric instructions of the Vedas which form the subject-matter of the treatise dealing with the cosmology of the phenomena, its sustenance and dissolution as well as an attempt of having a peep into the transcendence. A keen observation will tell us that the Aphorisms of Vedanta are meant to meet the apparently conflicting inculcations of the hymns together with a cogent rationalistic view of dispelling all errable determinations of different scholastic exploits.

#### ELIGIBILITY AND DESIGNATION OF READERS;—

Every endeavour is successfully carried by experts and wherever they are found lacking in capacity, the result will not be desirable ; so we should learn how to grapple with the theme properly. If we are hasty on-lookers of Vedanta, it may lead our purpose to some other determination. We may utilise that very thing for earthly purposes. We may turn ourselves hunters of curiosity and we shall leave it just

after our search is completed; but we may receive the true benefit if we patiently approach it to have the true conception of what is forced on us for which we had an ardent desire. The first two readers are surely to miss their aim to utilise properly their time and engagement in order to become successful. The aim of studying Vedanta is to scale up the tallowy smooth gnomon of phenomena; but if the slippery position does not allow us to reach the summit of the post, then such an attempt will tend to remind us of the observation of the king of the Highlanders towards the unsuccessful spider. Before we are admitted as students of Vedanta, our attention should not be directed to view perishable limited objects, all of which are meant for lording it over them by our senses.

If we are found to follow the principle of accepting the delineations of Vedanta in the same line with Nature's limited productions, we are liable to be too confused to make any progress. If the Transcendence is brought in the same category with the sensible world, no

positive knowledge could possibly be imparted to us through the *Sounds*, Who have got transcendental values. Ordinary philosophies could not be easily managed by our sensuous exertions. But when we have no support of transcendent sounds, we are likely to confuse the reading of Vedanta in the same light with ordinary philosophy and to deal with it as a convict on the dock to answer the charges imposed on him. But this is not the case with the subject-matter of this particular enterprise.

APPREHENDING COMMUNITY:— The special feature of Vedanta has a marked distinction with other views of different schools of thought. The epistemology, the cosmology and the ontology of Vedantic views are not necessarily to follow the hackneyed path of worldly argumentations based on phenomenal conceptions. The voluntary specifications of the special features are not exactly devetailing the conceptions of various schools, so there is a possibility of a differentiated thought to receive the same with some sort of apprehension, lest their subjective merits are troubled in any way.

The very foundation of epistemology has got a good jerk by the intrusion of Vedantic views among the impressions of different schools and this is natural that they are startled by the special instigation to explain away difficult problems. There is also a non-reconciliative attitude when the cosmic principles are dictated from the Vedantic platform which would certainly give rise to revolutionise the cosmological views of other schools. As there are different views maintained by non-Vedantic community regarding the nature and essence of metaphysical advancement, there is every invoking of an apprehension among the ontological exploiters. A particular system of inculcation will necessarily bring ebullient mentality of different schools of thought. The sequel is found to resist the particular ingressive view among the intellectual people who are engaged in instructing and meeting the quest of enquirers.

We are naturally victimised by the pressures imposed on us through agents who have much affinity to participate with transformable things and passing thoughts arising out of their

association with the shaky positions of different objects they come across. The new phase of thought exhibited by the Vedantists may prove to some of the thinkers to be tampering with their peaceful abode of invincible strong walls. Some may consider the treatise of Vedanta as a bugbear to destroy the very root of ignorance due to their close affinity with natural associations. Among the readers of Vedanta, we shall surely meet men who have vehement oppositions to maintain their position. Some of us have become complete slaves of our present senses and these poor funds are not capable to grapple with the situation when some apparently contending views are offered by Vedantic invasion. Misapprehensions of the bitter experiences of this world discern the undesirability of the invocation of the Vedantic thought among the sensible community. Time-serving attitude would never invite Vedantic inculcations as none of us is inclined to disturb our ease-loving aspirations.

APPRECIATING COMMUNITY :—As we find different mentalities of people, we may secure

friends of Vedanta from the communities who have had an unwelcome experience of this world during their sojourn in life. Scholars of this pessimistic temperament would come forward to pay their full attention to Vedantic thoughts to corroborate their long-earned views. The accumulative treasures of thesaurus would also invite a different thought to fill up the shelves of their records of mental speculation, though we have noticed a community to chagrin the healthy plausible thought of leading them to the Absolute.

The treatises and discourses on Vedanta may serve also the purpose of the students of knowledge and seekers after Essential Bliss by regulating the temper of entangling themselves in temporal situations. The optimists will also show their aptitude to aggrandise their hopeful and aspiring temper; but we are not confident that every optimist will welcome the Vedantic thought. Among these thinkers we cannot hope to secure sympathy of one and all, as there may be a certain section of people who are busy to participate in earthly things

for their present needs and would not look after a permanent incoming treasure. The efficacy of Vedanta is truly observed when sentient existences are found to meet all their wants of present life and after. When they can understand that this emporium is a true repository to dovetail their eternal purpose, a true appreciation will then be found in them.

AIM AND OBJECT:—The aim of the Vedanta Philosophy is Transcendental Love of the Absolute, though the Absolute has not been fully explained as “*Akhilarasamrita - Moortih*” (Ever - manifested Emporium of relational beatitudes); but the subject treated in Vedanta will explain that Vedanta aims at no other object but the Personality of the Absolute—undeviated and unvitiated knowledge. The object of inculcating the unique philosophy ‘Vedanta’ can be traced in the first two chapters of ‘*Relativity*’ and the third chapter of Procedure to gain the only aim or goal. The object can further be traced in reconciling the apparently contending intellectual, hymns of *Upanishads*, all of which tend to the three-fold aspect of the

unity, viz., (1) the relative positions of the Absolute, (2) the procedure of uniting the two positions of lover and the loved, apart from the temporal vitiation, deformities of individuation, interception of non-transparent stumbling block and from opaque wrangling intransigentism due to our poor incapable senses, and (3) the incessant beatitude.

The restless nature of mental speculation for variegated entities of this temporal experience through the senses has dissuaded us to have our final rest in indistinctive and undifferentiated manifestation. The erroneous idea of cornering the Absolute in impersonalism in order to avoid the miscomprehension of plurality and temporal position of the objects in our view should not lead us to a zero-making policy to get rid of the numerals. The very project of eliminating the concepts of the Absolute, though apparently leads us to One, will not be satisfied till we banish the idea of Oneness having been troubled by the numerical reference of dualism in our establishment of unity. The impersonal sug-

gestion of dismissing the Knower would end our exploit of discoursing about the Absolute.

If we are satisfied to have gained what we wanted to float on the waters of Knowledge, there will be no occasion of opening the question again. An annihilative spirit gets his final rest when he considers himself quite successful to have gained his aim. By the very proposition he has stopped his iterance of an impersonal aspect of the Absolute, so no lien can be traced of any other explanation to be offered in the quest of the Absolute Knowledge. All sorts of being-hood unalloyed situation of Knowledge and incessant Bliss could have no operation again on his presentiment.

Before delineating the objects of Vedanta we should have a thorough relative knowledge of being and non-being, knowledge and ignorance, happiness and pain, though these prove to have a temporal mundane reference, still to evade an attack of the opposers, we must explain our position in transcendental region where no such opposition need be confronted.

The object may have two-fold aspects—the ingredient or the Material Cause free from mundane association, and the existence of the Manifestive Nature of the Efficient Cause. The two causes are paralysed in the impersonal conception of the indistinctive or undifferentiative monists when they talk of the Absolute, whereas the Eternal manifestive ontology will be busy to see the Eternal Plays.

The Transcendental Entities eternally represented as the Fountain-head of the two causes will never show their indolent mood as we find in insentient beings void of animation, but they will be united by the tie of love for Eternal Manifestive purposes to keep up their reciprocal eternal spotless activities. The Predominating Transcendental Singular Actor will be imposing on the predominated plural beings who are associated to serve Him with All-love.

Whenever we find a dissension between the entities of predominated ingredients, they do not agree with the sole aim of loving the All-love. So they are relieved from eternally work-

ing with the same spirit for the Singular Predominating Entity. This dissension facilitates their welcoming a vitiated field of work where they get temporal affinity or apathetic feelings among them. The Vedanta has taken the difficult task of imparting instructions to relieve these rupturous tendencies among the indolent who are to succumb by the tempting influence of the deluding Potency, Maya.

## II. BACKGROUND OF VEDANTA

QUESTION OF TIME :—The Factor of Time is an inseparable ingredient of every theme on the qualitative plane. Every existence is traced in the units of Time and it will be natural to enquire when and from which quarter and by whom this particular school of thought has been brought to light. This question dealt with by Vedanta has arisen in the individual soul of man since his attaining puberty of receiving Knowledge. So it hinges upon ascertaining the halcyon days of civilisation when human Knowledge determined his real self. Critics have already come forward with fixing the date of Vedanta after the ritualistic activities of the Indians of early days, as Vedanta itself discloses a rationalistic aspect apart from attending to the homestead performances.

SCRIPTURES OF YORE AND THEIR APPARENTLY CONTENDING HYMNS :—The Vedas are recognised in some quarters as the oldest of books, not only

of India but of the whole world. They entertain at the same time the idea of later productions of treatises dealing with gnostic activities. These rationalistic old books go by the name of '*Upanishads*,' whereas the old hymns are collected in the name of '*Samhitas*'. The word '*Upanishad*' is acknowledged to have the supreme seat of the hymns of the Veda and they are placed at the very top of gnostic productions. The derivative meaning of the word '*Upanishad*' discloses the fact of enquirers before the instructors, so as to have a special feature of the Vedas which pass as '*Apaurusheya*' or not written by any human agent. Critics would advance with their surmise that no historical tracing of the author has been justified to have such non-designative authorship.

The '*Upanishads*' as well as the hymns of the collected part of adorative songs towards different objects of worship tend to designate by the name of '*Shruti*' or recollection of what they heard before when scripts were not in vogue. The normal demeanour of determined self has to receive sounds which are but symbolical

representations of thought. This sort of imparting knowledge first characterised the shape of the Vedas or store-house of knowledge in emblematic forms. As the intellectual aspects of the Vedas are many in number and apparently conflicting statements are found in them, a necessity was felt of putting them together in an assimilated form in the shape of aphorisms.—We shall deal later on with the divisions and sub-chapters and '*Adhikarans*' (Themes), etc.

The back-ground of Vedanta System is found in the *Upanishads* which are opposed by some other thoughts, so that, contradictions had also to be met when dealing with the questions. The rationalistic aspect when judged by different individuals with variegated taste should end in rupturous combat with the result of victory of one and defeat of the other. The '*Puranas* and '*Pancharatras*' dealt with the explanations of the aphorisms that led the direction in positive interpretation.

The chroniclers would tell us that the *Upanishads* have come into existence after the

hymns of the *Samhitas* and before the adventures of aphorisms, *Puranas* and *Pancharatras*. And if they require to put them in the standard of Time, they trace back to a date three millennium of solar years back from the present age if not earlier. So the aphorisms of Badarayana were composed before the present *Puranic* and *Pancharatrik* interpretation as well as before the advent of the the *Mahabharatam*.

The Aphorisms did not go to cement the conflicting hymns of *Upanishads*, but also mention the different thoughts of treatises of *Ashmarathya*, *Kashakrtsna*, *Badari* and *Audolomy*, besides thoughts of five different systems of Indian Philosophy. The rationalistic arrangement of the Aphorisms gave vent to the new System of Shakyasimha and Bardhamanagnatiputra. Though these have no precedence, some hasty scholars want to consider their age just preceding the writing of the Aphorisms.

The apparently contending hymns of different *Upanishads* have caused doubts in the minds of rationalists who have come forward with their

respective argumentation, and to meet them the Aphorisms played a good part to justify or to reconcile the garnerers of thoughts of diverse schools. The dominating influence of Aphorisms has done a great deal of good to settle the mutilative views. The *bona fide* readers are the best judge to decide the successful arrangement of the Aphorisms.

PRECEPTORIAL LINEAGE OF THE AUTHOR:—

The history of India has supplied us with the combating spirit dominated in the rationalistic period by different agents and they have been singularly met by the progenitor of the succeeding schools of religion and the authorship has been ascribed to Krshna-Dwaipayana Vyasa.

This author had to edit the hymns of the Vedas in four different books and had to coach up many disciples to deal with the different branches of knowledge pertaining to the use and practice of the then civilised section of cultural society. He had got his lineage from the progenitor of human race known as Brahma by the disciplic order through the sage Narada, which

has been contradicted by the Impersonalist School.

The old history of the country has described the lineage together with the texts of *Upanishads* which disclose many branches in disciplic order from Brahma.

### III. VEDANTA AND OTHER SCHOOLS OF THOUGHTS

ANIMISM IN THE HYMNS:—It is a belief among the Philologists that India is the cradle of civilisation where, in days of yore, were inculcated the systems of scribbling human thoughts. And this theory of the primitive culture of the civilised people has not been unnecessarily criticised by *mala fide* misinterpretations of designing people. The original script of intellectual representation has been traced to *Brahmi* and the origination of *Kharousti* has joined and developed cultural advancement later on.

The civilisation of the Mongolians of Central Asia has added the ameliorative influence of knowledge through *Shanki* scripts which are also traced for the purpose of mathematical tabulations.

The old language of the Aryans has furnished us with the root "Ana" and hellenic advancement

of the word 'Pneuma' purporting to be identical with air, Prana or Mukhya Vayu. A sentient body which can take initiative has been traced to have a possession of pneuma by which it is designated as a body known to have anima or soul. Behind the natural aspect there is a trace of separate existence of spirit in each different phase. This has given rise to polytheism and their followings who maintain diverse Godheads instead of the Supreme Power in the immanence.

The system of Vedanta does not inculcate this sort of polytheistic ideas. Some henotheistic views are introduced to pacify the animistic thought to some extent by the introduction of the Supreme Power of one Impersonal as substratum, whenever any object of worship is taken into consideration. The henotheists do not discourage another member who many have a different turn of mind in establishing another object of worship. The idea of Immanence is some times fixed in the Supreme Power and on another occasion the Immanence is separately determined. The Pantheistic determination accepts a synthetical foreclosure of all attri-

butional reference to One, neglecting the outward features.

ZEND-AVESTA AND VANDIDAD:—The animistic thought in Zend-Avesta and in Vandidad has almost similar consideration like Vedic *Samhitas* of India except that the terms are apparently different in many cases. The *Suras* or gods have got opposite specification from the *Asuras*; whereas, the writings of Zoroaster and his followings went to differ from the Vedic gods and their utility. The impression of Ahurmajda and Angora Maiynu has got a dualistic situation among them like virtue and vice, light and darkness. The phases of gods are known as fire, air, water, etc., like the later gods of Greek and Roman mythology. Vedic India has given the western lands of Persia to have their polytheistic gods by *Pahlavi* books and *Gathas* which were carried to serve the civilised mythical thoughts of Southern Europe in the days of yore.

The hebraic impressions of the semities have copied more or less a vague idea of the Supreme Integer against all polytheistic impressions of

the civilised as well as the savages. The principle of grouping together in One can be traced from the different entities of powerful fountain-head experienced through senses and they are again analysed by marking different representations coming out from one source; in other words, animism and more or less polytheistic experiences have terminated into the One Supreme Spiritual existence of the Immanence or the Transcendence of Vedanta.

TAOISM AND CONFUCIANISM :— In China we find Taoism inculcated by Lautze and later on the theory of Confucius went on to inculcate the methodic order of Society. The systems of different countries are all based on the principle of examining the outward feature of this mundane world. But the Vedanta philosophy has got a quite different direction to dismiss the apparent sides. The religious views entertained in old days in different countries might not have invaded India to add to more or less polytheistic thoughts, but in order to reconcile all apparently contending ideas, the inculcations of rationalistic hymns traced to One purpose of Immane-

nce could easily impede the different propositions of polytheistic impressions to suit the purposes of different societies.

**NILOTIC AND SEMITIC NOTIONS:**—The Nilotic achievements and the semitic impressions have played much in the northern part of Africa and Southern Europe, though these have very little to do with their promulgation in Northern India. The Stoney sculptors of emblematising impressions of old as well as the preserved mummies would surely go to show an aptitude of establishing an emporium for visitors of Museum is succeeding years. The semites of the Nilotic region were advocates of one birth instead of examining the separate situation of spirit apart from seeming material structure. The story of reflection of the external body is the best specimen of retaining the transformable situation of perishable things; whereas, the permanent ontology is carefully neglected. The society of Vedantists were never dissuaded by these foreign thoughts, but some sort of intrusion can be traced in the aphorisms of Vedanta to stultify their critical reasons.

#### IV. SUBJECT-MATTER OF VEDANTA

##### ARRANGEMENT ACCORDING TO PANCHANGA

**NYAYA:**—The arrangements of the Aphorisms are classified in four principal chapters and each chapter is again divided into four sub-chapters known as *Padas* or quarters of the principal heads. Every *Pada* has dealt with different subject and this department consists of some aphorisms or a singular aphorism even where five different syllogistic aspects are dealt with. Whenever a theme is under consideration of a particular *Adhikarana* we observe the five stages of dealing with the subject, viz., *Vishaya* (Subject), *Samshaya* (Doubt), *Purbapaksha* (Opposite argument), *Siddhanta* (Harmonised conclusion) and *Sangati* (consistency of the conclusion). No subject-matter can be confidentially accepted unless it passes through the five processes of logical or rational departments. The different commentators have arranged and treated the subjects in different ways. So the *Adhikarans* are not accepted in the same line by every

commentator. Some Aphorisms are accepted by a particular commentator as *Purbapaksha* and by another as *Siddhanta*. So there is a change traceable in dealing with the Aphorisms.

THE SUBJECT-MATTERS IN DIFFERENT CHAPTERS OF BRAHMA SUTRAS:—The four chapters are designated as (1) reconciliation of all Shastras in Scriptures (*Samānvaya*), (2) consistent reconciliation of apparently conflicting hymns (*Avirodha*), (3) the process of attaining the Goal (*Sadhana*), and (4) the desired Fruit accrued by such procedure (*Phala*).

The subject-matters of the *Adhikarans* are delineated in different ways according to the different views of the commentators. A short and brief list of the principal subjects dealt with in the Aphorisms is furnished below :

## CHAPTER I

*Sub-Chapter 1*:—The first sub-chapter has dealt with the cause of this universe targeting Shri Purushottama as the object of our quest as well as the reconciliation of the apparently contrary interpretations.

*Sub-Chapters II and III* :—The second and the third sub - chapters have dealt with the doubtful misleading interpretations reconciling in the object.

*Sub-Chapter IV* :—The fourth sub-chapter contains a reconciliation of contending thoughts of *Sankhya* Philosophy.

## CHAPTER II

*Sub-Chapters V and VI* :—The fifth and the sixth sub-chapters contain refutations of *Sankhya* inculcations. The sixth is specially meant for the condemnation of the offered oppositions.

*Sub-Chapter VII* :—The seventh sub - chapter has traced the functions of souls together with the Origin of the manifestive world and its dissolution and a refutation of opposition offered in connection with the "*Naimittic Avatars*".

*Sub-Chapter VIII* :—The eighth sub - chapter deals with the refutation of contending arguments against 'Peneuma'.

## CHAPTER III

*Sub-Chapters IX and X*:—The ninth and tenth sub-chapters deal with the nullification of undesirable aptitudes and the positive assertion of desirable aspirations.

*Sub-Capters XI and XII*:—The eleventh and the twelfth sub-chapters go to inculcate the respective procedures of dignity and essence to reach the desired Goal.

## CHAPTER IV

*Sub-Chapter XIII*:—The rest of the sub-chapters have delineated the result of the procedure of which the thirteenth is a declaration of the result of ritualistic performances.

*Sub-Chapter XIV*:—The fourteenth sub-chapter has described the process of different forms of dissociation of the Jiva souls from the body.

*Sub-Chapter XV*:—The fifteenth sub-chapter speaks of the way to attain to *Brahma-Loka* as well as the ascertainment of the aspect of Brahma.

*Sub-Chapter XVI*:—The last and sixteenth sub-chapter discerns the majestic aspect of the Final Situation.

## V. DIFFERENT COMMENTARIES

A. SHRIMAD BHAGAVATAM:—We often hear that the different systems of religions current in India have more or less derived their origin from the different interpretations of Vedanta. None is recognised as the leader of a school unless he can maintain his position as a commentator of Vedanta Darshan which is known as the Treatise on the Vedas as well as an authoritative refutation of all the different systems that might oppose the original source of religions of India. Two contending parties have decided the fate of Religious India, viz., the philosophers who have got a tension of differing from the religionists by their rationalism, and secondly, the communities who have different secular views entertained by religionists. Early inculcations of religious views would show us a less civilised interpretation of usages in society ; whereas when they were opposed by different

scholastic views, they mended their course a little to meet the invaders and their exploitations.

The Aphorisms were meant to give an undeviated decision of the apparently conflicting impressions of the hymns, but a frustration of the aim and object to gain some designed results transpired according to the whimsical temperament of the anti-Vedantists who had a wrong motive of attacking the undeviated devotional principles. An apprehension was detected by the writer of Aphorisms of such insinuations; so he undertook the task of furnishing a true interpretation that might check the exploiting stultifier to dissuade the people from the Absolute Truth.

The *Puranas* are the supplementary elucidating religious instructions of the Vedas. People, who are interested in having an interpretation of the Vedas in their own light, demand some supporting views to foster their cause; and so the supplementary writings were written to suit the different tastes of *Rajasas*, *Tamasas* and *Sattwatas*. The *Sattwatas* are truly ethical, whereas

the other two are busy to maintain their respective notionalisms. So the Aphorisms were explained by the commentators of two other schools, viz., the *Tāmasas* and *Rajāsas* to disturb the inner essence of the writer by their comentaries.

At present we have in our possession a dozen of commentators of the Aphorisms of Vedanta. It is difficult for a reader to select the genuine commentary of Vedanta Darshan, when the commentators themselves are more or less victims to misconception (*Bhrama*), inebriation (*Pramada*), defective observation through their sensuous exploitations (*Karanapatava*) and instigation to delusive enterprises by dissuading from the Truth (*Vipralipsa*). It is said that a true sage is quite free from such defective possessions; so we should rely on the true devotees who have no other ambition than to serve the Absolute. The commentators who have some designing moods of floating tentative explanations to dissuade honest but unwary enquirers by their stultifying exertions and to oppose the true functions of the unalloyed soul,

have often misled them to the delusive features of non-absolute.

From the pen of commentators who are victims of triple qualities of this defective and limited world, we cannot expect the Positive Truth. Most of them are misguided by their wrong preceptors; some are found to actuate themselves by their short-sighted policy, being unaided by the Personality of the Absolute owing to their non-devotional aptitude, and some have got unusual affinity to lord it over the limited things. So to quest for the genuine commentator of the Aphorisms has become a puzzling question.

The writer comes forward with his own treatise which, he says, is the Genuine Commentary of the Aphorisms; but since none has shown the *shlokas* culled from the vast thesaurus side by side with the aphorisms as explanatory comments, the commentators have found a loop-hole to introduce their whimsical writings as true explanations of the Aphorisms, asserting at the same time the vouchsafing words of *Shrimad*

*Bhagavatam* to be vague in themselves. But the *Bhagavatas* always when reading that book with all scrutiny, substantiate the assertion by recollecting the particular aphorisms exactly dovetailing the purport. So *Shrimad Bhagavatam* should have the first place among the Dozen schools of commentaries, and whenever there is any conflicting view in the writings of the commentators, a reference may be made on the point to the genuine commentary, *Shrimad Bhagavatam*.

SHRIMAD BHAGAVATAM'S TWO GREAT ANNOTATORS; SHRIDHARA AND SHRI JEEVA.—Swami Shridhara has been demanded by the Impersonal School as one of their members, but the Supreme Lord has reckoned him as one of the supreme defenders of devotion. Shri Jeeva Goswami has given the true spirit of the author of *Bhagavatam* in his '*Krama-Sandarva*' (Explanations following each sloka) specially in his *Shat-sandarva* (Six treaties) and *Sarvasamvadini* (Reconciliation of different discourses). So we need not misunderstand Shridhara to have followed the *Kevaladwaita-Vad* School (Undifferenced Monism). Shridhara's *Suddhadwaita* (Unalloyed monotheism)

interpretations are quite different from *Kevaladwaita* views. *Mayavadins*, the advocates of Illusory theory in explaining the non-manifestive phase of the Absolute, are really pitiable objects in the estimation of the Devotional School.

It would be a tremendous task to supply *Bhagavat* verses to serve as commentaries of the Aphorisms in this short narration ; so we give up the idea of that undertaking to exhibit the eighteen *mille* slokas as commentaries of the Aphorisms which are a quarter less six hundred only.

B. SATTWATA PANCHARATRAS.—The *Sattwata Pancharatras* are also accepted as commentaries of the Aphorisms, though none has attempted to arrange them accordingly under each item of different *adhikaranas*.

C. THE FAMOUS COMMENTATORS: THEISTIC AND NON-THEISTIC.—The other ten commentaries claim to explain the *sutras* by citation of different hymns of *Upanishads* which led the *Sutra-kara* to arrange the divisional method of particular

themes. There were several commentaries before the attempts of *Kevaladwaita* School through the pen of Shri Shankaracharyya. Shri Ramanuja and others have referred to the names of Bharuchi, Kapardi, Bodhayana, Audolomi, Tanka, Guha and some other older commentaries. We find half a dozen of *Bhashyas* and several dozen annotations of the same after Shankara had given out his own interpretation. Among them, *Shri Bhashyam* of Shri Ramanuja, *Purnaprajna Bhashyam* of Shri Madhwa and his *Anuvyakhyanam* are the most famous, and later on we find that Ballavacharya's *Anubhashyam* and Nimbarka's *Parijata Saurava*—the origin of Keshava-Kashmiri's thoughts of *Kaustuva*, Bhaskara's interpretation of the *Dwaitadwaita* view and Shri Kantha's *Shaiva Vishistadwaita Bhashyam* and lastly Baladeva Vidya-bhushan's *Govinda Bhashyam* have added multifarious interpretations of the Aphorisms. Each *Bhashyakara* has got several annotations to explain their methods by way of elucidating their writings and to enlighten the direction laid down in their interpretations by differing from the opinion of a particular School instead of participating in a

common view. Bijnana Bhikshu has also given a *Bhashyam* of his own. One Sarbajna Muni's '*Sankshepa Sharirakam*' is also an attempt to explain the views of the Aphorisms according to the undifferentiated monistic school, while Brajanatha, Purushottama and others have backed up the writer of *Anubhashyam*.

We are also at a later period accosted by the thundering muse of the writings tending to explain away the Aphorisms in the *Shakta* method and to proselytise the Masculine or Neuter aspect of the Fountainhead to the Feminine store-house of all energies. Sectarians are not wanting nowadays to come up with a *Bhashyam* of recent days alleged to have been written by Swami Ramananda which has not a little deviation from the views of his old preceptorial chair. It is not possible to give a brief survey of all the contending thoughts of different *Bhashyakaras* except what we dealt with previously in the preceding theme of this article.

The principal differences inculcated in the different *Bhashyams* are principally the two contradicting phases of the Personality of the

object and His Impersonal Phase. Shankara maintained Impersonality through and through, rejecting all the mundane relativities here and in the region he is going to designate. His idea of the Absolute is neither fostered by the other schools except that Shrikantha's follower, Apyaya Dikshita, has shown similar sympathetic views in his '*Parimala*' proselytising himself from his older writings '*Nyaya-Rakshamani*' and '*Shivark-manidipika*,' refuting at the same time what Alavandaru and Lakshmana-Deshika had inculcated in their treatises.

D. THE DIFFERENTIATING FEATURES OF THE TWO MAIN DIVISIONS OF THE COMMENTARIES.—The conception of the Personality of Vishnu and Krishna had been a bugbear in the apprehending eyes of later commentators of the Impersonal School and they were frightened at the very sight of the manifestive references dealing with the relativities discovered in the Absolute. Shrikantha's *Shaivism* is considered as a copying intrusion in the line of Shri Ramanuja, though he was backed up by some of the Shaiva Adwaitins

who talked of the personality of the object of Vedanta later on dissolving into nothingness.

The eternal manifestive Phases are more or less ignored by the process of Distillation which eliminated all specific aspects of the concretised mundane impressions. These are never required to be carried to the region of the transcendence where deficiency and transitoriness should never form a factor. The knowledge which has been accrued through the medium of senses is no doubt drawn from transformable objects of phenomena. So they can have no absolute value according to the estimation of sensuous critics. But such impressions can have some lien when the phenomenal existence is considered as an imperfect and perverted reflection of the Original Transcendental Manifestation.

If we start through the synthetic process and from the mundane level, we surely neutralise the variegated positions of the phenomena and are naturally found to pose as impersonalists in the long run. But that situation is likely to transform when the manifestive Absolute Phases are

traced as the Eternal source of this eclipsed and imperfected vision of the phenomena. The mundane things stand in our visual range as opaque preventing us to have a full sight of the transcendental *tabula rasa*.

E. CONCLUDING COMMENTS.—In fine we may mention some passages from *Bhagavatam* which will go to show that considerate thinkers of Transcendence do not quarrel with the nomenclature of the Object Who is a non-differentiated Knowledge of substratum exactly identifying with the varieties of Energies inherent in Him. The spectator of the transcendence may find the object to be non-distinctive Brahma when all attributional references are eliminated, being frightened with the bitter impression of concretised blockades which, according to his sectarian view, is an irreconcilable item in targetting the position of the Fountainhead. The ideas of Yogins have accommodated in persisting in being-hood of non-being as well as the phenomenal capacity attributed to Him.

The Bhagavatas or the devotees on the other hand did not exclude the three different aspects

of their vehicular energy to approach the Fountain-head when they speak of the fulness of Majesty, Power, Beatitude, Glory, Ghosticism and Dissociative Renunciation and of the infinitesimal parts traced as the infinitesimal unalloyed spectator of the whole. The transcendental concretising method has been eliminated in the transcendental conception of Impersonalists as weighty cumbrous odds which will grind their subtle entities like mustard seeds.

The impersonal school has resorted to *Vivarta Vada* instead of invoking the automobile of Inherent Energies with the Absolute, viz., the *Shaktiparinamavada* (the Doctrine of the transforming Energies). In the *Arambhavada* (Doctrine of basic activity) and *Vastuvikaravada* (the Doctrine of Transformation) these *Vivartavadins* (followers of the Doctrine of misconception) or *Mayavadins* have found many defects ; so they do not want to follow them, but their evasive policy will not brand them as wise.

## VI. SEQUEL OF VEDANTIC THOUGHTS

It is said that modern religions except those that are mentioned in the very body of the Aphorisms are outcome of the Vedantic system. They are not acknowledged to have a supporting of the Vedantic thought but we find refutations of them rather in that book. Some chroniclers predate the advent of the Sankhya system before the thought of Vedanta came into existence. We need not subscribe to this opinion as we find the Shankhayans have got a tendency to condemn the Vedantists as well. Some critics have deemed it fit to reject the present. Aphorisms of Sankhya as original, but their view tantamounts to disclose a neo-Sankhya system made out of the old policy of that school. They are found to tell us that Iswara Krishna's work *Karika* was commented on by *Gaudapada* who is said to have been the preceptor of Govinda, the Guru of Shree Shankaracharyya. In the *Upanishads* themselves we find both the views of Sankhya and Vedanta said by

side which has given start to the religious views now in vogue. So these two systems are correlated whenever they are spoken of.

The Personal Phase of Brahman has been differenced from all objects of the phenomena, as they are strictly to come under the calculative merits of Sankhya. But as we cannot do away with our present concept of phenomena, the system of Sankhya has involuntarily mixed up with the ritualistic aspects of all religious march. The cosmological view of the phenomena has enforced the elimination of all the realisable objects through the senses to have no part in targeting the representation of the source.

The realistic view has deemed it fit to consider the elements as the cause of action. Even the Efficient cause is but a peculiar composition of different distributed elements; whereas the other theory would tell us that the *tabula rasa* of knowledge is eclipsed by the foreign intrusion of ignorance in the shape of elements. The peculiar formation of the senses has managed the mutilation of the objects in the chamber of subjectivity according to the particular efficiency.

The manifestive Aspects of the Unalloyed spirit, void of all massive realisation of matter, are simply stopped by the impression of transcendental blank sheet, but the theory of enjoyment by senses has given rise to the dismissal of the phenomenal representation. The devotional aptitude having no connection with the enjoying mood of the recipient will give them relief in considering the benumbing nature of the efficient cause and the eliminating mood of rubbing out all sorts of objective ingredients. We are apt to realise the position of the object of adoration by our predilective mood, so dominating qualities have played an active part in constructing a figure of the non-Absolute personality to suit our purpose. This mental speculation has produced Kathenotheistic formulation in our mind with a far-fetched termination in Impersonalism. As our mind cannot receive things which are not included within the jurisdiction of the six senses, we are compelled to apparel the Impersonal substratum by associating It with our impressions of phenomenal garments. So this has produced at the very outset the triple objects of worship—Brahma,

Vishnu and Shiva, who are the descended aspects of the Impersonal Origin.

The Vedic henotheism has got a different phase in *Panchopāsana* whereby the adorable objects are meant to supply our present demands. We approach Ganadevata when we are in need of dispelling the opposite element; we want to invoke *Shakti* when we require to satisfy the supply of the needs of our senses; when we require to have an ethical mood, we find It as the Sun-god and when we want to retire from enjoying the phenomenal world, we approach the dissolving Energy in Shiva. The Sankhya system has explained the Triple energies that are recognised as the active principles of the different aspects of Nature; in other words, they are the three qualities—*Rajas*, *Sattwa* and *Tamas*, and their different compositions have instigated us to paint the Fountainhead according to our requirements.

We approach Ganapati when the two influences of *Sattwa* and *Tamas* become prominent features. The combination of *Sattwa* and *Rajas*

qualities drives us to the sun-god and that of *Rajastama* qualities drag us to Shakti—phase of the Absolute in Nature. The unalloyed *Rajas* quality will lead us to the progenitor Brahma, the *Sattwa* quality to the sustainer Vishnu, and the *Tamas* quality to the Destroyer Shiva. So we subscribe evolution, sustenance and dissolution when we do not require a combination of the different qualities. The henotheists would claim by their particular taste to approach a temporal godly figure whom they call the Supreme manifestatoin of the Eternal Impersonal Phase and they would not discourage their friends of different schools actuated by the same principle in targeting or painting their Supreme reverential Object in some other demonstrative Aspect in turn. So different phases of theism would not disturb one another when they have a common object of tending to the Impersonation in the long run.

The Vedantic idea has been proselytised to pantheistic impression of people ignoring the different faculties of temporary senses. What-ever is perceived through senses is but a relative impression susceptible to come under our sensuous

activities with no permanent value of themselves. The phenomenal subjectivity should be dismissed by the intrusion of the destructive energy in self even. The Illusive theory of Maya will then act on them to lose their self by merging into the Absolute where the axiomatic view will enforce the common idea of the Absolute. They can give effect to these views when the position of the observer, the observation and the observed is conglomerated.

But theism has got a different situation from pantheism. The Personality of Godhead is the Principal Object to mark and the personality of the observer is set free from foreign invading elements—the soul proper is eternal and the magnitude of the soul has been found as an associative subservient to the Full Personality of the Fountainhead. The Vedanta wants to establish this theism and no phase of henotheism or pantheism should mutilate the position of pure theism.

Theism in some cases is troubled by hellenic and hebraic ideas concocted by the people to

suit best the altruistic facilities among them. But we should be cautious not to welcome anthropomorphic troubles or apotheotic exertions. Neither philanthropic attempts should commit any offence against the true Vedantists. The Greek and Roman mythologies are no doubt good illustrations of carrying anthropomorphic ideas in ascribing the situation of different gods, and in some cases the Indo-Aryan mythology is not found to be free from these faulty associations.

The apotheotic tendency has made many a hero to pretend as identical with different gods and the social amelioration through altruistic activities has also done much injury to receive the Scriptures in true light and thereby proselytised the Bible reference to psilanthropic exploitations.

The Supreme Lord Shree Krishna Chaitanya has endowed the unalloyed intellegentia versed in pure Transcendental Manifestations with the different eternal relationship of the pure essence which has no mundane decrepit condition.

Many apathetic hearts are found to oppose theism in different ways by their participating in a particular phase of epistemology in which they do not understand the spirit of Transcendental position of Theism in the Vedanta system.

The short-sighted conception of Impersonalism offered by the so-called busy mundane philosophers cannot be relied on when they have got no lien to pass any opinion about transcendence to which they have no access. The conviction and experience stored up in mundane thesaurus cannot possibly accommodate the subject-matter of Vedanta which is beyond the realisation of the impoverished senses and no previous experience could possibly judge the merits which cannot submit to the area of the sensate.

The Aphorisms of Vedanta do not go far to delineate the Manifestive Phases of the Absolute save some directions which are inculcated in supplementary books ; so we need not expect all sorts of perspective views of the Transcen-

dence through the short-sketched words of the Aphorisms.

We have noticed some abuses among the so-called Vedantists when they associate themselves with mundane thoughts under the pantheistic interpretations of Vedanta. The pseudo-Vaishnavas, viz., *Bauls* and *Sahajiyas* together with a section of the *Smartas*, have shown a degraded phase in their worldly behaviour based on a distorted view of Vedanta. The very inculcation of the word "*Daridra Narayana*" of the altruistic school is a vivid illustration of the gross abuse of the Vedantic thought in the hands of naturalists, atheists, sceptics and agnostics who all claim to be covered by the ideas of Vedantic school. Wherever Pure theism is crossed in the least, we notice a degraded feeling paramount in their heart to [defile pure devotion of the unalloyed schools. The undigested food offered by Vedanta Darshan will not nourish the intelligencia, even if they have got possession of the same through their linguistic attainments but vitiated by the contamination and misuse of foreign ideas.

## VII. CONCLUSION

A. COMMON BASIC AGREEMENT.—All the interpretations of the Aphorisms would show that the Fountainhead is One without a Second. He is Positive Knowledge and is not to be captivated by mundane speculative method. He is both Transcendent and Immanent. All the commentators conjoin in subscribing that Immaterial Plane is an essential need of the unalloyed Spiritual Entity. Every view has corroborated the emancipating policy of Vedanta; so they do not differ with its renunciating principle. But the principle of dissociation of temporal thought and observation is dealt with in different ways.

B. TRUE RECONCILIATION BY THE SUPREME LORD HIMSELF.—The Supreme Lord Shree Krishna Chaitanya has furnished a true reconciliative principle by which the cardinal points of difference in reading the Aphorisms

are harmonised. And the '*Govinda-Bhashyam*' may be accepted as a true attempt to meet the conflicting impressions arisen from different angles of visions. The manifestation of the Spirit has got a different aspect from the mundane impression of the enjoyers which is given an opportunity to corroborate in a harmonious spirit. In going back to our original situation, the soul is disentangled with the inadequacies and shortcoming, of natural manifestations.

C. SO-CALLED DENOUNCEMENT OF VEDANTA BY THE SUPREME LORD:—Shree Krishna Chaitanya is often observed by silly eyes to have rejected Vedanta, because a sectarian interpretation of the same has renounced the manifestive phase in the transcendence. In order to remove the impression of the commoners of the nomenclature of Vedanta, such words were incidentally recorded through the foresight of Shree Krishna Das Kaviraj Prabhu as he did critically expose the erroneous impressions among the pedants of the day who guided the mass. The Supreme Lord was misunderstood by Sarbabhauma and Prakashanada in their common belief of henotheists. So the Real and

True Explanations through Transcendental Sounds from the Supreme Lord regulated and removed their inadvertencies in the true conception of Vedanta.

Shree Jeeva Goswami Prabhu has given a very clear conception of the true view published before the Krishna-loving demeanour of the devotees. The *Akhilaramritamurtee*, Krishna's nomenclature, is delineated in the Aphorisms under guarded words which have a characteristic of brevity meant to delude and confuse the barren, unsoft, unripe, non-relative amplifiers of their impoverished reasons. Moreover, misunderstood versions of Vedanta will again mislead people just like the misconceptions of the Udupi Pandits when the Supreme Lord accosted them at their very seat.

The common interpretations of the Aphorisms would tell an unwary reader that *Sadhana* will lead to *mukti* (*Sayujya* or complete merging into the Absolute or four others, viz., *Salokya*, *Sarshti*, *Samipya* and *Sarupya*), which are more or

less indexes of mundane referene instead of *Prema* or Transcendental Love.

The misguided theists have drawn a wrong conclusion in their incorrect readings of both the Aphorisms of Jaimini and Vyasa. So the correct transcendental position may be inculcated into the brains of non-devotees when they recollect several passages of *Bhagavatam* which reject the erroneous abstracted ideas of phenomena. *Shree Govinda Bhashyam* has supplied some more additional enlightenments to the writings of Shreela Jeeva, specially because all vague observers have demanded a positive interpretation of the ' *Achintya-Vedaveda Siddhanta* ' of the Supreme Lord.

D. DISAGREEING CHARATERISTICS.—In the different interpretation by the readers of the Aphorisms, we find that the Absolute One has the greatest magnitude in comparison to the other items of reference, viz., *Jivas* (Individual souls), *Prakriti* (Material Energy), *Kala* (Time) and *Karma* (Fruitive work). Energy is not accepted along with the One Fountained. Others have

seen all sorts of energies centred in that One. There are Manifestive Natures of that One that are opposed by a particular school of Absolutists who deny all sorts of potencies, in as much as these are outcome of temporal senses. So the question of potency in the Fountainhead has been made a controversial point. The phenomenal world is a production of the Efficient and Material Causes which are denied in the long run by the analogy of *Vivarta*. So Devotion has not been accepted as the medium of approaching the manifested Transcendental Absolute. According to their secular view no distinctive process should be asserted in the Integral situation of the Greatest Magnitude.

Other commentators dissenting from this view have established Distinctive Monism and Differentiated Synthetic Dualism by polemical controversies. The Distinctive Monism has established Every-Existing Vishnu as the Supreme Authority of the Personality of Godhead. But there is again a dissension between this Vaishnavite view and the Shaivite aggression where the Impersonal termination is

figured by the Phallic Emblematic Form of Representation of a temporal existence. They have a distinct motive of establishing the Impersonalism in the long run, though for the sake of argument they come forward with a quarrelling attitude with the Eternal situation of the Personality of Godhead.

Commentators also differ in the divisibility of the Integral Brahma by suspending *Swagata*, *Sajatiya* and *Vijatiya Bhedas* which we always meet in the gross objects of this temporal world; whereas manifestive distinctions are and can be found in the transcendence as well. without any rupture or unwholesomeness of this gross and mundane region.

E. TRANSCENDENTAL SPONTANEOUS IMPORT: 'BIDVAT-RUDHI BRITTI OF SHRUTIS.— There may occur a doubt as to why the Commentators have shown different temperaments from the reading of an identical passage in the Aphorisms. We may say in reply that they have been guided by wrong recollective convictions of Nature's qualitative products instead of having

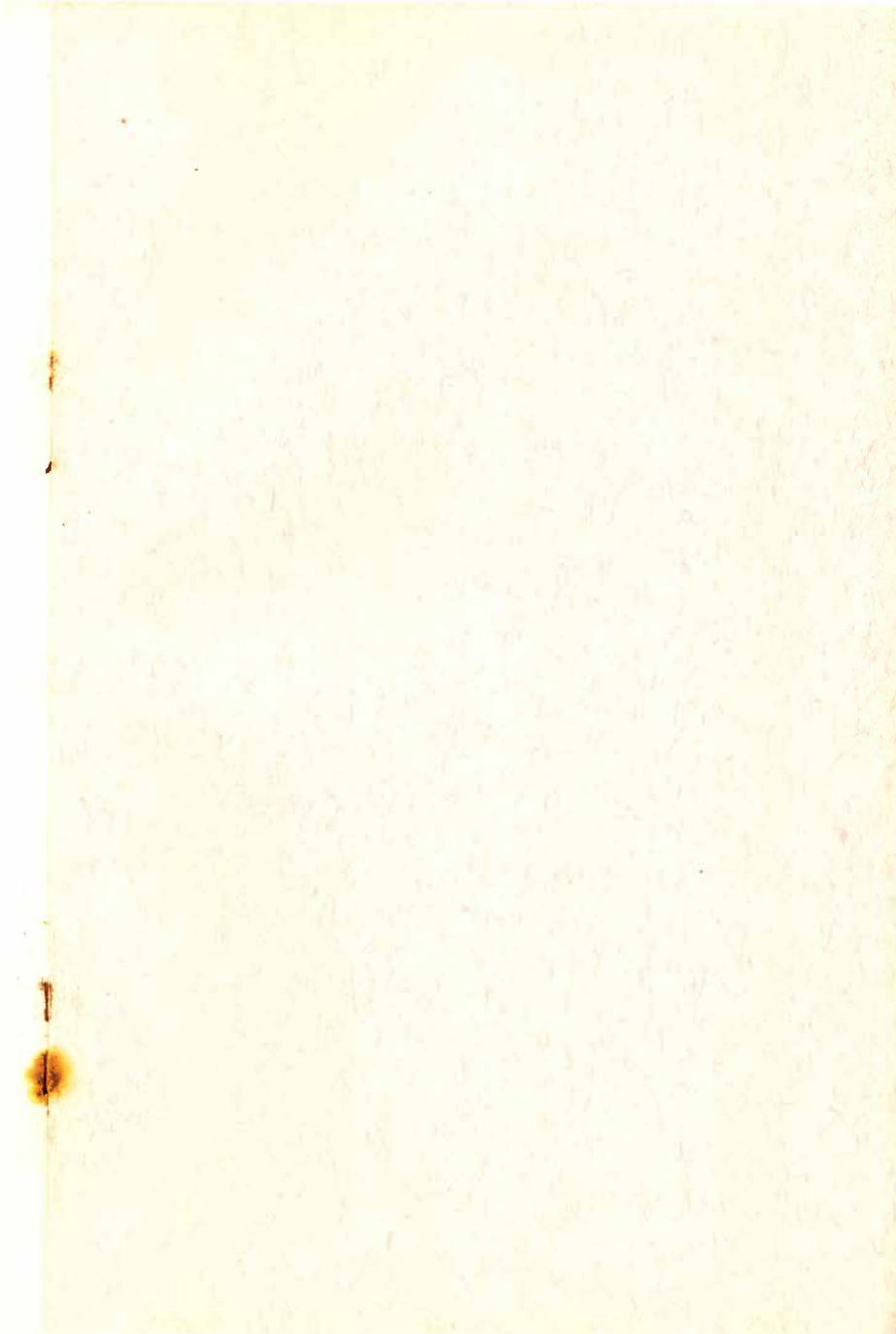
any true aural transcendental reception from the lips of true devotees. The transcendental sounds are not located in the different chambers of the museum of mundane relativity, but they have got ' *Rudhi-Brtti* ' which kills functional references of sounds which are quite adaptable to the senses.

F. ASPECT OF SHREE MOORTI.—The Impersonal school believes that the conception of ' Indistinctive Brahma ' and the partial conception of the All-wide *Paramatma* should be the final decision of the Vedanta Darshana. But as the polemic side of the Aphorisms was meant for the infant class of theological seminary, no elucidating treatises should be inserted in the Aphorisms which would be rather perplexing to unfledged youths who are busy with their puerile mundane impressions. The juvenile thought is supplemented by the true transcendental pastimes of the Personality of *Adhokshaja* and not by a particular Aspect of the One Who is considered as the Fountainhead of all Personalities of Godhead. *Akhilarasamritamurti* Krishna has solved the whole question in all its phases by including the fullest identity of Brahma where transcendental relati-

ties do not form cataracts to the eyes of readers, and in approaching Him the interpretations of *Bhagavatam* and *Sattwata Pancharatras* have paved the way to get the true ontological aspect of Vedanta. So the five descending Aspects of Krishna in five planes are no barriers as they are to the short-sighted policy of the *Mayavadins* and *Karmins*.

In the fifth Aspect of *Archa* we find the best suitability of regulating the wrong activities of our senses which actuate us as enjoyers of mundane phenomena and of having a devotional temperament to regain the relationship with the Absolute Krishna. The monists may claim that the five transcendental facsimiles or transcendental projections of the Absolute are detrimental to their whims; so the Supreme Lord may redeem those fallen souls of *Mayavadins* and *Karmins*, when they do approach *Archa* (Facsimile of the Transcendental Manifested Absolute in mundane region), *Antaryami* (Immanent Aspect of the Transcendental Manifested Absolute), *Vaibhava* (Manifestive Transcendental Aspects of the Personal Absolute in the Eternal as well as their Disclosures in this mundane spheres), *Vyuha*

(Transcendent Quadrantal Manifestations of the Personal Absolute), and *Para* (Integral Origin of the Personal Absolute), instead of shouting with their tentative arguments which have no *locus standi*.



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