



The Divine Voice of Sri Gaudiya Guruwarga

on behalf of Śrī Bhakti Siddhānta Vāṅī Sevā Trust



Monthly E-Magazine 19th ISSUE YEAR II Contents:

1. *Vaiṣṇava Vijaya* (Introduction)
2. Monotheism
3. The Conclusion of *Vedānta*
4. Personified Brahmā, Śrī Kṛṣṇa, is the root cause of all and everything, even the cause of the impersonal Brahman.
5. *Māyāvādīs* and Their So-Called *Guru-pūjā*
6. Extra — *Kalyāṇa Kalpataru bhajan*



All glories to Śrī Guru & Gaurāṅga
FOREWORD

Gauḍīya Goṣṭhī-pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, Paramahaṁsa Jagad-guru said that — “As long as *māyāvāda-vicāra* remains in this world, pure *bhakti prachar* cannot be possible or successful.”

Those *māyāvādīs* conclude that the Absolute Truth is ultimately impersonal Brahman, and the eternal form, qualities, and *līlā* of Bhagavān all are the products of *māyā*, but Śrī Caitanya Mahāprabhu strongly declared that *māyāvāda* completely destroys *bhakti* and covers the true nature of Bhagavān. By attaining *mokṣa* according to those *māyāvādīs* the *jīva* submerges with impersonal Brahman, I mean completely losing individual identity to lose the chance to serve the Supreme Lord.

Śrī Caitanya Deva came into this world to inundate the whole world with a flood of *prema*, but those foolish *māyāvādīs* always like to ignore Śrīmahā Mahāprabhu. Those *māyāvādīs* cannot even pronounce His name; they can only utter “Caitanya, Caitanya”. They cannot say Kṛṣṇa. It is a fact that *prema* can never arise from the misconception of oneness with the impersonal Brahman. In this regard, we can just give the example of a sweet ball. Sweetness surely exists in it, and the person who is going to taste the sweet ball also exists, and the tasting — the procedure — must be there. So as long as the sweet ball is not in contact with his tongue (the taster), till then sweetness can remain as a conception only. Similarly, devotional *rasa* manifests only when all three eternal

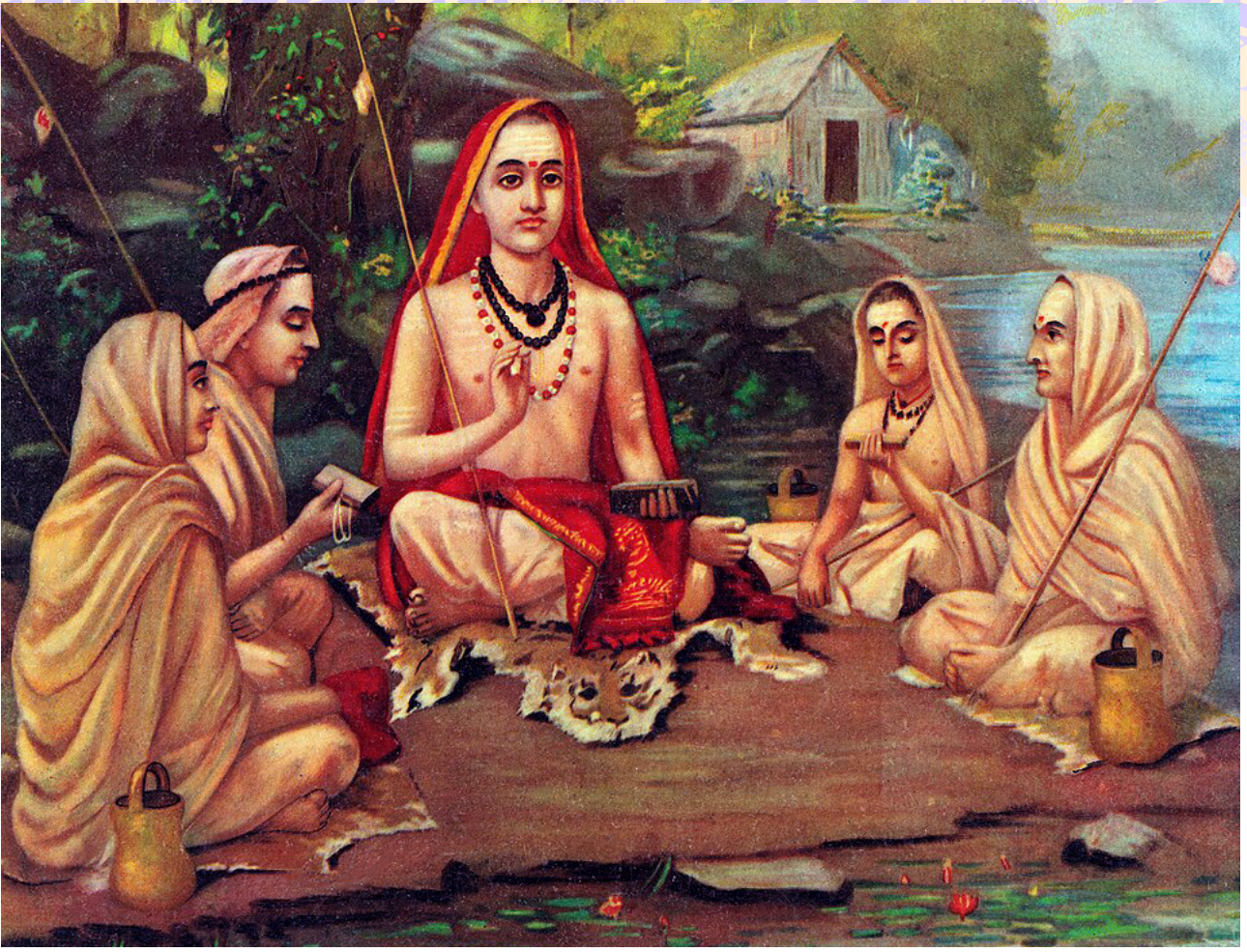
principles are present, like *Bhagavān*, *bhakta*, and *bhakti* (or *sevā*). Without serving temperament, there cannot be any question of tasting any *rasa*. It is only when the Lord remains as the object of loving service and the *jīva* remains as the servant that, in that case, the manifestation of *prema* can take place.

All the great *Vaiṣṇava ācāryas* like Śrīla Madhvācārya, Śrī Rāmānujācārya, Śrī Viṣṇusvāmī, and Śrī Nimbādityācārya, as well as those recent *ācāryas* in our Gaudiya *sampradaya* like Śrīla Saccidānanda Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all tirelessly wanted to destroy *māyāvāda-vicāra*. Through their uncompromising *siddhānta-vicāras*, all of them established the Lord's eternal *sac-cid-ānanda-vigraha* and proclaimed that *bhakti* alone is the true means by the help of which all living beings can be rescued from the dry negation of *māyāvāda* and can be guided towards the loving *seva* unto the lotus feet of the Supreme Lord.

Śrīla Saccidānanda Bhaktivinoda Ṭhākura said that "the meaning of Vyāsa's *sūtras* is pure, like bright sunshine. Those *māyāvādīs* wanted to cover up the direct meaning by the clouds of their imaginary interpretations. The *Vedas* and their subordinate literatures, the *Purāṇas*, have ascertained that only the Supreme Lord is our ultimate goal. Because of His all-pervasive greatness, He is addressed as Parama Īśvara, or the supreme controller. Moreover, when Param Īśvara is seen with all of His opulence, then that almighty Brahman is realized as *svayaṁ bhagavān*. Therefore, Brahman and Paramātmā, or Bhagavan, all come out of *svayaṁ bhagavān*, or *bhagavat-tattva*. The Supreme Personality of Godhead is always full with six opulences, and thus He is full of eternal variegatedness. To describe Him as formless is a formal representation of the *Vedas*. The Vedic texts, which address Him as "impersonal, or without variegatedness", simply negate having His material personality and variegatedness as a means for establishing His *aprakṛta* variegatedness.

*apāṇipādo javano grahītā paśyaty
acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyam na ca tasyāsti vettā
tam āhur agryam puruṣam mahāntam*
(Śvetāśvatara Upaniṣad 3.19)

"The Supreme Lord does not have material hands and feet, yet He is able to receive anything and go everywhere. He does not possess material eyes, and yet He sees the past, present, and future. He does not have material ears, and yet He hears. He is the knower of everything, being omniscient, but Him no one can know. The self-realised and enlightened souls know Him as the Primeval Lord and Supreme Being."



Also Śrīmān Mahāprabhu Himself told that:

*yā yā śrutir jalpati nirviśeṣam
sā sābhidhatte sa-viśeṣam eva
vicāra-yoge sati hanta tāsām
prāyo balīyaḥ sa-viśeṣam eva*

(Śrī Hayāśīrṣa Pañcarātra)

Śrī Caitanya Mahāprabhu continued, "Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety."

The Prabhupāda also said that the māyāvādī, under the influence of his own defects such as *bhrama*, *pramāda*, *vipralipsā* and *karaṇāpāṭava*, does not believe in the eternal name, qualities, form and pastimes of the Supreme Lord and His devotees. Those that consider pure devotion and devotional characteristics to be momentary and perishable, those who deem them to be temporary, and who regard the eternal devotees and Supreme Lord to be equal, illusory, mortal elements, are known as *māyāvādīs*."

Another example we would like to share with you all by which surely you can detect the foolish conception of those *māyāvādīs*. Some *māyāvādīs* say that Śaṅkarācārya, after leaving his body, again appeared as another *ācārya*. But this contradicts their own philosophy. If, as they claim, the *jīva* ultimately merges into *nirviśeṣa* Brahman and loses all individuality, then who can come back? If a glass of water is poured into the ocean, can you retrieve the same separate glass again? Once merged, the distinction is gone. Either individuality is eternal, or it is not. If it is not, then reappearance is impossible. If it is eternal, then the doctrine of absolute impersonal merging is false.

Śrī Gauḍīya *siddhānta* teaches *acintya-bhedābheda-tattva* — the soul is one with Bhagavān in quality but eternally distinct in identity. Liberation does not mean extinction of all identity, rather it means the awakening to one's eternal service. In this way one surely cannot claim both at a time like submerging with Brahman and at the same time recurring birth and death.

Again we have tried our best to select some very, very special articles for the next Issue No. 19 of the magazine named 'The Voice of Gauḍīya Guruvarga', in which you can discover very powerful articles from our Sarsavat Gauḍīya Guruvarga to destroy all kind of misconceptions in regard to *Bhagavat-tattva*, *jīva-tattva* and *Maya-tattva*. Especially we have collected articles which will show the ghost inside the *māyāvād* philosophy. Śrīla Prabhupada very often used to say that "more or less we all are contaminated with *māyāvād vicāra*." If we have no belief in Guru-Vaishnava-Bhagavan, surely we are *māyāvādīs*.

All those selected articles can surely create a sensation inside the heart of all those devotee readers. We are actually blind in front of *aprākṛta jagat*, so without the backing of *aprākṛta vāṇī* (śrī *caitanya-vāṇī*) one can never realize who really and what our relationship with the Lord Supreme in true sense is. *Aprākṛta-vāṇī* (śabda-brahma) is always going against the strong current of Māyā, so naturally almost everyone fears to face that Absolute Truth, but still if we have a strong and honest resolution to know that Absolute Truth, then surely this issue can help us to rectify our wrong prejudicial perception.

Thank you all

Truly yours in the service of Śrī Śrī Guru-Gaurāṅga and Go-Mata

A loyal and sincere servant of The Prabhupāda

Bābā Śrī Śyām Dās

1



All glories to Śrī Guru & Gaurāṅga

VAIṢṆAVA VIJAYA

The Introduction to the book *Vaiṣṇava Vijaya* by His Divine Grace Śrīla Bhakti Prajñān Keśava Gosvāmī Mahārāja

Patrons of transcendental knowledge and those enlightened by it insisted on this publication of *The Life History of Māyāvādisism*. But the chances of this actually manifesting became very rare in this dark age of Kali. Atheism, along with its base concurrent thoughts and its degrading tendencies even in the research arena, can hardly be understated. The literary incarnation of the Supreme Lord and the compiler of the Vedic scriptures Śrī Śrī Veda Vyāsadeva narrated in the twelfth canto of *Śrīmad Bhāgavatam* that in the age of Kali, revelation about the Absolute Truth will face immense difficulties. This was predicted over five thousand years ago and now in the present times we are feeling the awesome reality of this prophecy. In the bringing forth of this treatise many setbacks and hurdles I was forced to face. In brief, I must acquaint my readers with them.

In 1915 at Śrīdham Māyāpur as a *naiṣṭhika brahmacāri*, I had the rare opportunity to attend the *Śrīmad Bhāgavatam* classes of Jagat Guru Om Viṣṇupāda 108 Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Śrīla Prabhupāda. By reflecting upon the opening statements of all his lectures, I could understand his complete conviction against māyāvādisim. Four years later in 1919, after having been correctly taught the Gauḍīya Vaiṣṇava *siddhānta* and properly trained up to preach and spread the *sankīrtan* mission of Śrī Caitanya Mahāprabhu; Śrīla Prabhupāda blessed me and gave me his benediction in realizing the scriptural truth and ontology. He would often remark, **“So long as there is Śaṅkarācārya’s māyāvādi philosophy in this world, there will be obstacles on the path of pure devotional service. So on this earth there should not be a single place where māyāvādisim can find any shelter.”**

As I spent longer and longer in his association and began to deeply contemplate his teachings, I realized that this idea was advocated in all his letters, essays, writings, lectures, commentaries, speeches and instructions. Śrīla Prabhupāda’s firm, unwavering conviction against māyāvādisim made a strong impression in my mind. Śrīla Prabhupāda had given almost a dozen lectures quoting from commentaries given by Rāmānuja, Madhvācārya and other noteworthy commentators of Vedānta philosophy which also firmly opposed to māyāvādisim. These lectures I dutifully copied down and added to my collection. After careful and thorough deliberations over them for some time I was able to have some realizations and at that time was ordered by Śrīla Prabhupāda to preach and specifically prove the fallacy of Śaṅkarācārya’s māyāvādisim. This I began to do. I gave lectures at Ravenscroft College in Cuttack and to the intellectual elite in Allahabad, Assam, Meghalaya, Calcutta and Mathura amongst others. Some parts of these



lectures were published in the *Dainik Nadia Prakash* the then daily newsletter. In short, the ideas of *Vedānta-sūtra* were placed before the readers in the way of “Nam Bhajan Siksa”.

The fundamental axioms of *Vedānta-sūtra* have been so deviated by Śaṅkarācārya in his commentary *Śārīraka-bhāṣya* that it is totally opposed to the purport of *Vedānta* philosophy. In this sense Śaṅkarācārya’s Brahman is formless, impersonal and unqualitative. That is why Śrī Caitanya Mahāprabhu Himself stated: *māyāvādi-bhāṣya śunile haya sarva-nāśa*. If one hears this illusory commentary, then one is doomed. Nowhere in any of the five hundred and fifty-five *sūtras* of *Vedānta-sūtra* is it mentioned that Brahman possesses these three attributes. Brahman cannot be formless, impersonal and unqualitative. If Brahman is not in possession of quality, wherefrom comes his quality of mercy? If Brahman is

not in possession of a personality, how is it that one can have a relationship with him? And if Brahman is not also in possession of form, why is it that so many saintly souls have written praises to the dust of his lotus feet? So these statements by Śaṅkarācārya about Brahman being formless, impersonal and unqualitative are utterly false and deceptive, hence atheistic and demonic. Nowhere in his *Vedānta-sūtra* does Śrīla Veda Vyāsadeva ever mention these abominably atheistic words of formless, impersonal and unqualitative.

Śaṅkarācārya cleverly interpolated these three gnostic and antithetic trends of thought borrowing them from Buddhism and then very craftily superimposed them in his commentary on *Vedānta-sūtra*. So the Brahman of *māyāvādi* philosophy alluded to by Śaṅkarācārya is not true Brahman. It is an illusory, distorted and false imitation of Brahman and should not in any way, shape or form be ever mistaken for the real Brahman. Those souls who are eager to learn and understand the life history of māyāvādisim can now understand the root of its beginnings already here in the forward. The word Brahman itself confirms the transcendental sound vibration. This is the transcendental Nāma Brahman Hare Kṛṣṇa, preached by Śrī Caitanya Mahāprabhu. Those who have not sufficient faith in this transcendental name and who have no esoteric understanding of the word Brahman, the results of their chanting of the Hare Kṛṣṇa Mahāmantra become totally futile. The broadcasting of the Hare Kṛṣṇa Mahāmantra was the main purpose for establishing the Śrī Gauḍīya Vedānta Samiti in 1940. Promulgating and preaching Lord Caitanya's *saṅkīrtan* mission of *Kṛṣṇa Prema* through the medium of the Hare Nāma is the sole objective of this all-embracing organization. It is the desire of the Supreme Personality of Godhead Lord Kṛṣṇa that the truth of His name and Śrīdhāma be revealed in the world along with the advent of His holy name.

In 1934 during my tenure in Śrī Caitanya Maṭh as the executive director of all 64 maṭhs of my divine master Jagad Guru Nitya-līlā Om Viṣṇupāda 108 Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Ṭhākura, I was approached by two senior devotees who having firm faith in my scholarship of Vedānta philosophy earnestly requested me to write an article on māyāvādisim for the monthly magazine of Śrīla Prabhupāda's called the Gauḍīya. It was to be printed in the special annual issue. Knowing that Śrīla Prabhupāda would be very pleased by this endeavor and understanding how much this would mean to him, I readily agreed and began working on it immediately. I do not think it would be appropriate to disclose the names of the two devotees but as I consider it my duty to refer to their educational appellations, one may be called Vidyāvinoda and the other Vidyābhūṣaṇa and it was by their request and the desire to please my beloved Gurudeva, Śrīla Prabhupāda that *Vaiṣṇava Vijaya* or *The Life History of Māyāvādisim* was compiled by me.

After some months of careful and thorough research covering every aspect of māyāvādisim the article was completed and Vidyānoda came and collected my handwritten manuscript. When the annual special issue of the Gauḍīya came out, I discovered that my article was not included in the publication. I was told by Vidyānoda that my article was too voluminous to fit in the annual issue, so it was decided that it would be printed separately in the future. When I inquired from him whether or not Śrīla Prabhupāda had read the article, Vidyānoda informed me that he had personally read it to him in its entirety and that Śrīla Prabhupāda was very pleased and delighted to hear it. Hearing this, I left the article with Vidyānoda without further ado.

After the disappearance of Śrīla Prabhupāda in Calcutta on January 1, 1937, there was a considerable state of turmoil and unrest in



the 64 *maths* of his Gauḍīya Mission. Two years passed by and in this time all the important documents, manuscripts and deeds of Śrīla Prabhupāda were stolen away. No one cared for them and they were lost forever. In June of 1939 I found it impossible to stay any longer and I left the association of the Caitanya Math. In 1940 I founded Śrī Gauḍīya Vedānta Samiti at 33/2 Bosepara Lane in Calcutta at a rented house. Subsequently in September of 1941 on the full moon in Katwa I took Vedic Tridandi Sannyāsa from Śrīla Prabhupāda's dear disciple, Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja and returned to Śrī Gauḍīya Vedānta Samiti and continued with my preaching commitments.

By the will of providence I chanced to sojourn at Champahati Samudragarh at the Śrī Gaura Gadadhara Gauḍīya Math to observe

the Kartik month of the Chaturmasya Vrata. While there one devout devotee, Mata Ushalata Devi who was a much blessed disciple of Śrīla Prabhupāda, presented me with a brief full of papers. To my great surprise and delight many of Śrīla Prabhupāda's important documents and manuscripts were discovered along with my article on the *Life History of Māyāvādisim*. This gift from the Lord, made possible by the mercy of my Gurudeva made me immensely happy and I accepted it as a manifestation of my Guru's desire.

At the earnest request of the residents of Chinsurah, Śrī Uddharan Gauḍīya Math was founded in 1943. While spending time there I had the occasion to offer *Śrīmad Bhāgavatam* classes for one week at Sanskrit Tol, Serampore. This institution was founded by and directed by renowned scholar Śrī Phanibhusan Chakravarti M.A., B.L. He possessed a vast and impressive library, befitting a *maha pandit* of his caliber and qualifications. It was a truly splendid collection of rare and out-of-print Vedic literatures in their original first edition and he gave me the freedom to use it to my heart's desire.

One day while browsing through the hundreds of books, one drew my attention. It was entitled *Lankavatāra-sūtra* and I was curious to learn what it contained. So in order to have complete knowledge of its contents, I read it thoroughly and discovered some very interesting information. In one particular part of the book it records that Rāvana would go to Mt. Kailasa and meet with Lord Buddha to deliberate and discuss impersonalism. The book also gives ample proof of the state of impersonalism in Treta Yuga over one million years ago that is very impressive. I copied the relevant portions from *Lankavatāra-sūtra* and added them to *The Life History of Māyāvādisim* for clarity. These śāstric references had not been given in the original manuscript which had been previously presented to Vidyanode.



In 1946 during my stay in Varanasi for observance of Dāmodara Vrata, the time was marked by a very interesting incident. At Bodh-Gaya I found the Buddhist temple under the custody of one prominent *ācārya* of the Śaṅkarācārya sect as the temple president. The temple management was fully administered by him and moreover, he was the only member on the trustee board. My curiosity being aroused by this extremely unusual combination of circumstances, I went to his office to meet him. My modest question was, "Bodh-Gaya is a famous place of pilgrimage for Buddhists and you being an *ācārya* in the Śaṅkara sect, how then have you become the temple president of such an important Buddhist temple? Does the Śaṅkarācārya sect now subscribe to Buddhism?" This last statement inflamed him and his reply was, "Śaṅkarācārya was never a Buddhist. The Vaiṣṇavas declared him so with ill will. It is outrageous! Have you ever seen the book *Lalita Vistara*?" After replying I had, he requested me to discuss the matter with the temple *pandit*. Summoning him,

we had some in-depth discussions and at the conclusion the *pandit* handed over the book *Lalita Vistara* to me. The facts and evidence from this book as well have been quoted at suitable places and this information was also not included in the original manuscript given to Vidyanode.

Three years later in 1949 the *Śrī Gauḍīya Patrika* was inaugurated as the monthly magazine of the Śrī Gauḍīya Vedānta Samiti in Bengali. In due course of time the editor, Pujapada Nityalila Pravista Narasingha Mahārāj inspired the gradual publishing of the *Life History of Māyāvādism* by printing it as a twenty-part series from the summer of 1954 through the autumn of 1955. This was actually the first edition of this book.

In spite of many, many requests and solicitations from numerous learned quarters and intellectual circles to print this book as one volume, for many years their desires remained unfulfilled. Many an unforeseen obstacle may subject itself to one in this temporal world. If we con-

template the fundamental cause deeply and comprehend the narratives of Śrī Śrī Kṛṣṇa Dvaipāyana Vyāsadeva we can clearly understand that Kali-yuga, though still an infant and not full-fledged has already taken over this world and is reigning freely as can be ascertained by the deplorable plight and degraded condition of this earth. It is the Divine Will to intensify the forces of Kali-yuga. Norms of human behavior, ethics, morals and judgement have reached such low levels that it will be difficult for posterity in future generations to surpass them no matter how or where they will be. **The Supreme Lord deputed his servitor, Mahādeva Śiva to descend to earth and, taking birth in a brāhmaṇa family, develop a philosophy that would be logically acceptable to those opposed to bhakti to the point where they would accept the Lord as a personal possessing no form, no personality and no qualities. Here is a vivid description of this as Śiva describes to Parvati:**



*māyāvādam asacchāstram pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devī kalau brāhmaṇa mūrtinā
(Śrī Caitanya-caritāmṛta, Madhya 6.182)*

“The theory of impersonalism is a false scripture and is known as disguised Buddhism. It is me, O Goddess, in the form of a brāhmaṇa who perpetrated this in the age of Kali.”

Now we will see in this next example that the Lord Himself confidentially instructs Śiva thus:

*svāgamaīḥ kalpitais tvaṁ ca janān mad-vimukhān kuru
mām ca gopaya yena syāt sṛṣṭi-resottarā
(Padma Purana 6.71.107)*

“With your own concocted scriptures, make the people adverse to me and hide me so that the population may grow perpetually.”

Now Śiva reveals to Parvati the method in which he created his theory.

*vedārthavan mahāsāstram māyāvādam avidikam eva
kathitam devī jagatām nāsakāraṇam*

“The great scriptural theory of impersonalism is non-vedic, though taking its meaning from the Vedas, O Goddess. It is me who has told this because it is the root of the destruction of the worlds.”

Māyāvādism is factually covered Buddhism and it has been authorized for Śiva to incarnate and spread this theory by Lord Viṣṇu. Atheistic people can only turn against their natural, constitutional position by accepting demonic ideas. To accomplish this task, Śiva took birth as Śaṅkarācārya and misrepresented the Vedic scriptures by speculative logic and deceptive interpretations. It can be understood that Śiva is the lord of chaos, Brahma is the lord of creation and Viṣṇu is the lord of preservation. **To propagate the forces of Kali, Śaṅkarācārya powerfully injected his philosophy of impersonalism. This world is an illusion and existence is not real. This demonically motivated humans purpose gives false wisdom to spiritual practitioners. Māyāvādism makes it appear that everything is becoming rapidly and gradually the gloom and darkness of ignorance. In Kali-yuga the whole creation is pathetically regressing into a degraded and fallen state. Humanity unable to save itself is beguiled by its own tune and charmed by its own dance into the deepest darkness of ignorance.**

Definitions and explanations, hypothesis and theories nowhere to be found in *Vedānta* philosophy within *Vedānta-sūtra* were ruthlessly presented by Śaṅkarācārya without compunction. Even if we accept his philosophy as a doctrine of knowledge; still because of the fallacy of his basic fundamental ontology, it would

have to be rejected and totally excluded from the Vedic pantheon. Śaṅkarācārya’s *māyāvāda* theory can never, in any shape, way or form, be accepted as a doctrine of knowledge. This opinion is not only held by me; but it is also fully in line with previous Vaiṣṇava *ācāryas* going back to antiquity. In the *Śāṅḍilya Sūtra*, chapter two called the *Bhakti Khanda*, verse 26 we find:

*brahma-kāṇḍe tu bhaktānām
tasya anujñayā sāmānyataḥ*

“The portion of knowledge of Brahman commonly accepted is for devotion.”

The knowledge of Brahman is made for devotion, whereas knowledge without devotion is meaningless unless it is utilized in the service of the Supreme Lord. Ācārya Svapneśwar in his commentary on Śāṅḍilya’s *Sūtra* clarifies it even further. We cite the relevant part of this commentary below:

*jñāna prādhānye jñāna kāṇḍam uttara kāṇḍa
prasiddhi syād iti manyāna pratyucyate*

“When we say that the later portion, which is famous as the *Vedas*, is the knowledge of Brahman, it may not be believed, so we reply:”

*bhaktārtham brahma kāṇḍam śrutam tena jñānam
tasmai jñāna kāṇḍam iti brūmaḥ*

“This portion of the knowledge of Brahman, the *Vedas*, is not for the sake of knowledge only but for the sake of devotion; therefore, we call it the portion of the knowledge of Brahman.”

Ācārya Svapneśwar was not a modern commentator. He was born in the 1400’s in Bengal in a Vaiṣṇava *kṣatriya* family, as the son of a royal commander he was



knowledgeable enough about *śāstra* to understand the importance of the writings of Śāṇḍilya. All saints and seers and scriptural luminaries of antiquity were well aware of Śāṇḍilya. It is a great wonder that writers of Śrīla Veda Vyāsa are totally silent regarding Śāṇḍilya in the Skanda Purāṇa. In the chapter called *Viṣṇu Khanda* in the first canto, verses 16 and 17, Śāṇḍilya is mentioned while eulogising the glories of the *Śrīmad Bhāgavatam*.

*ityukto viṣṇurātas tu nandādīnām purohitam
śāṇḍilyam ājuhāva āsu vajra-sandeha-nuttaye*

“When Viṣṇurata was thus told he immediately called for Śāṇḍilya, the priest of the Nandas and others in order to remove the doubts of Vajra.”

*atha utthāya āsīrvādya śāṇḍilyaḥ samupagataḥ
pūjito vajranābhena niśasāda āsane*

“Then Śāṇḍilya leaving his hermitage immediately went there and sitting on a suitable seat was honored by Vajranābha.”

Another example to show the caliber of Śāṇḍilya’s qualifications is given by Nārada Muni who also held Śāṇḍilya in great esteem. We found an 82 year old manuscript of the *Nārada Bhakti sūtras* in the original sanskrit printed in Varanasi in the 1808 Śakabda era. In the 83rd chapter of this text, Śāṇḍilya is mentioned.

*om evaṁ vadanti janāḥ kumārā ekāntino
nārāyaṇasya śukadeva śāṇḍilyādayaḥ
vibhīṣaṇo hanumānś ca bali ruddhavo’rjunāḥ*

“Those masters on the path of devotion who speak of the Supreme Lord like the Kumāras, Vedavyāsa, Sukadeva Goswami, Śāṇḍilya, Rsi Garga,

Kauṇḍinya, Śeṣa, Uddhava, Aruni, Bali, Hanuman, Vibhīṣaṇa and others all are of the same opinion and are unafraid of the prattle of others. *Ācāryas* of devotional piety give directions by instructions and saintly ways and means of devotion. These are very great souls; following which they do not belittle this humble offering, which follows in their footsteps. Nārada Muni describes Śrīla Veda Vyāsa the composer of *Vedānta-sūtra* and includes Śāṅḍilya along with him as writers of devout literatures of the highest order, and Śāṅḍilya the *rishi* also glorifies *Vedānta-sūtra* as the root scripture of his writings and the foundation of the devotion of *bhakti*."

The preceding *ślokas* reveal that Śaṅkarācārya's ordeal of attempting to establish impersonalism by denying the Supreme Lord His form, His individuality, His opulences, His associates and devotees, making the Supreme Lord an enigma and giving Him only the nomenclature of Brahman, is devoid of all rationality and is completely erroneous.

My last humble but earnest request to all sane and intelligent persons desiring freedom from the clutches of Kali is that they should declare total prohibition on Śaṅkarācārya's *māyāvāda* hypothesis, never listen to the senseless prattle of indistinct formulations and never utter a single word of impersonalism to anyone. Total prohibition of *māyāvāda* is based on the injunction declared by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī in *Śrī Caitanya Caritāmṛta, Madhya-līlā*, chapter six, verse 169 below:

*jīvera nistāra lāgi sūtra kailā vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa*

"Śrīla Vyāsadeva presented the *Vedānta-sūtra* for the benefit of

all living entities, but if one hears the impersonalist commentary of Śaṅkarācārya they are doomed."

This injunction must be followed by all devotees, friends and well-wishers of Vaiṣṇavism. Moreover we must augment it by the sublime teachings of Śrīla Bhaktivinode Ṭhākura who wrote thus:

*viṣaya vimūḍhaḥ ār māyāvādijan
bhakti śunya duhe prāṇa dhare akāraṇa*

"The lives of ignorant materialists and impersonalists are useless, as both are devoid of devotion."

*sei duyer madhye viṣaye tabu bhālo
māyāvādi saṅga nāhi māgi kona kāla*

"Among the two, the gross materialist is better, for one should never ever associate with an impersonalist."

*māyāvāda doṣa yāra hṛdaya paśila
kutarke hṛdaya tāra vajra sama bhela*

"Whose heart the poisonous noise of impersonalism has entered is the same as having his heart struck by a thunderbolt."

*bhaktira svarupa ar visaya asraya
mayavadi anitya boliya saba kaya*

"The essence of devotion is to the Supreme Lord and *sadguru*, but impersonalists consider these ephemeral manifestations."

*dhik tar krsna seva sravana kirtana
krsna ange vajra hane tahar stavana*

"The prayers from those inimical to the Supreme Lord Kṛṣṇa's service of the hearing and chanting of His holy names are like a thunderbolt in Lord Kṛṣṇa's body."



*mayavada sama bhakti pratikul nahi
ataeva mayavadi sangā nahi cahi*

“There is nothing more against devotion to the Supreme Lord Kṛṣṇa than the denial that He has a personality; thus one should never have the association of an impersonalist.”

Thus, with all these instructions in mind, we should always adhere to the pure and pristine teachings of the great Vaiṣṇava ācāryas, making them our only shelter and refuge in transcendental life. Śrīla Vyāsa-deva projected the greatest welfare for all human beings when he compiled the *Vedānta-sūtra*. The *Vedānta-sūtra* and the *Bhakti-sūtra* are synonymous. They have both originated from the same source with the same goals and same objectives. This has been made apparent in the previous pages when deliberating on the substance of *Vedānta-sūtra* and the *Vedānta* philosophy. The only deliberation remaining is the efficacy of *nāma-bhajana*.

The chanting of the holy names of the Supreme Personality of Godhead Lord Kṛṣṇa is the highest spiritual truth. In Kali-yuga without the devotional chanting of the Lord’s holy names, all other activities cannot be approved. The great ācāryas, ṛṣis and munis of India prescribed this path as the only way to attain imperishable transcendental knowledge as well as bliss. All other paths, whether they be by *jñāna*, by *yoga*, by *tapasya*, by meditation or any other austerities or methodology, are fruitless unless they are accompanied by the chanting of the holy names of the Supreme Lord Kṛṣṇa and His incarnations. Any concocted deviation or speculative assumption that doesn’t include the chanting of the holy names of the Supreme Lord Kṛṣṇa and His incarnations should be understood to be valueless.

The idea that impersonalism is full of impure doctrines opposed to *bhakti* and the factual existence of the Supreme Lord Kṛṣṇa. Moreover, it is also full with the fault

of being inimical towards human beings, who are all part and parcel of the unalloyed Brahman. Why is a *māyāvādī* required to continue austerities after attaining the status of Brahman? And if he considers himself to be Brahman and declares *aham brahmāsmi* then what is the need for any further self-mortification? This methodology is written in the book *Siddha-Sādhana-Daśānīka* which is commonly practised by and much relished by *māyāvādīs*. It is commonly practised by them, but if one is already in possession of something, why should one continue to waste additional efforts for it? This hypothesis I carefully analyzed from the original version of that book. Also on page 153, the delineation of *nirvāṇa rūpa fal nirodh* should be well noted.

Since January of 1968, Śrīman Nava Yogendra Brahmācārī has made an earnest attempt to publish this *The Life History of Māyāvāḍism* in book form. I am indebted to him. Śrī Bhakti Vedānta Vaman Mahārāj took immense pains for its publication in the *Śrī Gauḍīya Patrika* making literal changes and improvements. Although myself being ill, I tried to do my level best for it, especially by adding the term *Vaiṣṇava Vijaya* to the title, as without it the transcendental truth would not be made apparent. The truth must prevail. The truth must always prevail. I humbly request the readers of this book to study the contents of this book very carefully. By doing this, one will ensure that they will never be captivated or ensnared by the illusion of māyāvāḍism and also, by doing so, they will be able to easily lead others away from māyāvāḍism.

Bhakti Prajñān Keśava

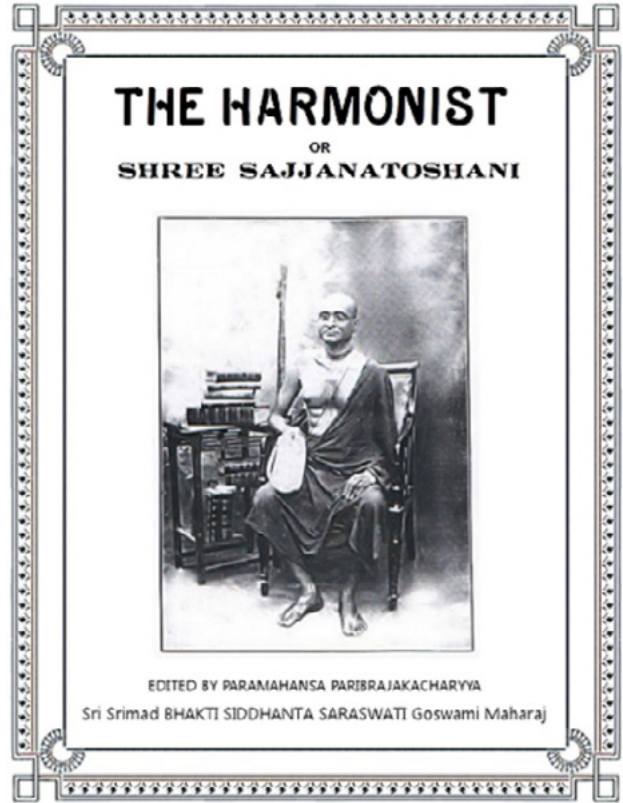
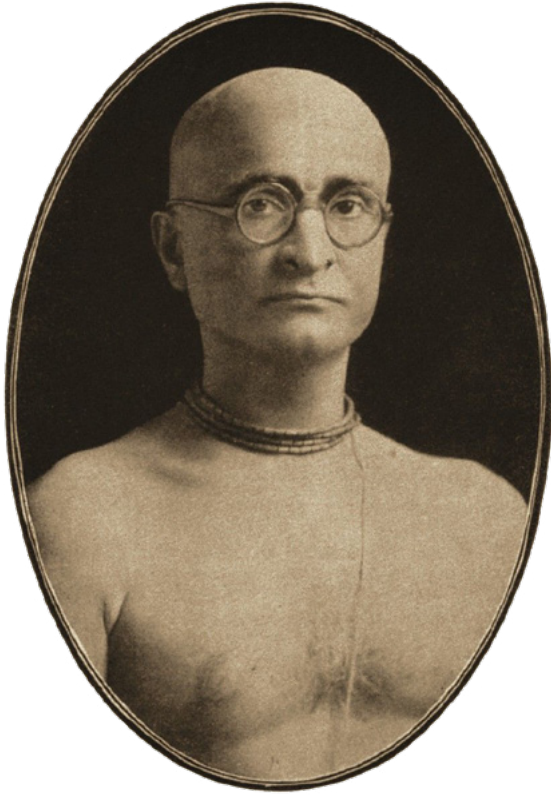
Aksaya Tritiya

Tuesday March 30, 1968

17, Madhusudan, 482 Gour Era

17, Vaisakh, 1375 Bengali Era

2



All glories to Śrī Guru & Gaurāṅga

MONOTHEISM

(By Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, taken from The Harmonist or Sree Sajjana Toshani VOL. XXVI, No. 5, October, 1928, Caitanya-Era.)

It is a common belief prevalent among the uninformed circles that the Vedāntins are all monotheists, but the critics can demarcate the line of distinction between monotheistic Vedāntins and henotheistic Vedāntins.

Some are apt to confound that the henotheistic thought of Impersonality of Godhead has created the view of personal Godhead. They are surely mistaken. Monotheism strictly dismisses the idea of henotheistic view of different mundane figures of the Impersonality, the subjective existence of which is no other thing than symbolisation of the Infinite Imper-

sonality within the cavity of human senses by material components. The henotheistic idea has misguided the true conception of monotheism which has to establish the Unity and Personality of Godhead together not in the mundane but in the transcendental sphere, whereas the Impersonalists differ from the former by assuming the idea of abstraction from concrete matter. This particular turn of mind of the latter misunderstands the true figure of Godhead beyond phenomena and wants to accommodate the figure of the Absolute Truth into something inconceivable and indistinct.

The distinctive monism has shown clearly that the indistinctive nature of concocting the subjective existence of the Personal Godhead is rash and foolish. The impersonal idea of monism being a part and parcel of the mundane idea of unending Space and Time has no *locus standi* when numerical difference is not welcome and by his meddling with numerical difference, he has forfeited the chair of his unalloyed monism. The supreme fountain-head has got the potency of manifesting His Nature in temporal and perpetual existences. The indistinctive view of monism has explained the phenomena in non-realistic Idealism.

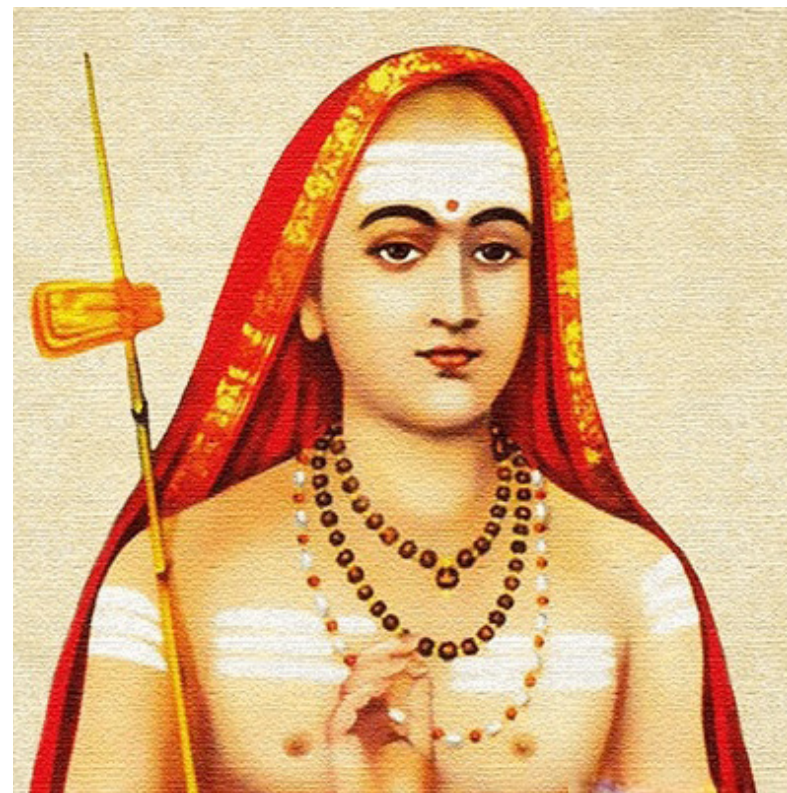
In the Chicago Parliament of Religions held a few years ago one henotheistic calling himself a pioneer of Hindu Preachers had cut a good figure which had been appreciated by the then congregational community. This propagation work on the opposite side of the globe has decidedly got a footing in everyday talk of India's advancement in philosophic speculation. But the idea of monism has been distorted to some extent by the said messenger of Bengal. He had not done full justice to *acintya-bhedābheda* or the theory of inconceivable simultaneous difference and non-difference advanced by the Supreme Lord Śrī Caitanya Dev, whose line of interpretation is quite contrary to the alleged ideas of the indefinite absolute school that start their arguments from sensuous philosophical speculations.

The preacher of unalloyed monotheism had a different line of progress from what is maintained by the sensuous argumentators. His epistemology has been traced to Vedic source instead of free admission of challenging everything, be it Absolute or flickering. Many a monist under the shelter of henotheism has more or less ex-

posed himself to a point which may pass as 'polytheism', the henotheists though declaring themselves to be monotheists in their final reach.

Now what did the henotheist preacher alleging himself to be a monotheist give which was considered by the Chicago Assembly as the highest gift? What did he speak which made the nations of the world respectful to Hinduism of which they had known very little a little before and which they had looked down upon with great contempt? It was the so-called Vedantism of the *Māyāvādī* school expounded by Śaṅkarācāryya and not the true Vedantism warranted by the *śāstras* which is explained by the *Vaiṣṇava Ācāryas*.

We have already pointed out that the theistic sages of by-gone days condemn the pantheistic philosophy of Śaṅkarācāryya which ignores the fundamental distinction between God and His servants. It has also been explained in these pages that Vaiṣṇavism is not sectarianism as is wrongly supposed by people



in general. Hinduism simply means the religion of some particular local community viz. Hindus. It is not the universal religion. Whereas Vaiṣṇavism means, literally as well as in fact, the service of Viṣṇu, the all-pervading Supreme Lord, by all eternal individual souls. It is not the religion of Hindus only but of all manifested beings of the world—a universal religion in the true sense of the word. It embraces Christianity and Mahomedanism as well. He whom Christ and Muhammad designate as God and Allah respectively is essentially a partial concept of Śrī Kṛṣṇa. But the names God and Allah, which are symbols to designate the unmanifested Reality, do not belong to the same category as the Name by which He manifests Himself. The Name Kṛṣṇa is the actual Name of the Ultimate Reality or the Positive Absolute and not a mere designation like “God” or “Allah”.

Whoever is actually privileged to hear and see God hears and sees Him as Kṛṣṇa. Those who have not seen God and there-

fore do not really know Him strive to designate Him by any names in their vocabulary that they imagine to be sufficiently expressive of the unknown Reality. These man-given designations are changeable as regards their form and import; but the transcendental vocabulary in which the denizens of the spiritual realm speak and which is identical with the Name Kṛṣṇa possesses eternal and indivisible form and import. Hence, the Name Kṛṣṇa, like the Personality of Godhead, is the unchangeable Reality, both of them being identical—a relationship which is inconceivable to the empiricist and possible only in the Absolute.

Christ and Muhammad did not see or hear God. Both of them conversed with Him through a medium. This medium in the case of Christ was the Holy Ghost and it was Zebrail in the case of Muhammad. Zebrail mercifully took up Muhammad on the back of a borak (a species of animal?) and made him see the *Nur Elahi* or the Light of God. At the sight of this ‘Light of



God' Muhammad fainted and could not see what was there in the Light. Our scriptures say that in the Light there is Kṛṣṇa. He is discernible only to the eyes chastened by the willing, selfless service of His most loving devotees.

The service of the unknown God is necessarily vague and devoid of that real love and life which characterise the service of the concrete Absolute viz. Kṛṣṇa. This real love of Kṛṣṇa, which is the highest and only duty, is self-manifest as the eternal function of the individual souls. The Christian and the Muhammadan have, therefore, no cause to differ from the *Vaiṣṇava*. Every being, be he Christian, Muhammadan or Hindu, man, woman, tree or cat, is potentially a *Vaiṣṇava*. The only difference between one individual soul and another consists in the greater or lesser degree of realisation of love towards the real, personal God viz. Śrī Kṛṣṇa.

None need then quarrel with a true *Vaiṣṇava*. All apparent religious differences are truly adjusted in Vaiṣṇavism. What the true Mohammadans and Christians find in the Koran and the Bible is fully and properly realised in the transcendental perfection of the religion of the Bhāgabat. All those historical religions will one day admit that they are approaches towards the fully manifest eternal religion embodied in the Bhāgabat, only a glimpse of whose distant reflection they have been enabled to attain.

The Bhāgabat proclaims Śrī Kṛṣṇa as the Supreme Lord. 'Hari or Kṛṣṇa is the Lord of Māyā or the phenomenal world, whereas Śiva, Śakti and the other gods and goddesses are comprised within the created world.' "As watering at the roots of a tree nourishes its trunk, branches and twigs, and as food offered to the vital principle brings about the nourishment of all the

senses, so only by the worship of Kṛṣṇa all the gods and goddesses are properly served." This is corroborated by the *Gītā*. "Kṛṣṇa is the sole Lord and Enjoyer of sacrifices." Those who think of other gods as His rivals and as existing independently of Him, do not really know Him and fall into error. 'Those who worship loyally other gods and goddesses worship, indeed, Kṛṣṇa, but in a wrong way. Such worship enables its votaries to attain the transitory regions of those gods and goddesses. It does not lead them to the spiritual and eternal realm of God.' The *R̥g Veda* says the transcendental *suris* (seers) always see Viṣṇu manifesting Himself, just as the sun is visible in the sky. "Kṛṣṇa," says the *Brahma-saṁhitā*, "is the Supreme Lord. His form, consisting of the principles of existence, cognition and bliss, is the cause of all causes." All this is summed up by the *Caitanya Caritāmṛta*. "Kṛṣṇa is the Lord of all, the Supreme Ruler of the world; the other gods and goddesses are His servants."

Quotations can be culled from all the *Śāstras* to prove the scriptural unanimity regarding the absolute overlordship of Kṛṣṇa. The existence of the holy hierarchy of the gods and goddesses does not desecrate the monotheistic doctrine of true Vedāntism or Vaiṣṇavism any more than the presence of the Son, the Holy Ghost and a hierarchy of angels in the case of Christianity or that of Nabi, Zebrail and a host of Ferestas in the case of Muhammadanism demolishes the monotheistic character of those religions.

The Śāstras furnish us with a connected history of the worship of Kṛṣṇa through the Ages. The Supreme divides a cycle into four yugas viz. Satya, Tretā, Dvāpara and Kali. We live in the Kali yuga. In the Satya yuga there was

no distinction of caste or *varṇa*. There was only one homogeneous community the name of which was '*hamsa*'. Viṣṇu was the only God worshipped by this community whose spiritual guide went by the name of '*Paramahamsa*'. Towards the latter part of this *yuga* the tastes of the people in matters spiritual came to differ. Some in quest of material prosperity began to worship other gods and goddesses. This deviation gave rise to the terms '*daiva*' and '*asura*'. "The devotees of Kṛṣṇa were designated '*daiva*', and those who did not worship Him were called '*asura*'" (*Padma Purāṇa*). Thus, while Prahlāda is called a '*sura*', *i.e.* one belonging to the '*daiva*' class, his father Hiraṇyakaśipu is named '*asura*' for his hostility towards Viṣṇu (Kṛṣṇa).

In the Tretā Age this variation of tastes became wider and gave rise to the division of the four *varṇas* of *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra*. The *Brāhmaṇas* were those who worshipped only Viṣṇu (Kṛṣṇa). Those people of the other *varṇas* who developed this tendency to strict monotheism were also freely admitted into this class. Thus, the *Brāhmaṇa* Vasiṣṭha admitted the *Kṣatriya* Viśvāmitra into his class when the latter showed a *Brāhmanic* tendency. The '*sura*' or '*daiva*' class of the Satya *yuga* now came practically to be represented by the *Brāhmaṇa varṇa*.

In the *Dvāpara yuga*, this progressive variation of tastes became still more extensive in consequence of which the different castes and creeds had their origin and there appeared sub-groups within the class of the *Brāhmaṇas* also. Cārvāka, a *Brāhmaṇa* by class, held non-*Vaiṣṇavite* ideas for which he was contemptuously called by the other theistic *Brāhmaṇas* as an atheist or *rākṣasa* (a demon). This scornful epithet was also given to Rāvaṇa in the Tretā *yuga* for his enmity towards Rāma, who is the same as Kṛṣṇa.

Due to this degradation of the *Brāhmaṇa* class, very few even of those who called themselves *Vaiṣṇavas* retained the characteristics of the original '*hamsa*' community. The mass of the *Brāhmaṇas* ceased to designate themselves as *Vaiṣṇavas* and to be the repositories of the *Vaiṣṇavite* tradition. Thus we find Rāmāharaṇa and his son Sūta, not hereditary *Brāhmaṇas*, explaining the *Bhāgavata* to a huge assembly of leading *Brāhmaṇas*.

It is very difficult now-a-days to find a *Vaiṣṇava* possessing the pure monotheistic religion of the original '*hamsa*' community, although there are crores of people in India at the present who profess hereditarily to believe in the overlordship of Kṛṣṇa, the Positive, Ultimate, Absolute Reality, Knowledge and Bliss.

All glories to Śrī Guru & Gaurāṅga

THE CONCLUSION OF VEDĀNTA

By Śrīla Saccidānanda
Bhaktivinoda Ṭhākura



The Conclusion of *Vedānta*

People have many doubts about *Vedānta*. People in general believe that the philosophy of the *Vaiṣṇavas* and the teachings of *Vedānta* are different. They think that the *Vaiṣṇavas* follow the *Purāṇas*, like *Śrīmad-Bhāgavatam*, and that the *Purāṇas* give a different view than *Vedānta*. They feel that the philosophy presented by Śaṅkarācārya is true *Vedānta* philosophy. However, this belief is totally mistaken. We shall now try to remove this misconception.

The *Upaniṣads* present the essence of the *Vedas*. There are many *Upaniṣads* and among them, ten *Upaniṣads*, including *Īśā*, *Kena*, *Kaṭha*, *Muṇḍaka*, *Māṇḍūkya*, *Śvetāśvatara*, and *Chāndogya* are accepted as the most prominent. The statements of the *Upaniṣads* are encoded in *Vedānta*.

The word *Vedānta* indicates the ultimate conclusion of the *Vedas*.

However, the statements of the *Upaniṣads* are not always consistent. In the *Upaniṣads*, there are no exclusive conclusions regarding any subject matter. It is very difficult to extract the conclusive knowledge of the *Vedas* by their statements.

For the benefit of people in general, the supremely merciful Vedavyāsa, the son of Satyavatī, divided the *Vedas*. Then, with the intention of making the meaning of the *Upaniṣads*' statements easy to understand, he collected all the conclusive statements of the *Vedas* and compiled five hundred and fifty codes and named them *Vedānta-sūtra*, or *Brahma-sūtra*. When his disciples were unable to under-

stand the actual meaning of those *sūtras*, on the order of Nārada, Vyāsa composed *Śrīmad Bhāgavata Mahāpurāṇa*, which is a literature for swan-like personalities. *Śrīmad-Bhāgavatam* is the natural commentary on *Vedānta-sūtra*, written by Vyāsadeva. Śrīman Mahāprabhu has said that since the composer of the *sūtras* personally became the commentator, the actual meaning is preserved. Therefore, the commentary on *Vedānta-sūtra* in the form of *Śrīmad-Bhāgavatam* should be accepted as *Vedānta philosophy* by all men. In the *Śrīmad-Bhāgavatam*, which is the natural commentary of *Vedānta-sūtra*, it is stated (1.2.11):

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*
(*Śrīmad-Bhāgavatam* 1.2.11)

"Learned transcendentalists who know the Absolute Truth call this nondual substance *Brahman*, *Paramātmā*, or *Bhagavān*."

The point to be noted here is that the nondual truth is the ultimate goal of all conclusions. Since *Brahman*, *Paramātmā*, and *Bhagavān* are names of the same truth, as the nondual truth, none of those manifestations are within the mundane conception. *Brahman*, *Paramātmā*, and *Bhagavān* are fully transcendental.

We should note here that *advaya jñāna* is not the theory of monism defined by duality. Many people think that the philosophy of monism is against the conception of all dualities. But actually that is not so. The *Vedas* impart an understanding of eternal difference in many places and the *Vedas* impart an understanding of oneness in many other places. The Vedic scriptures are imparting transcen-

dental knowledge and so there are actually no contradictions. The conception of the Lord, both oneness and difference simultaneously existing. That is why this world and the living entities are simultaneously one with and different from the Supreme Lord.

Dualism and monism are simultaneously true and so while considering the truth of oneness, one must consider the truth of difference also. The relationship between matter and spirit. And while considering the truth of difference, one must consider the truth of oneness also. It is mentioned that the minute conscious living entities are eternally different from the Supreme Personality of Godhead. For one who understands this simultaneous oneness and difference, there is nothing remaining for him to know.

When the understanding of *acintya-bhedābheda* is realized, then the nondual nature of the Absolute Truth is understood. At this time, the seer living entities cannot see anything separate from or outside of, or beyond the Absolute Truth. One can imagine a mountainous object when one is perceiving through material vision. Similarly, the philosophy of *dvaita* is useful as a separate truth, being separate from the Supreme Lord, but it is only useful in the elementary conception of dualism. One cannot remain when there is an advanced conception of dualism.

As soon as knowledge of the Absolute Truth begins to mature, the perception of dualism cannot remain. At that time, there is no more independence of the Supreme Lord. At this stage, there is no more difference as *brahma jñāna*.

While remaining situated in *brahma jñāna*, a transcendentalist realizes the distinct existence of the Supersoul. *Advaya*

jñāna becomes manifest with *paramātmā jñāna*. At that point there remains no perception of matter, but the spirit is seen as belonging to the superior nature. This is the second stage of transcendental realization, when the seer living entity, being fixed in *Paramātmā*, realizes spirit; only then the nondual truth is fully realized. At that point the Personality of Godhead is the ultimate status of *advaya jñāna*.

The Absolute Truth is not contaminated by the inferior energy and is the supreme transcendental entity. His *cit* nature and all characteristics are realized. Therefore *Bhagavān* is the ultimate manifestation of the nondual Absolute Truth. He is completely pure *sac-cid-ānanda*. He is completely free from the material modes, and His form is absolutely transcendental to the three modes.

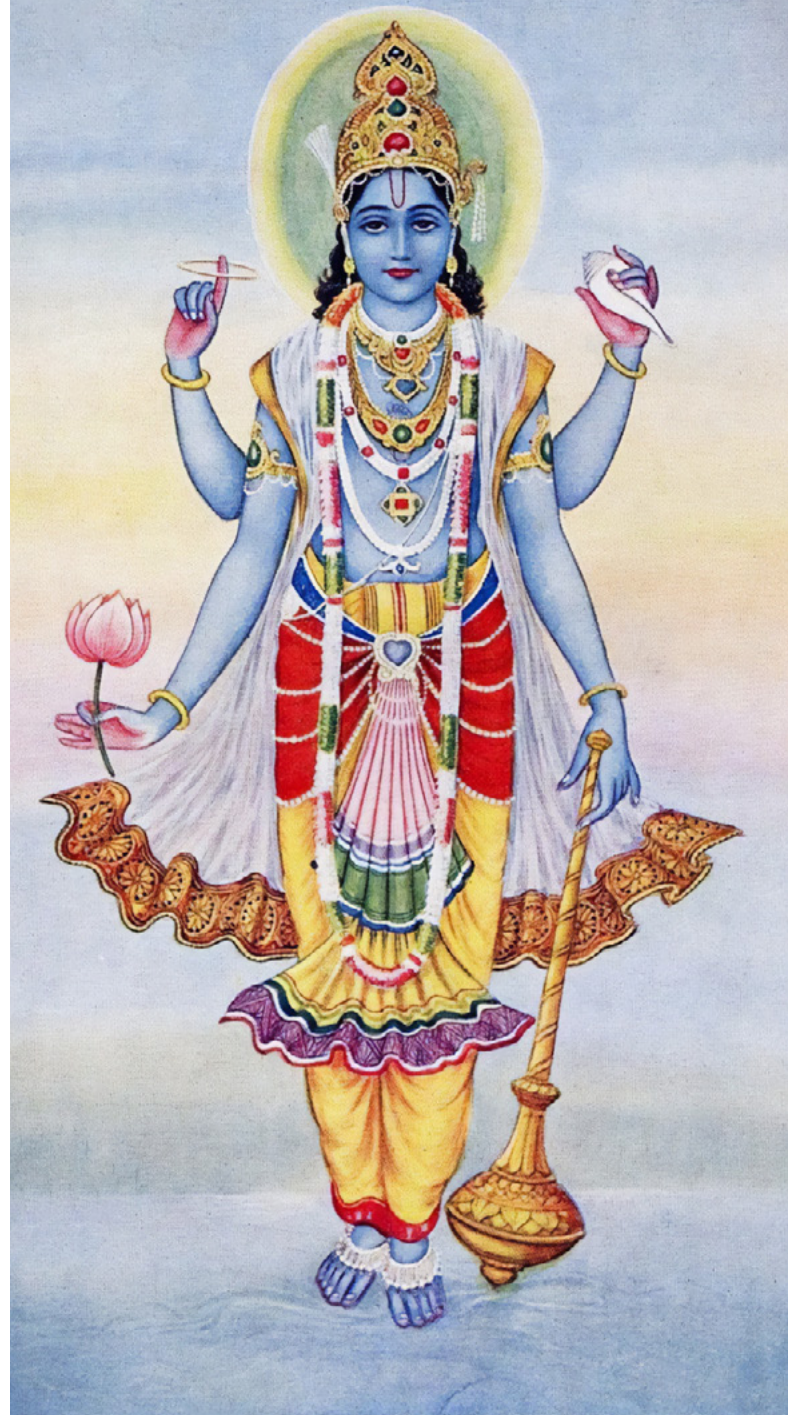
Those who conclude that *Bhagavān* exists under the three modes have not expanded their understanding of *Vedānta*. As such, they have not properly understood the nature of the nondual object, the Absolute Truth.

The *sūtra* does not support the conclusions found in the commentaries of the *kevalādvaita* school. If we quote the Vedic statements explaining this *sūtra* by referring to the commentaries by learned scholars, such as Rāmānuja, this book would become voluminous. Therefore, we will just quote this statement:

manir yathā vibhāgena nīlapītādi-rūpabhāk rūpa-bhedam avāpnoti dhyānād bhedāt tathācyutaḥ

(Śrī Caitanya-caritāmṛta, Madhya 9.156,
quoted from Śrī Nārada-pañcarātra)

“When the jewel known as ‘*vaidūrya*’ touches other materials, it appears to be separated into different colors, and consequently, the meditational



ecstasy of the devotee, according to the meditational ecstasy of the devotee, Lord, who is known as *Acyuta* (the infallible one), appears in different forms, although He is essentially one.”

That infallible truth in the form of nondual knowledge is none other than the Supreme Personality of Godhead. According to their different angles of vision, transcendentalists see Him differently. Just as when the jewel is put in different places, it appears to have different colors, so the

jewel of the truth of Godhead appears as *Brahman*, *Paramātmā*, and *Bhagavān*, according to the qualifications of the transcendentalist.

Now the question is, how many classes of aspiring transcendentalists are there? According to one's intelligence and experience, the number of classes may vary. By a gross estimation, there are three practices of transcendentalists—*jñāna*, *yoga*, and *bhakti*. Those who are situated on the platform of *jñāna* see the jewel-like Absolute Truth as *Brahman*; those situated on the platform of *yoga* see Him as *Paramātmā*; and those who are situated on the platform of *bhakti* see the *Bhagavān* feature of the jewel-like Absolute Truth.

The form of the Supreme Personality of Godhead is the complete manifestation of the Absolute Truth, as a noun. *Brahman* and *Paramātmā* are the two adjectives describing that noun. Before the creation, there was nothing except the Supreme Personality of Godhead. When the eternal manifestation of *Bhagavān* came into existence as *svarūpa brahmam jagat*. This manifestation is understood in regards to the material world.

There are two aspects of Brahman realization. The first is *sarvaṁ khalu idaṁ brahma*. And the second is a conception of being the negation of created objects; that is, objects existing under the modes of material nature. Both this concept are in relation to the material world. Brahman pervades throughout the universe as the effulgence emanating from the Supreme Lord's body. As such, Brahman should be addressed as the Lord's bodily effulgence. Similarly, there is no fault in addressing *Paramātmā* as a plenary portion of the Supreme Lord. The Lord's plenary portion manifests two classes of energy, as stated in *Śrīmad Bhagavad-gītā* 7.5:

*apareyam itas tv anyām prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat*

(*Śrīmad Bhagavad-gītā* 7.5)

“Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.”

Śrī Govinda is the Indwelling Supersoul Hidden in all Living Entities

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

(from *Brahma-saṁhitā*)

“I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation.”

By His inconceivable potencies, Kṛṣṇa creates innumerable universes by His own sweet will. The material world is a manifestation of His inferior energy. Kṛṣṇa's existence is most extraordinary because all spiritual and material worlds are situated in Him, and He is simultaneously present within every atom in His unmanifest form. All-pervasiveness is only a fraction of Kṛṣṇa's opulence, as He remains as the complete whole in His form as the two-armed Supreme Personality of Godhead. Considering this, the philosophy of *acintya-bhedābheda* has been shown to be topmost, and all types of unauthorized philosophies, like *māyāvāda*, have been refuted.



God has a Form According to Vedānta Philosophy

The primary or direct meaning of the *Upaniṣad* statements was presented by Vedavyāsa in his *sūtras*. If a secondary or indirect meaning is imagined while ignoring the direct meaning, then this invites the inauspiciousness of misappropriating the four types of evidences, or *pramāṇa*—direct perception, hypothesis, cultural heritage, and sound (*śabda-pramāṇa*), the last of which is the primary evidence. For example, the bone and stool of an animal are untouchable and impure, and yet on the strength of the Vedic statements, it is understood that cow dung and conchshells are pure

The meaning of Vyāsa's *sūtras* is pure, like bright sunshine. The *māyāvādīs* have covered the direct meaning by the clouds of their imaginary interpretations. The *Vedas* and their subordinate literatures, the *Purāṇas*, have ascertained that only the

Supreme Brahman is life's ultimate goal. Because of His all-pervasive greatness, He is addressed as Īśvara, or the supreme controller. Moreover, when Īśvara is seen with all of His opulence, then that almighty Brahman is realized as *svayaṁ bhagavān*. Therefore, Brahman and Paramātmā, or Īśvara, are included in *svayaṁ bhagavān*, or *bhagavat-tattva*. The Supreme Personality of Godhead is always full with six opulences and thus He is personal and full of eternal variegatedness. To explain Him as formless is a misinterpretation of the *Vedas*. The Vedic texts which address Him as "impersonal, or without variegatedness" simply negate His having material personality and variegatedness as a means for establishing His spiritual variegatedness.

*apāṇipādo javano grahitā paśyaty
acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyam na ca tasyāsti vettā
tam āhur agryam puruṣam mahāntam*
(Śvetāśvatara Upaniṣad 3.19)



"The Supreme Lord does not have material hands and feet, yet He is able to receive anything and go everywhere. He does not possess material eyes, and yet He sees the past, present, and future. He does not have material ears, and yet He hears. He is the knower of everything, being omniscient, but Him no one can know. The self-realised and enlightened souls know Him as the Primeval Lord and Supreme Being."

There are many Vedic statements which describe God's personal, spiritual form, which is *saccidānanda*.

*yā yā śrutir jalpati nirviśeṣaṁ
sā sābhidhatte sa-viśeṣam eva
vicāra-yoge satī hanta tāsāṁ
prāyo balīyaḥ sa-viśeṣam eva
(Śrī Hayāśīrṣa Pañcarātra)*

Śrī Caitanya Mahāprabhu continued,
"Whatever Vedic mantras describe

the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety."

Both the impersonal and personal features of the Supreme Personality of Godhead are eternal. If one carefully considers both, then the understanding of personalism becomes prominent, or strong, because personalism alone is realized as the source of the impersonal feature of the Absolute.

From the Vedic statement *yato vā imāni bhūtāni jāyante (Taittirīya Upaniṣad*

3.1) it is understood that all moving and non-moving entities are born from Brahman, remain active by Brahman, and again merge into Brahman. From this Vedic statement, the Supreme Brahman is established as the supreme doer. He possesses the three characteristics of the ablative case, instrumental case, and locative case. By these three characteristics, the Supreme Lord is established as the eternal Personality of Godhead. *Bahu syām*: "Although I am one, I shall become many" (*Chāndogya Upaniṣad* 6.2.3). According to this Vedic mantra, when the Supreme Lord desired to become many, then *sa aikṣata* (1.1.1). According to this statement, He glanced over the material energy. Before that, material mind and eyes were not created, and so the mind with which He desired and the eyes with which He glanced at the material nature already existed before the material creation. Therefore, the Supreme Brahman has His spiritual eyes and mind, and this is confirmed by all the *Vedas*.

The word "Brahman" is found everywhere is the *Upaniṣads*. Brahman in His full manifestation is the Supreme Personality of Godhead. This is agreed upon and approved by all the *Vedas*, and that Kṛṣṇa is the Supreme Personality of Godhead is proven by scriptural evidence. If you argue that there is no definite or clear statement like that, then just consider how the purport of the Vedic statements is very confidential. That is why the great sages, in order to reveal the purport of the Vedic statements, pray as follows in the king of *Purāṇas*, *Śrīmad Bhāgavatam*:

*aho 'ti-dhanyā vraja-go-ramanyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsām vibho vatsatarātmajamātmanā
yat-trptaye 'dyāpi na cālam adhvarāḥ*
(*Śrīmad-Bhāgavatam* 10.14.31)

"O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction."

Apāṇi pādo javano grahītā (*Śvetāśvatara Upaniṣad* 3.19), In this Vedic mantra, it first says that Brahman or God has no material hands and legs, and then immediately says that He walks fast and accepts everything. So this statement proves that Brahman has spiritual hands and legs, and that He is a person. The *māyāvādīs* abandon the primary meaning of the *Vedas* and with a secondary meaning they try to impudently establish impersonalism, which opposes God's personality. They try to establish the Supreme Lord as formless, but according to the opinion of *śāstra*, Brahman, or God, is eternally existing as the Supreme Personality of Godhead, full of six opulences and possessing a blissful spiritual form.

The *māyāvādīs* conclude that Brahman is without any potency, but according to the statement of *Śvetāśvatara Upaniṣad* (6.8): *parāsyā śaktir vividhaiva śrūyate*, as well as many other Vedic statements, God possesses three natural potencies.

*viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā tṛtīyā śaktir iṣyate
yayā kṣetrajña śaktiḥ sā veṣṭitā nrpa sarvagā
saṁsāra tāpān akhilān avāpnotyatra santatān tayā
tirohitotvacca śaktiḥ kṣetrajña samjñitā sarva
bhūteṣu bhūpāla tāratamyena vartate hlādīnī
sandhinī samvit tvayyaikā sarva saṁśraye hlāda
tāpakarī miśrā tvayino guṇa varjito*
(*Viṣṇu Purāṇa*)

“The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by *śāstra*. There is another spiritual potency, known as *kṣetrajñā*, or the living entity.

The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.”

“O King, the *kṣetrajñā-śakti* is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.

“This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy to a greater or lesser degree.”

“The Supreme Personality of Godhead is *sac-cid-ānanda-vigraha*. This means that He originally has three potencies — the pleasure potency, the potency of eternity, and the potency of knowledge. Together these are called the *cit* potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead because He is not under the influence of the material energy or its modes.”

Sense Gratification and Renunciation

Many people think that materialists do not possess renunciation, and renunciates do not enjoy sense gratification. This is totally baseless. Cultivation of renunciation

is not impossible for persons who accept sense gratification, but rather, if convenient, many cultivate detachment on that platform. It is not true that just because someone has developed detachment, he has given up all sense gratification. So long as a practitioner remains in his physical body, he has to accept the sense gratification required to keep his body and soul together. Every embodied soul is a sense enjoyer. Having received a bona fide spiritual master, when one desires to become free from sense gratification, then gradually he tries to withdraw the propensity of his mind from sense gratification. When he becomes successful, he can become a renunciate. By carefully studying Śrī Dāsa Gosvāmī’s pure characteristics, one can understand this conclusion very nicely. When he fell at the lotus feet of Śrīman Mahāprabhu and expressed his desire to renounce his family life, the supremely worshipable Śrī Gauracandra gave him these instructions:

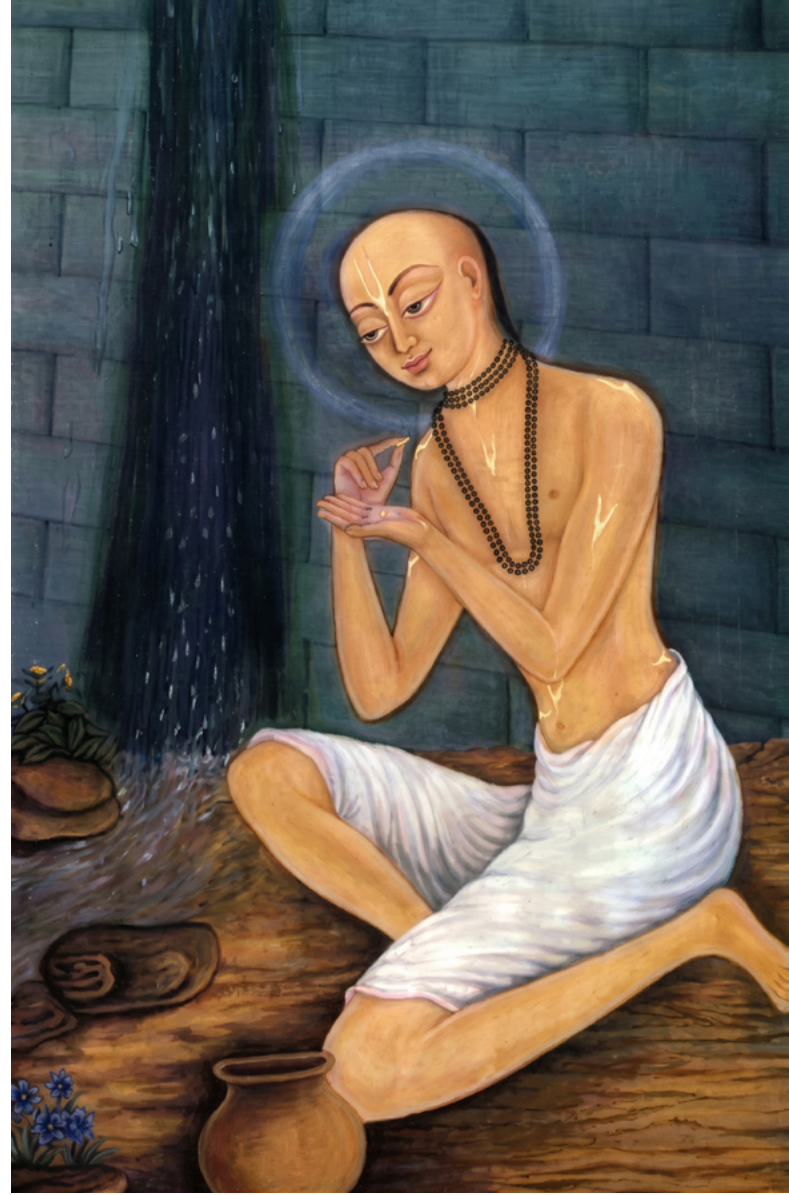
*sthira hañāghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla
markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogyā viṣaya bhuñja’ anāsakta hañā
antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra*
(Śrī Caitanya-caritāmṛta, Madhya 16.237–239)

“Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence. You should not make yourself a show-bottle devotee and become a false renunciate. For the time being, enjoy the material world in a befitting way and do not become attached to it. Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus, Kṛṣṇa will soon be very pleased and deliver you from the clutches of *māyā*.”

The crest jewel of all renunciates, Dāsa Gosvāmī, accepted Mahāprabhu's order upon his head and returned home. After spending some time at home acting as an honest householder and learning the techniques necessary for the renounced order of life, when he arrived at Jagannāth Purī and submitted himself to Mahāprabhu and offered his obeisances, Mahāprabhu instructed:

*śuni' tuṣṭa hañā prabhu kahite lāgila
bhala kaila, vairāgya-dharma ācarila
vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa
vairāgī hañāyebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā
vairāgī hañākare jīhvāra lālasa
paramārtha yāya, āra haya rasera vaśa
vairāgīra kṛtya—sadā nāma-saṅkīrtana
śāka-patra-phala-mūle udara-bharaṇa
jīhvāra lālasa yei iti-uti dhāya
śīśnodara-parāyaṇa kṛṣṇa nāhi pāya
(Śrī Caitanya-caritāmṛta, Antya 6.222–227)*

“When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. ‘Raghunātha dāsa has done well,’ He said. ‘He has acted suitably for a person in the renounced order. A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way. A *vairāgī* [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa. If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue. The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables,



leaves, fruits, and roots are available. One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

Although Śrī Dāsa Gosvāmī was an eternally perfect associate of the Lord, in order to teach the people of the world how to gradually come to the stage of renunciation while accepting appropriate sense gratification, Mahāprabhu imparted these instructions to the *Vaiṣṇavas* of His *sampradāya*, using him as an example.

Many people think that the devotees of Kṛṣṇa situated in *varṇāśrama* are not eligible for the position of Vaiṣṇava. In other words, they think that only those who

have given up all relations with family members by accepting the dress of a renunciate are *Vaiṣṇavas*. This is utterly baseless and contrary to scripture. Almost all the associates of Mahāprabhu were householder *Vaiṣṇavas*. Hypocrisy is prominent in this age of Kali. Therefore, to teach the people of the world how a *Vaiṣṇava* should remain in family life and worship Kṛṣṇa until he has become completely mature, many of the associates of the deliverer of Kali have demonstrated how to act as an advanced *Vaiṣṇava* while remaining in family life. One should not fear that the numbers of renunciate *Vaiṣṇavas* will be very meager. A *Vaiṣṇava* should stay at home, waiting to attain maturity, because it is foolish to accept the renounced order of life immaturity. It is natural that the number of renunciates will be less, for if there were too many immature renunciates, this would create a disturbance in society.

*śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate*

(Bhakti-rasāmṛta-sindhu 1.2.101)

“Devotional service to the Lord that ignores the authorized Vedic literatures—the *Upaniṣads*, *Purāṇas*, *Nārada-pañcarātra*, etc.—is simply an unnecessary disturbance in society.”

Regarding a mature, renounced *Vaiṣṇava*, Mahāprabhu gave these orders to Dāsa Gosvāmī.

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

(Śrī Caitanya-caritāmṛta, Antya 6.236–237)

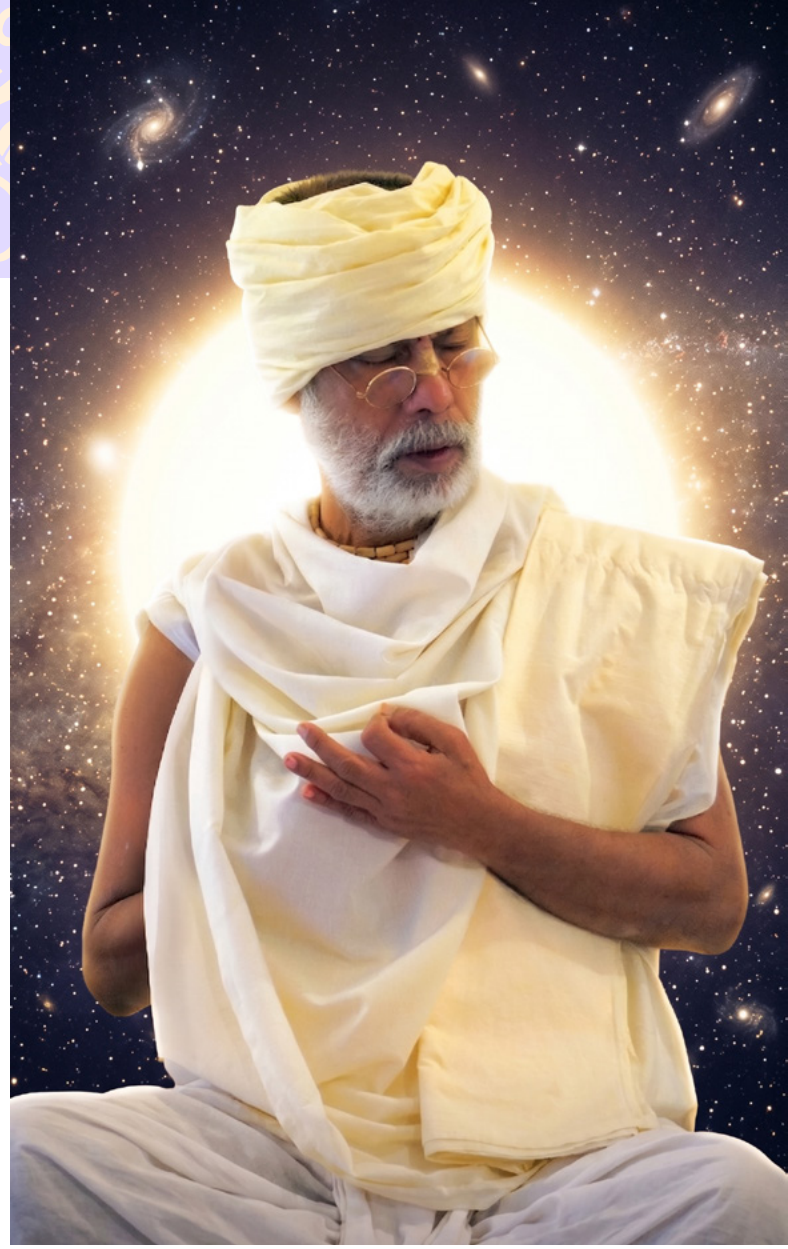
“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely. Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.”

(From the book 'PRABANDHĀVALĪ'—Garland of Gauḍiya Vaiṣṇava Conclusions by Saccidānanda Śrīla Bhaktivinoda Ṭhākura. Produced and Published by Īśvara Dāsa Translated by Bhumipati Dāsa Edited by Purnaprajña Dāsa Touchstone media publication)

All glories to Śrī Guru & Gaurāṅga

PERSONIFIED BRAHMĀ,
ŚRĪ KRṢṂA, IS THE
ROOT CAUSE OF ALL
AND EVERYTHING,
EVEN THE CAUSE OF
THE IMPERSONAL
BRAHMAN

By Śrī Śrīla Shyām Dās
Bābā Mahārāj



Gauḍīya Goṣṭhīpati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-guru said that: “Completely irresistible *kaivalya* means absolute *prema* for Śrī Kṛṣṇa. *Advaya-jñāna Vrajendra-nandana* — His absolute *sevā* is *prema*. In it there is no possibility of getting *amaṅgala* at all.” He also used to say that ‘*kaivalyaika-prayojanam*’ — the final conclusion of *Śrīmad-Bhāgavatam* — is to develop absolute love for Śrī Kṛṣṇa to feel oneness with Him. This doesn’t mean that one can develop *kaivalya-mukti* as per the foolish conception of *māyāvādīs*.

From *Brahma-saṁhitā* we know the following *śloka*s:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
(Śrī Brahma-saṁhitā 5.1)*

“Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.”

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
(Śrī Brahma-saṁhitā 5.40)*



“I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the *Upaniṣads*, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless truth.”

Something out of nothing is a foolish conception, I mean, a baseless conception. Even science cannot accept this kind of foolish conception, because cause and effect is the most basic conception prevailing in the scientific world in general. From *Śrīmad Bhagavat-gītā* we know the following *sloka*:

*nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo 'ntas
tv anayos tattva-darśibhiḥ*

(*Śrīmad Bhagavad-gītā* 2.16)

“The unreal (*asat* — which is not existing at all) has no existence, and the real (*sat* — ever existing object) never ceases to be; the reality of both has thus been perceived by the seers of the truth.”

God has made human beings out of His own image (from the Bible); I mean, God has made human beings according to His own *svarūpa*. The ‘cause and effect’ theory is the most common and scientific by nature. What is not there in the original *tattva* that can never be seen in the effect *tattva*? Suppose we like to get butter from water by churning water — then surely it will be an absurd conception, because no potency of butter is there in water, but if we like to get butter from milk or yogurt, then it is surely possible to get, because the potency of butter is there inside milk.

The whole creation, both *prākṛta* & *aprākṛta*, is full of diversity. All those countless diversities are coming from the same unique *advaya-jñāna-tattva*. So naturally, diversity and unity and unity in diversity are the most fundamental *svarūpa* of that *advaya-jñāna-tattva*. So the ghostly conception of *māyāvādī* is completely absolute and cannot stand in the way of that Absolute Truth. From *Śrīmad-Bhāgavatam*, 1st Canto the first *śloka* can unveil the mystery of that *advaya-jñāna-tattva*:

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*
(Śrīmad-Bhāgavatam 1.1.1)

Let us meditate unto the Lotus Feet of that Absolute *tattva*, who is the Absolute Truth—The primeval cause of all causes (be it *prakṛta* or *aparakṛta*), by whom all creation, maintenance and destruction take place. The One Who is directly and indirectly conscious of all manifestations simultaneously at a time—wherever or whatever is happening, and who is the Supreme Authority of everything (I mean, He need not depend upon anybody or anything), He is absolutely independent because there is no other cause beyond Him. It is He only who first imparted the *aparakṛta jñāna* (all the knowledge of the relationship about who He is, about how He is and His *līlā* etc.) into the heart of Brahmājī who is the original living being in this creation. Even those great sages and those demigods are put into a bewildering condition by His illusionary potency, like assuming water in fire, or assuming land in water (like the mirage in the desert developed due to hot sunlight where someone can be in confusion that water can be found within a certain distance, but this is nothing but one kind of fallacy created by the hot sunlight or *teja* because the adjacent air near the sand ground becomes hot and then the light air goes up and the dense cool water from up comes down towards the ground surface sand). In this way, naturally one kind of illusion can be visible which is not at all true. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal (all temporary — not eternally present). We there-

fore meditate unto the Lotus Feet of the Supreme Lord, who is eternally present in the transcendental abode; in this way, we can become free forever from the illusory representations of the material world. Let us all meditate upon Him, for He is the Absolute Truth.

Also from *Vedānta Sūtram* 1 Vol. 1st chapter 1st sloka we can see the same:

janmādy asya yataḥ

“From whom (*yataḥ*) arise (*janma*), sustenance, and dissolution (*ādi*) of this (*asya* universe).”

From *Upanishad* we can see the same indication:

*yato vā imāni bhūtāni jāyante
yena jātāni jīvanti
yat prayanty abhisamviśanti
tad vijjñāśasva
tad brahmeti*

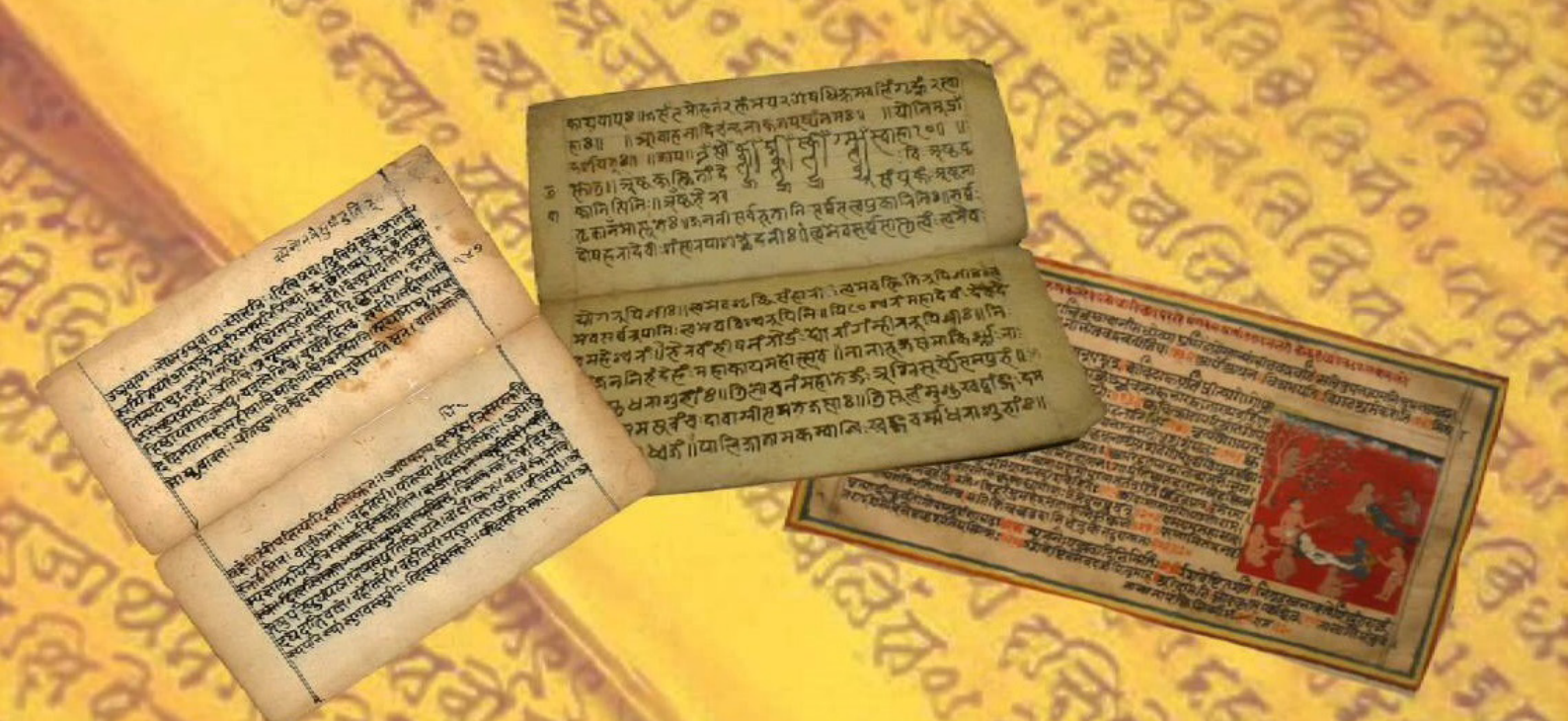
(*Taittirīya Upaniṣad* 3.1.1)

“From whom all these beings are born, by whom, once born, they live, and into whom they enter at dissolution—know that to be Brahman.”

Also from *Śrīmad Bhāgavatam* we can see the same indication:

*yatrāśrayaḥ sarva-guṇo yato 'si
yena sthito yasya ca yatra cāntam
yatrā yato yasyā ca yāvatirṇā
tasmai namas te 'stu namo namas te*

(*Śrīmad Bhāgavatam* 8.3.9)



“I offer repeated obeisances unto You, who are the shelter of all qualities; from whom everything emanates, by whom everything is maintained, in whom everything rests, and into whom everything ultimately enters.”

Again from *Śrīmad Bhagavatam* we can see the *chatur sloki Bhagavatam* spoken to Pitamah Brahma by The Supreme Lord Himself:

*aham evāsam evāgre
nānyad yat sad-asat param
paścād aham yad etac ca
yo 'vaśiṣyeta so 'smy aham*
(*Śrīmad Bhāgavatam* 2.9.33)

“I alone existed before the creation. Nothing else—neither the gross nor the subtle—existed beyond Me. After creation, whatever is seen is also Me, and after annihilation, whatever remains is likewise Me.”

*rte 'rtham yat pratiyeta
na pratiyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamah*
(*Śrīmad Bhāgavatam* 2.9.34)

“Whatever appears to exist without relation to Me, or seems real though not situated in Me, should be understood as My *māyā*, just like a reflection or darkness.”

*yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham*
(*Śrīmad Bhāgavatam* 2.9.35)

“As the great elements enter into all created beings and yet remain outside them, similarly I pervade all beings, yet I remain independent of them.”

*etāvad eva jīñāsyam
tattva-jīñāsunātmanaḥ
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā*
(*Śrīmad Bhāgavatam* 2.9.36)

“A person who is serious about inquiring into the Absolute Truth should understand this much: that which exists everywhere and at all times, both directly (*anvaya*) and indirectly (*vyatireka*), is the Absolute Truth.”

Also from the *Upanishads*, we can see the following famous *sloka*:

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmām*
(*Kaṭha Upaniṣad* 2.2.13)

“Among all eternal beings, there is one Supreme Eternal; among all conscious beings, there is one Supreme Conscious Being. That one alone fulfills the desires of the many.”

Now the point is: how *can a māyāvādī* substantiate that all come from impersonal Brahman? Surely there are so many selected, suitable quotations from *Vedānta-sūtram* or *Upaniṣad* or *Purāṇas* or even from *Śrīmad-Bhāgavatam* on the basis of which those *māyāvādīs* can play some juggleries to prove that impersonal Brahman is the ultimate object of our life. Some examples are given below in favor of their foolish negative conception.

*sarvaṁ khalv idam brahma
taj-jalān iti śānta upāsita*
(*Chāndogya Upaniṣad* 3.14.1)

“Indeed, all this is Brahman. From Him everything is born (*ja*), by Him everything is maintained (*la*), and into Him everything enters (*na*). Knowing this, one should worship Him with a peaceful mind.”

*ānandaṁ brahmaṇo vidvān
na bibheti kutaścana*
(*Taittirīya Upaniṣad* 2.9.1)

“One who knows the bliss of Brahman fears nothing.”

jīvo brahmaiva nāparaḥ
(*Advaitic siddhānta-vākya*)

“The *jīva* is Brahman alone; there is no difference.”

brahma satyaṁ jagan mithyā
(*Advaitic siddhānta-vākya*)

“Brahman is real; the world is false.”

satyaṁ jñānam anantaṁ brahma
(*Taittirīya Upaniṣad* 2.1.1)

“Brahman is the Absolute Truth, the absolute knowledge, and infinite.”

*apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śrṇoty akarṇaḥ
sa vetti vedyam na ca tasyāsti vettā
tam āhur agryam puruṣam mahāntam*
(*Śvetāśvatara Upaniṣad* 3.19)

“The Supreme Lord does not have material hands and feet, yet He is able to receive anything and go everywhere. He does not possess material eyes, and yet He sees the past, present, and future. He does not have material ears, and yet He hears. He is the knower of everything, being omniscient, but Him no one can know. The self-realised and enlightened souls know Him as the Primeval Lord and Supreme Being.”

Remember that all those are only the local words or sentences of any suitable part of any chapter of *Vedānta* or *Upaniṣad* etc. to cover up the inner meaning of the chapter or paragraph, so those respective local words anyway cannot unveil the inner meaning of the chapter or paragraph, but those *māyāvādīs* are very clever like jackal or crow, to take undue advantage of all those respective local words to establish their conception of impersonal Brahmanism. In *Śrīmad Bhagavad-gītā* the Supreme Lord Himself wanted to clarify that:

*ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṃ svām adhiṣṭhāya
sambhavāmy ātma-māyayā*
(Śrīmad Bhagavad-gītā 4.6)

“O Arjuna, My birth and activities are completely transcendental. One who truly understands this does not take birth again after giving up the present body; rather, he certainly attains Me.”

*janma karma ca me divyam
evaṃ yo vetti tattvataḥ
tyaktvā dehaṃ punar janma
naiti mām eti so 'rjuna*
(Śrīmad Bhagavad-gītā 4.9)

“O Arjuna, one who understands in truth the transcendental nature of My appearance and activities, upon leaving the body, does not take birth again in this material world but surely attains My eternal abode.”

*samo 'haṃ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*
(Śrīmad Bhagavad-gītā 9.29)

“I envy no one, nor am I partial to anyone. I am equal to all. Yet whoever renders service unto Me with devotion is My friend—he abides in Me, and I am also friendly with him.”

*nāhaṃ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṃ nābhijānāti
loko mām ajam avyayam*
(Śrīmad Bhagavad-gītā 7.25)

“I never reveal Myself to the foolish and unintelligent. To them, I am veiled by My internal potency, and so they fail to recognize that I am unborn and infallible.”

*mayā tatam idaṃ sarvaṃ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṃ teṣv avasthitaḥ*
(Śrīmad Bhagavad-gītā 9.4)

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ*
(Śrīmad Bhagavad-gītā 9.5)

“And yet all created beings do not rest in Me. Behold My wondrous mystic opulence! Although I am the sustainer of all living entities and pervade everything, I remain apart from this cosmic manifestation, for My own Self is the very source of creation.”

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*
(Śrīmad Bhagavad-gītā 9.10)

“O son of Kuntī, this material nature—one of My energies—works under My direction, producing all moving and non-moving beings. By its agency, this manifestation is repeatedly created and annihilated.”

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
paraṃ bhāvam ajānanto
mama bhūta-maheśvaram*
(Śrīmad Bhagavad-gītā 9.11)

“When I descend in human form, the foolish deride Me. They do not understand My transcendental nature as the Supreme Lord of all that exists.”

*aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te*

(Śrīmad Bhagavad-gītā 9.24)

“I alone am the enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature become deluded and fall down.”

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

(Śrīmad Bhagavad-gītā 9.26)

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.”

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi satyaṁ te
pratijāne priyo 'si me*

(Śrīmad Bhagavad-gītā 18.65)

“Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.”

Even after giving all those countless examples from different authentic scriptures, still those *māyāvādīs* — they are purposely forcefully like to run with *māyāvāda-vicāra* to capture the post of Brahmā to prove that Brahmā is impersonal and having no power at all, etc.

Finally we like to project all those absolute *siddhānta-vicāras* given by Śrīmān Mahāprabhu at Kāśī Vārāṇasī in front of those *māyāvādīs* to cut off all those unstable *vicāras* given by Ādi Śaṅkarācārya mainly recorded in *Śrī Caitanya-caritāmṛta*,



Madhya-līlā, Chapter 6 (*Prakāśānanda Sarasvatī-saṁvāda*). These are the very verses Mahāprabhu used to cut the unstable *māyāvāda* conclusions and establish pure *Bhāgavata siddhānta*.

*veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika*

(Śrī Caitanya-caritāmṛta, *Madhya* 6.168)

“The Buddhists do not recognize the authority of the Vedas; therefore, they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists.”

*jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunīle haya sarva-nāśa*

(Śrī Caitanya-caritāmṛta, *Madhya* 6.169)

“Śrīla Vyāsadeva presented the *Vedānta* philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.”

‘pariṇāma-vāda’ — vyāsa-sūtrera sammata acintya-śakti īśvara jagad-rūpe pariṇata
(Śrī Caitanya-caritāmṛta, Madhya 6.170)

“The *Vedānta-sūtra* aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.”

maṇi yaiche avikṛte prasabe hema-bhāra jagad-rūpa haya īśvara, tabu avikāra
(Śrī Caitanya-caritāmṛta, Madhya 6.171)

“The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.”

vyāsa — bhrānta bali’ sei sūtre doṣa diyā ‘vivarta-vāda’ sthāpiyāche kalpanā kariyā
(Śrī Caitanya-caritāmṛta, Madhya 6.172)

“Śaṅkarācārya states that the theory of transformation presented in the *Vedānta-sūtra* implies that the Absolute Truth itself is transformed. In this way the *māyāvādī* philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the *Vedānta-sūtra* and misinterpret it to try to establish the theory of illusion.”

jīvera dehe ātma-buddhi — sei mithyā haya jagat ye mithyā nahe, naśvara-mātra haya
(Śrī Caitanya-caritāmṛta, Madhya 6.173)

“The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.”

‘praṇava’ ye mahā-vākya — īśvarera mūrti praṇava haite sarva-veda, jagat-utpatti
(Śrī Caitanya-caritāmṛta, Madhya 6.174)

“The transcendental vibration *omkāra* is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.”

‘tat tvam asi’ — jīva-hetu prādeśika vākya praṇava nā māni’ tāre kahe mahā-vākya
(Śrī Caitanya-caritāmṛta, Madhya 6.175)

“The subsidiary vibration *tat tvam asi* [“you are the same”] is meant for the understanding of the living entity, but the principal vibration is *omkāra*. Not caring for *omkāra*, Śaṅkarācārya has stressed the vibration *tat tvam asi*.”

ei-mate kalpita bhāṣye śata doṣa dila bhaṭṭācārya pūrva-pakṣa apāra karila
(Śrī Caitanya-caritāmṛta, Madhya 6.176)

“Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya’s *Śārīraka-bhāṣya* as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.”

vitaṇḍā, chala, nigrahādi aneka uṭhāila saba khaṇḍī’ prabhu nija-mata se sthāpila
(Śrī Caitanya-caritāmṛta, Madhya 6.177)

“The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent



in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction."

bhagavān — 'sambandha', bhakti — 'abhidheya' haya premā — 'prayojana', vede tina-vastu kaya
(Śrī Caitanya-caritāmṛta, Madhya 6.178)

Śrī Caitanya Mahāprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature."

āra ye ye-kichu kahe, sakala-i kalpanā svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā
(Śrī Caitanya-caritāmṛta, Madhya 6.179)

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary."

ācāryera doṣa nāhi, īśvara-ājñā haila ataeva kalpanā kari' nāstika-śāstra kaila
(Śrī Caitanya-caritāmṛta, Madhya 6.180)

"Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism."

svāgamaiḥ kalpitais tvaṁ ca janān mad-vimukhān kuru mām ca gopaya yena syāt sṛṣṭir eṣottarottarā

(Śrī Caitanya-caritāmṛta, Madhya 6.181)

"[Addressing Lord Śiva, the Supreme Personality of Godhead said:] 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'"

*māyāvādam asac-chāstram
pracchannaṁ bauddham ucyate
mayaiva vihitam devi
kalau brāhmaṇa-mūrtinā*

(Śrī Caitanya-caritāmṛta, Madhya 6.182)

“[Lord Śiva informed goddess Durgā, the superintendent of the material world:] ‘In the Age of Kali I take the form of a brāhmaṇa and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.’”

*śuni’ bhaṭṭācārya haila parama vismita
mukhe nā nihsare vāṇī, ha-ilā stambhita*

(Śrī Caitanya-caritāmṛta, Madhya 6.183)

“Sārvabhauma Bhaṭṭācārya became very much astonished upon hearing this. He became stunned and said nothing.”

*prabhu kahe, — bhaṭṭācārya, nā kara vismaya
bhagavāne bhakti — parama-puruṣārtha haya*

(Śrī Caitanya-caritāmṛta, Madhya 6.184)

“Lord Śrī Caitanya Mahāprabhu then told him, ‘Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.’”

*‘ātmārāma’ paryanta kare īśvara bhajana
aiche acintya bhagavānera guṇa-gaṇa*

(CC Madhya 6.185)

“Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.”

*ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

(Śrī Caitanya-caritāmṛta, Madhya 6.186)

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.”

Gaura Hari Hari Bol



All glories to Śrī Guru & Gaurāṅga

MĀYĀVĀDĪS AND THEIR SO-CALLED GURU-PŪJĀ

By Śrī Śrīla Shyām Dās Bābā Mahārāj

What we can observe in the name of *guru-pūjā* among those *māyāvādīs* is nothing else but an external show—an exhibition of great pomp & decoration. There may be big big arrangements; thousands of people may gather; and abundant *prasāda*(?) may be distributed, but the most essential or vital substance is completely absent. What is that? Genuine faith in Śrī Guru.

According to the teachings of those *māyāvādīs*, the ultimate conclusion is that the individual self is identical with impersonal Brahman—*aham brahmāsmi*. If one truly accepts this, then where is the utility for *guru-tattva* at all? If the guru is going to get dissolved in undifferentiated Brahman, devoid of individuality, then who remains to instruct, to guide, or to bestow the feeling of *Brahma-tattva* in

the true sense? Such a conception is absolutely ridiculous. If all distinctions are false, then the Guru, the disciple, and the instructions—all become illusory. By this conclusion, *guru-pūjā* becomes nothing else than self-worship in the guise of *guru-pūjā*.

According to their conception, Guru is concluded as something like an impersonal figure (?)—almost like a ghost, without form, without function, etc., which is devoid of any reality. By following the conclusion attributed to Adi Shankaracharya, they say that one who has realized Brahman can no longer act as Guru, for his individuality is lost now. Then what's left? Who will instruct? Who will guide? Who will deliver the fallen soul? According to their conception, the only possibility that remains is that one must accept a non-realized, a conditioned being, as Guru. How funny that is!

Yes, Śrīla Prabhupāda has declared that Gurupādapadma is *brahma-vastu*—but not the inert, impersonal abstraction of *māyāvādīs*. Guru is the living current flow of divine revelation, the transparent medium of the transcendental world. To conclude Guru as an impersonal conception is to commit violence against *guru-tattva*, which is a great offense.

How strange — *māyāvādīs* decorating the seat of Guru, but at the same time they also remove Guru from that seat. They offer flowers outwardly, but inwardly they deny the eternal individuality and

function of Śrī Guru. This is not *guru-pūjā*—this is a great contradiction. This is not worship—this is *guru-aparādha* in the guise of *guru-pūjā*.

Śrī Vyasa Deva — the very embodiment of *guru-tattva* — has given *Vedas*, *Vedānta*, *Upanishads* or *Bhāgavata* etc. to establish the eternal reality of Bhagavān and His devotees. But the *māyāvādīs* proclaim that Śrī Vyāsa Deva is misled; that He is wrong. In this way, they deny the authenticity of Śrī Vyāsa Deva who is no other than Bhagavan Śrī Kṛṣṇa Himself.

To seek liberation by dissolving individuality into Brahman is nothing but only a suicidal squad. It is just like a man approaching an important minister with a plan to kill him — with an apparently honest mood of providing a garland to him (as if with great respect), which is fitted with a dangerous explosive bomb hidden inside the garland. In the same way, under the pretense of liberation, one destroys both self and the possibility of getting eternal service. In this way we can solemnly say that where there is lack of faith in *guru-tattva* itself, then there cannot be any possibility of *guru-pūjā* at all.

KALYĀṆA
KALPATARU
(The Desire Tree
of Auspiciousness)
Song 4

By Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

Text 2

*ore mana ki bipada hoilo āmāra
māyāra durātmya-jwāre bikāra jibera dhore
tāhā hoite pāite nistāra
sādhinu adwaita mata jāhe māyā hoyā hata
biṣa sebi' bikāra kāṭilo
kintu e durbhāgya mora bikāra kāṭilo ghora
biṣera jwālāya prāṇa gelo*

“O my heart, what a calamity has fallen on me! Burned by the flames of my own sins, I suffered. To escape the sufferings, I accepted the monist theory, which tries to kill the illusions of Māyā. In this way I drank poison. Now I am very unfortunate. The poison now shows its horrible effect. Burned by the flames of that poison, my life is about to depart.”

Text 3

*āmi brahma eka mātra e jwālāya dahe gātra
ihāra upāya kibā bhāi
bikāra je chilo bhālo auśadha jajāla ho'lo
auśadha-auśadha kothā pāy*

“I am the Supreme Brahman. Everything is all one. That poison burned my body. O my brother, what kind of medicine is that? The medicine of impersonalism destroyed my life. Where can I get a medicine to cure the effects of that so-called medicine?”

Text 4

*māyā-datta ku-bikāra māyābāda biṣa-bhāra
e dui āpada nibaraṇa
hari-nāmāmṛta-pāna sādhu baidya su-bidhāna
śrī-kṛṣṇa-caitanya-śrī-carāṇa*

“The nectar of Lord Kṛṣṇa’s holy name is the medicine to cure these two diseases: the disease spread by Māyā and the disease brought by the poison of *māyāvāda* impersonalism. A devotee who stays at Lord Caitanya’s graceful feet is the proper physician to administer this medicine.”

Main Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Radha Kunda area, Kaushik colony, Sri Vrindavan Dham, U.P. India.

Branch Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Jalangi (Sarasvatī) Riverside building, Hulor Ghat colony,
Sri Mayapur Dham, Navadvip, District-Nadia, W.B. 741315 , India.

Branch Address 2:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Godrumdvp (Sri Navadvip Dham) adjacent to Panchayet Office
building, Svarup Ganj, the main Bus Route connection Navadvip Ghat
and Krsna Nagar city (or station). District-Nadia, W.B. 741315 , India

Branch Address 3:

Goshala - Sri Shyam Go Dham
Suvarna Vihar (Gosh para, near water tower) Godrumdvp, Post Office
Amghat, P.S. Krsna Nagar Katwali Tana.
Contact No. of in charge of Goshala Tarun Krsna Prabhu –9832781479

BANGLA, HINDI

- [youtube.com/@chetanarjagaran](https://www.youtube.com/@chetanarjagaran)
- [instagram.com/chetanarjagaran/](https://www.instagram.com/chetanarjagaran/)
- [facebook.com/profile.php?id=61555893463392](https://www.facebook.com/profile.php?id=61555893463392)
- www.chetanarjagaran.com/
- www.echoesofabsolute.com/

ITALIAN

- [youtube.com/@sbsvst_it_de](https://www.youtube.com/@sbsvst_it_de)
- [instagram.com/sbsvst.it/](https://www.instagram.com/sbsvst.it/)
- [facebook.com/sbsvst.it](https://www.facebook.com/sbsvst.it)
- www.shyamdasbaba.it
- t.me/prabhupadtold (audio Harikatha)

ENGLISH

- [youtube.com/@BhaktisiddhantaOrg](https://www.youtube.com/@BhaktisiddhantaOrg)
- [instagram.com/sbsvst.en](https://www.instagram.com/sbsvst.en)
- [facebook.com/sbsvst.en](https://www.facebook.com/sbsvst.en)
- shyamdasbaba.com
- www.echoes-of-eternity.com
- t.me/gaudiyadarshan (audio Harikatha)
- t.me/shyambabaslola (slokas by Srila Shyam Das Babaji Maharaj)

PORTUGUESE

- [youtube.com/@sbsvst_br](https://www.youtube.com/@sbsvst_br)
- [instagram.com/sbsvst.br/](https://www.instagram.com/sbsvst.br/)
- [facebook.com/sbsvst.br](https://www.facebook.com/sbsvst.br)

GERMAN

- [youtube.com/@sbsvst_it_de](https://www.youtube.com/@sbsvst_it_de)
- [facebook.com/derharmonist.de](https://www.facebook.com/derharmonist.de)
- www.derharmonist.de

RUSSIAN

- [youtube.com/@BhaktisiddhantaOrg](https://www.youtube.com/@BhaktisiddhantaOrg)
- [instagram.com/sbsvst.ru/](https://www.instagram.com/sbsvst.ru/)
- [facebook.com/sbsvst.ru/](https://www.facebook.com/sbsvst.ru/)



19th ISSUE - Year II
Date of Publication: Friday 1 May 2026 – Pūrṇimā,
Śrī Śrī Rādhā-Ramaṇa Deva Ji Appearance day