

The Divine Voice of Sri Gaudiya Guruwarga

on behalf of Śrī Bhakti Siddhānta Vāṅī Sevā Trust



Monthly E-Magazine 20th ISSUE YEAR II Contents:

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All glories to Śrī Śrī Guru Gaurāṅga

FOREWORD

The conditioned souls have been wandering since time immemorial within this material universe, afflicted by forgetfulness of the Lord. It is only by great fortune that the same *jīva* turns once again toward his eternal shelter.

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

(Śrī Caitanya-caritāmṛta, Madhya 19.151)

“According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.”

The Prabhupada used to say that – “Bhakti is the natural function of the soul” and he also used to say that – “The doctrine of non-differentiation (*māyāvād*) is the greatest enemy of devotion.”

In the *Īsopaniṣad* (15) we can find the following *sloka*:

*hiraṇmayena pātreṇa
satyasyāpihitam mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dr̥ṣṭaye*

(*Īsopaniṣad* 15)

“O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and reveal Yourself to Your devotee.”

Here, the word ‘*hiraṇmayena*’ points to that dazzling, golden effulgence — the impersonal *brahma-jyoti* — which, though emanating from the Lord, acts as a veil for those who are bereft of *bhagavat-sevā-vāsanā*. Being captivated by this radiance, the followers of *māyāvāda* mistake it for the ultimate reality, and in this way they remain confined within the Lord’s effulgence and deprived of His personal association. But the *bhakta* can never be satisfied without a personal loving exchange with The Supreme Lord Sri Kṛṣṇa. The *bhakta* has no attraction for *sāyujya-mukti* — what to speak of accepting it, he cannot even bear to hear such a conception. For without *bhakti*, the soul feels like a fish out of water — restless, suffocated, and devoid of life. When Śrī Caitanya Mahāprabhu was in Jagannātha Purī he meet with the great scholar Sārvabhauma Bhaṭṭācārya, who was No 1 *māyāvādī*, but still by Mahāprabhu’s causeless mercy he was completely transformed so that he could not even utter the word *mukti* anymore, he felt disgusted, because now he has tasted the nectar of *bhakti* by the causeless mercy of Śrī Caitanya Mahāprabhu. Śrīla Prabodhānanda Sarasvatī Ṭhākura used to say that:

*dhig astu brahmāham vadanā-pariphullān jaḍamatīn
kriyāsaktān dhig dhig vikata-tapaso dhik ca yamināh
kim etān śocāmo viṣaya-rasa-mattān nara-pasūn
na keśāñcil leśo ‘py ahaḥ milito gaura-madhunaḥ*

(Śrī Caitanya-candrāmṛta 132)

“Shame on the gross materialists, so attached to fruitive, ritualistic performances according to the *smṛtis*; shame on the mystic *yogis* who perform severe penances, following the eight-fold path of mystic perfection; shame on the impersonalists who utter *aham brahmāsmi* (I am Brahman) — brimming with arrogance, they claim they are liberated, and thus, with blissful countenance, sink deep into meditation upon themselves. All these persons are mad for mundane pleasures devoid of any connection to the Supreme Personality. What sorrow can I express for these beasts in human form? Hāi! Alas! (Oh me, oh my!) Not one of them has received even a minute particle of the honey-drenched pollen from the lotus feet of Śrī Gaura Sundar.”

Unfortunately we must admit — as The Prabhupāda has warned us — “More or less we are all contaminated with *māyāvāda-vicāra*.” Only by taking shelter of Sri Caitanya Mahaprabhu and those pure devotees, who are naturally guided by divine *prema*, can the last trace of *māyāvāda-vicāra* (which, according to The Prabhupāda, mainly means that we don’t have full faith in *Guru-Vaishnava*) be removed, and in this way we can get a green signal in the eternal kingdom of Bhakti Devī.

The Prabhupada used to say that — “I spent most of my time clearing away the ‘jungle’ of *māyāvāda*, *sahajiyā-vāda*, *sakhī-bheki*, and all the other non-devotional concepts. If such a jungle of *māyāvāda* remains, then the seeds of *bhakti* cannot sprout. Therefore I had to cut down so many jungles, and still, so many jungles remain all over the world. Most of my time was spent clarifying philosophical truths.”

Again we have tried our best to select some very, very special articles for the next Issue No. 20, of the magazine named ‘The Divine Voice of Gauḍīya Guruvarga’, in which you can discover very powerful articles from our Sarsavat Gauḍīya Guruvarga to destroy all kinds of misconceptions in regard to *Bhagavat-tattva*, *jīva-tattva* and *māyā-tattva*. Especially we have collected articles which will show the ghost inside the *māyāvād* philosophy. Already the last issue No 19 was also dedicated to the same topic, but due to the extreme importance of this topic, we found it necessary to publish some more important articles regarding this topic of *māyāvāda*.

All those selected articles can surely create a sensation inside the hearts 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



All glories to Śrī Śrī Guru and Gaurāṅga

TO ELIMINATE ALL THOSE MISCONCEPTIONS REGARDING JĪVA-TATTVA (PART 2)

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Humans have the ability to inquire, “Who am I? Who is God? What is this world? Why am I suffering?” which animals lack.

Those who are doing actual *Haribhajan* they never become a cause of anybody’s anxiety or pain. From Śrī *Caitanya-caritāmṛta Sanatan Śikṣā* by Śrīman Mahāprabhu we can find the following śloka:

*ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ
hari-bhaktāu pravṛttā ye
na te syuḥ para-tāpinaḥ*

(Śrī *Caitanya-caritāmṛta*, *Madhya* 24.273)

“O hunter, good qualities like nonviolence etc., which you have developed, are not at all very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.”



A genuine devotee's whole life is completely dedicated for the complete satisfaction of the Supreme Lord Śrī Kṛṣṇa, who is the sole enjoyer of each and everything. As and when I demand my share of sensual enjoyment, then and there I became a convict in the jail of Māyā Devi — this is the tragedy.

From *Śrīmad-Bhāgavatam*, the following śloka can give us complete idea about *advaya-jñāna-tattva*:

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

"Those *tattva vidas* who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."

This *advaya-jñāna-tattva* implies that there is no other *tattva* at all except the Supreme Lord Śrī Kṛṣṇa (who is known as *advaya-jñāna-tattva*) which is supported by the first śloka of *Brahma-saṁhitā* 5th chapter:

*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.”

At all if any other separate *tattva* can be found — that is also according to *acintya bedhābedha tattva*, I mean simultaneously different and non-different from the *advaya-jñāna-tattva*. By chance, if you can at all realise the most secret *siddhānta vichar* that Paratpara Akileshwara Svayam Rupa Bhagavan Śrī Kṛṣṇa is playing alone forever with Himself, then we can become free of any doubts and suspicions or complicity. The same what a famous Muslim poet Kavi Nazrul Islam has written in his poem:

‘E viswa loye virat sisu anmone kheli cho’

That means: “Oh the great all-pervading omniscient baby (the Absolute Personality of Godhead) you are playing forever with the infinite world with some indifferent mood.

Also, from *Śrīmad-Bhāgavatam* we can get the following *śloka* in favour of the above *siddhānta vichar*:

*evam pariṣvaṅga-karābhimarśa-
snigdhekṣaṇoddāma-vilāsa-hāsaiḥ
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramah*
(*Śrīmad-Bhāgavatam* 10.33.16)

“In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with His own reflection.”



Really if we can go through the tenth chapter of *Śrīmad Bhagavad-gītā* then we can become very sure that except *advaya tattva* nothing else left aside. Our disbelief in *Guru-Vaiṣṇava-Bhagavan* and also our logical interpretation can ultimately throw us away from *bhajan* or at all cannot allow us to enter into *Haribhajan*. Because we know from *Śrīmad Bhagavad-gītā* the following *śloka*:

*ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyam loko 'sti na paro
na sukham saṁśayātmanah*
(*Śrīmad Bhagavad-gītā* 4.40)

“But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.”

We know that 'to err is human' but still we must be very careful because we like to continue our *bhajan* life without any flaw. Anyway offence is very dangerous. From *Śrīmad-Bhāgavatam* 11.16.11 *śloka* we know that Bhagavan Śrī Kṛṣṇa speaking about his diversified form of His *vibhuti* to Uddhava that:

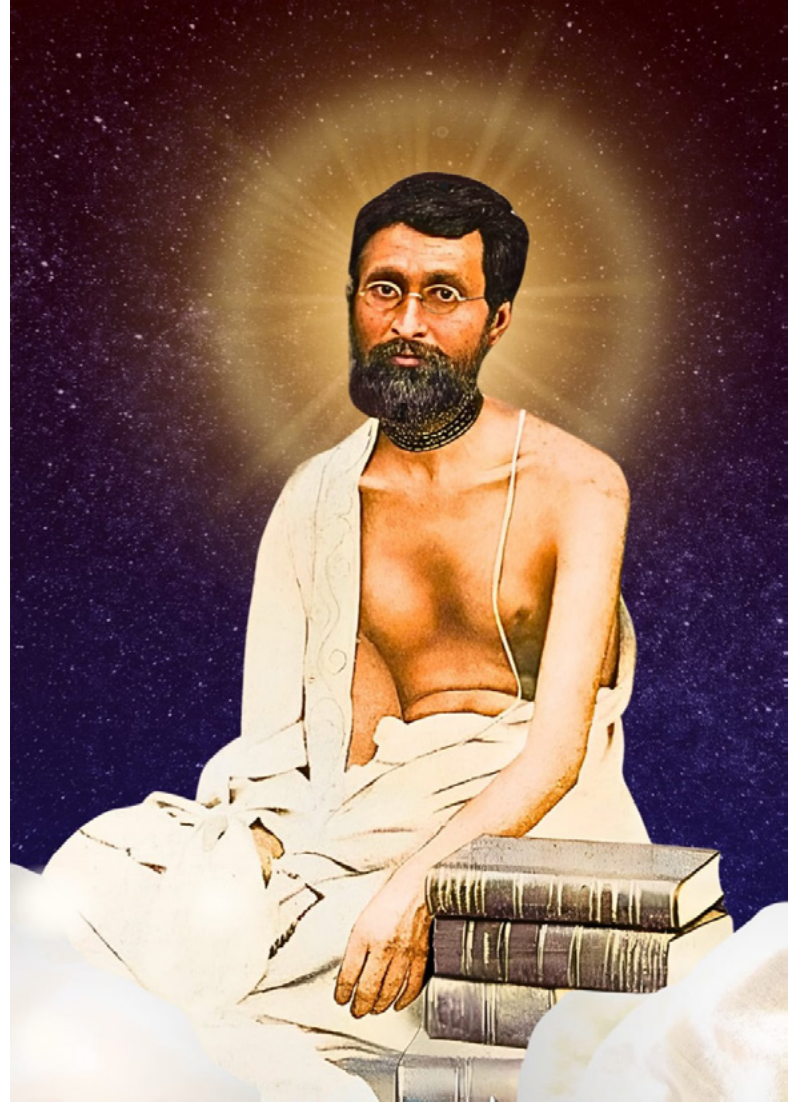
*guṇinām apy ahaṁ sūtram
mahatām ca mahān aham
sūkṣmāṇām apy ahaṁ jīvo
durjayānām ahaṁ manaḥ*
(*Śrīmad-Bhāgavatam* 11.16.11)

"Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things, I am the spirit soul (*jīvattma*), and of things that are difficult to conquer, I am the mind."

Infinite diversities and contrasts are there in this *advaya-jñāna-tattva* which is the absolute *tattva*. Unity in diversity, and diversity in unity are never going to make any disturbance in this *advaya-jñāna-tattva*, because the absolute harmony is there in this *tattva*. Bhagavan is *Ananta Rupī*, so Bhagavan can also identify Himself as the infinitely small *cit* particle *jīvattma*. From *Śrī Caitanya-caritāmṛta*, *Antya līlā* 4 Chapter 176 No. *śloka* we know that:

'*dvaite*' *bhadrābhadrā-jñāna*, *saba* — '*manodharma*'
'*ei bhāla*, *ei manda*', — *ei saba* '*bhrama*'
(*Śrī Caitanya-caritāmṛta*, *Antya* 4.176)

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying 'This is good' and 'That is bad' is all a confusion."



Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Paramahaṁsa Jagd Guru said that: "*Advaya-jñāna-tattva* Brajendrānandana is the eternal truth, which can never be changed. Due to *dwitiya abinivesha* (I mean, when dual conception is going to contaminate my heart and mind, then I can get diverted from *advaya-jñāna-tattva*), *jīvas* are bound to be caught up by *Māyā* to invite their apparent *maṅgala* or *amaṅgala* (both terms are fake) etc. according to the *saṅkalpa* and *vikalpa mano dharma*. Due to forgetting her own *svarūpa* and Śrī Kṛṣṇa's *svarūpa*, *jīva* is now put into a bewildering condition to discover herself as the enjoyer of this material world and always concentrating on *akṣaya jñāna*, which can lead her up to different kinds of fallacies regarding good and bad.

From *Śrīmad Bhagavad-gītā* we know the following *śloka*:

*nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo 'ntas
tv anayos tattva-darsībhiḥ*
(*Śrīmad Bhagavad-gītā* 2.16)

“The unreal has no existence,
and the real never ceases to be;
the reality of both has thus been
perceived by the seers of the truth.”

Śrīla Prabhupāda said that: “The nearest equivalent of the term ‘*a-sat*’ (Bengali) is non-permanent existence. It is possible to classify entities into really existent or ‘*sat*’ and not really existent or *a-sat*. The soul belongs to the category of real existence, or ‘*sat*’. The mind and physical body are not real existences. In this world the deluded soul seeks all kinds of relationships with the body and not the mind. But the soul can have no real relationship with either. This misguided affinity of the deluded soul towards non-substantive existence is the cause of all suffering and evil that afflict everyone in this world. If it be our object to lessen physical and mental suffering, it will be necessary to find a method for removing the delusion, which is the cause of such suffering.

Pleasure and pain both are non-absolute i.e. relative existence (*a-sat*). Neither of them can really satisfy the soul. The soul is everlasting. Neither pleasure nor pain can be everlasting. On the contrary, they are the coordinate faces of the deluded experience. The same is true of all similar other couples, which are the offspring of the activities of the material mind. Right and wrong, good and bad, are not substantially different from one another. But all of them are substantially and eternally

different from the absolute existence, or the *sat*.”

The same advice was given by Śrī Kṛṣṇa to Uddhava about *baddha*, about the *mukta* condition of *jīva*:

*śrī-bhagavān uvāca
baddho mukta iti vyākhyā
guṇato me na vastutaḥ
guṇasya māyā-mūlatvān
na me mokṣo na bandhanam*
(*Śrīmad-Bhāgavatam* 11.11.1)

“The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the Supreme Lord of Māyā, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.”

*śoka-mohau sukhaṁ duḥkhaṁ
dehāpattīś ca māyayā
svapno yathātmanaḥ khyātīḥ
saṁsṛtir na tu vāstavī*
(*Śrīmad-Bhāgavatam* 11.11.2)

“Just as a dream is merely a creation of one’s intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of Māyā are all creations of My illusory energy. In other words, material existence has no essential reality.”

*vidyāvidye mama tanū
viddhy uddhava śarīriṇām
mokṣa-bandha-karī ādye
māyayā me vinirmite*
(*Śrīmad-Bhāgavatam* 11.11.3)

“O Uddhava, both knowledge and ignorance, being products of Māyā, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.”

*ekasyaiva mamāṁśasya
jīvasyaiva mahā-mate
bandho 'syāvīdyayānādir
vidyayā ca tathetarah*
(Śrīmad-Bhāgavatam 11.11.4)

“O most intelligent Uddhava, the living entity, called *jīva*, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.”

*atha baddhasya muktasya
vailakṣaṇyaṁ vadāmi te
viruddha-dharminṅos tāta
sthitayor eka-dharmini*
(Śrīmad-Bhāgavatam 11.11.5)

“Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.”

*suparṇāv etau sadṛśau sakhāyau
yadṛcchayaitau kṛta-nīḍau ca vṛkṣe
ekas tayoh khādati pippalānnam
anyo niranno 'pi balena bhūyān*
(Śrīmad-Bhāgavatam 11.11.6)

“By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating

the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.”

*ātmānam anyam ca sa veda vidvān
apippalādo na tu pippalādaḥ
yo 'vidyayā yuk sa tu nitya-baddho
vidyā-mayo yaḥ sa tu nitya-muktaḥ*
(Śrīmad-Bhāgavatam 11.11.7)

“The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.”

*deha-stho 'pi na deha-stho
vidvān svapnād yathotthitaḥ
adeha-stho 'pi deha-sthaḥ
kumatiḥ svapna-dṛg yathā*
(Śrīmad-Bhāgavatam 11.11.8)





“One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.”

***indriyair indriyārtheṣu
guṇair api guṇeṣu ca
gṛhyamāneṣv ahaṁ kuryān
na vidvān yas tv avikriyaḥ***
(Śrīmad-Bhāgavatam 11.11.9)

“An enlightened person who is free from the contamination of material desire does not consider himself to be the performer

of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.”

***daivādhīne śarīre 'smin
guṇa-bhāvyena karmaṇā
vartamāno 'budhas tatra
kartāsmīti nibadhyate***
(Śrīmad-Bhāgavatam 11.11.10)

“An unintelligent person situated within the body created by his previous fruitive activities thinks, “I am the performer of action.” Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.”

***evaṁ viraktaḥ śayana
āsanāṭjana-majjane
darśana-sparśana-ghrāṇa-
bhojana-śravaṇādiṣu
na tathā badhyate vidvān
tatra tatrādayan guṇān***
(Śrīmad-Bhāgavatam 11.11.11)

“An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.”

***prakṛti-stho 'py asaṁsakto
yathā khaṁ savitānilaḥ
vaiśāradyekṣayaśaṅga-
śītayā chinna-saṁśayaḥ
pratibuddha iva svapnān
nānātvād vinivartate***
(Śrīmad-Bhāgavatam 11.11.12-13)

“Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.”

*yasya syur vīta-saṅkalpāḥ
prāṇendriya-mano-dhiyām
vṛttayaḥ sa vinirmukto
deha-stho 'pi hi tad-guṇa*

(Śrīmad-Bhāgavatam 11.11.14)

“A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled.”

*yasyātmā hīmsyate hīmsrair
yena kiñcid yadrchayā
arcyate vā kvacit tatra
na vyatikriyate budhaḥ*

(Śrīmad-Bhāgavatam 11.11.15)



“Sometimes for no apparent reason, one’s body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.”

Nectar and poison or devotee and non-devotee or *baddha* and *mukta* or day and night or good or bad or pious and impious or rich and poor — all such contradictory terms are there to show the contrast between good and bad (both being unstable can be treated as fictitious terms). Similarly Bhagavan also likes to reserve all such contradictory points for the logical consideration of *jīvas*. Now the choice is left with the *jīva*. If there is no nighttime then how we can realise (or appreciate) day time. If there is no dishonest people then how we can realise the glory of honest people? If there is no thief, no dacoit, no hooligan, no crime then there is no need of policemen. If there is nobody to break laws and orders of our society (or country), then there is no need of any court or judge or jail etc. In the Nepali language you cannot find this word ‘thief’ because even in dream they cannot think somebody can steal something. Inside *advaya-jñāna-tattva* all those versatile or contradictory subject matters must be there without breaking at all the harmony of oneness. Actually, our life is one kind of musical instrument, as was spoken by Śrī Rāya Rāmānanda (please consult *Rāya Rāmānanda Samvad* from *Śrī Caitanya-caritāmṛta*) in front of Śrīman Mahāprabhu. We must set the reed or tune of the musical instrument to reconcile exactly with the original song being sung by the Supreme Lord. Actually, our *bhajan* is nothing but to reconcile our cen-

tre point of life with the original common centre point of the Supreme Lord, to seek the complete satisfaction of the Supreme Lord without any smell of self-interest. But we should never forget that unconditional surrender is the most basic foundation of our *bhajan* life. From *Śrīmad-Bhāgavatam* we know the following *śloka*:

*sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati*
(*Śrīmad-Bhāgavatam* 1.2.6)

“The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to get the complete satisfaction of the self.”

If Brahmā had not made such a mistake of abducting those cowherd boys and calves, then how could we learn from this *līlā* of Bhagavan Śrī Kṛṣṇa? Actually, according to the desire of Bhagavan Śrī Kṛṣṇa, Brahmā was bound to make such a mistake to fulfill the desire of those Braja *gopikās* (and the mother cows) who all wanted to love Śrī Kṛṣṇa as their own boy. If Indra Mahārāj had not made such a mistake of expressing audacity against Bhagavan Śrī Kṛṣṇa, then how could we have gotten the *Goverdhan dharan līlā*? By the desire of Bhagavan Śrī Kṛṣṇa, Indra Mahārāj was bound to make a mistake to fulfill the desires of all *Brajavasis* (including all *go-mātās*) to stay with Śrī Kṛṣṇa all day and night continuously without any breakage. If Jaya and Vijaya both Vaikuṅṭha *parśadas*, had not made the mistake of checking the free entrance of Chatursthana into Vaikuṅṭha, then how could we have got-



ten *varaha-līlā* or *rama-līlā* or *kṛṣṇa-līlā*?

If Arjuna the bosom friend of Śrī Kṛṣṇa would not have expressed such a great confusion regarding his duty of fighting (I mean, the dilemma in which he was put into about — to fight or not to fight) then how could we get *Gītā Upaniṣad* advice from the lotus mouth of Bhagavan Śrī Kṛṣṇa? We should consider all those above points over and over again without any fail to realise the absolute desire of the Supreme Lord to harmonise ourselves with the eternal game being played by Him.

Also, astrological prediction is not at all meaningless, this is one kind of mathematical calculation of different stars' positions. So we can see those big big Astrologers or predictors; they can speak in advanced about anything going to happen in the future. On being requested by somebody, our Prabhupāda Bimal Prasad Sarasvatī in his boyhood predicted exactly the time of that person's death. That

doesn't mean that *karma phal* is all useless (false) etc. Some supernatural power can guide someone like Nostradamus or blind Baba Vanga etc. to see the future. In our country (Bharat Varsha) so many big big astrological figures have already predicted so many things going to happen in the future. Any *jīva's karma phal* can be predicted according to the star position in the life of that *jīvattma* — provided the astrological calculation is perfect, but those *Vaiṣṇavas* are beyond any material estimation.

To live in a country of any king, one has to obey all the rules and regulations set by him; otherwise there can be every possibility of getting punishment by the king and surely one cannot live in the country peacefully. Similarly, to live in the cosmic creation of the Supreme Lord, one has to obey those rules and regulations set by the Supreme Lord; otherwise, due to violation of those rules and regulations, one has

to get punishment in the form of material sufferings etc. In the way of *Haribhajan*, the first problem is that we are not sure about the target of our *bhajan* spoken (assured) by our *guru-varga*, so then how we can get inspiration in our *bhajan*? In this way hopelessness can touch our heart unknowingly due to some unknown *aparādha* also. Even after looking those great great previous *mahājanas* (our divine *guru-varga*) — and their absolute idealism still we cannot get any inspiration in *Haribhajan* due to some offence done before or recently. More or less, we are like businessmen, we like to see our profit and loss account even before starting our *bhajan*, otherwise we cannot trust our *guru-varga* and their promise about the divine success of our *bhajan*. So naturally we are deprived; then whom to blame!

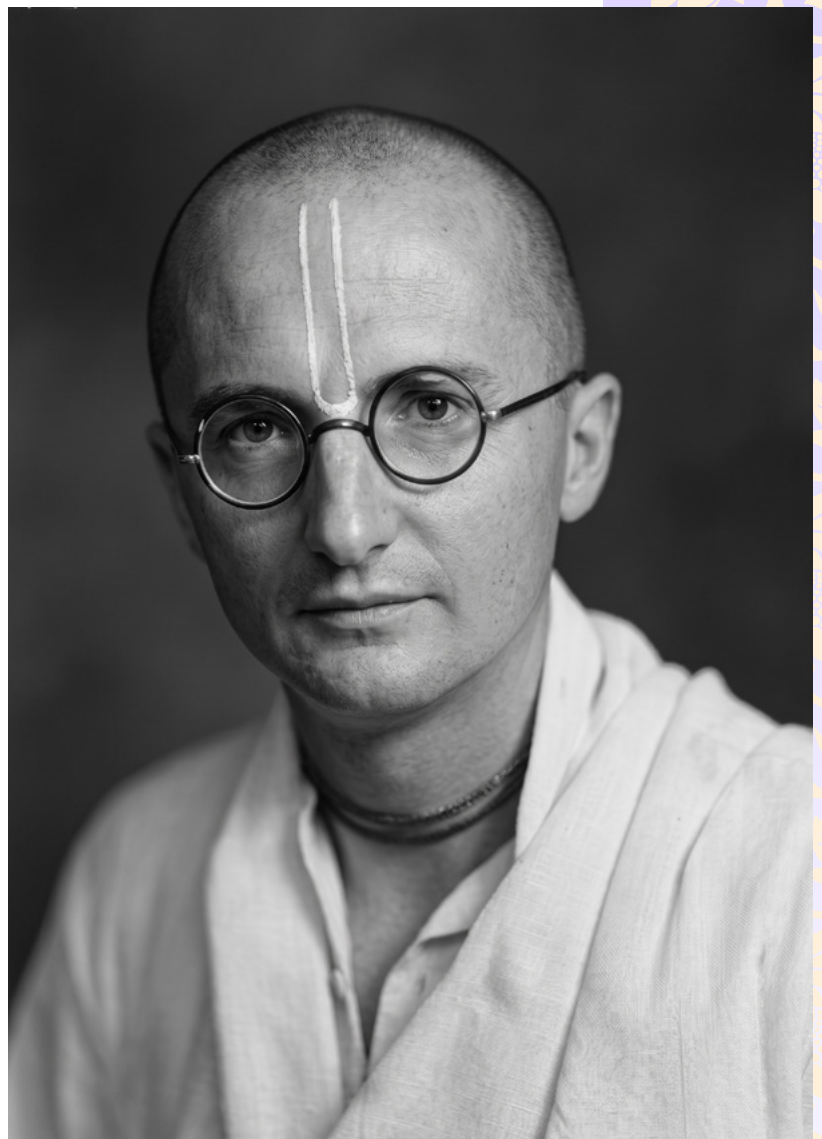
Our beloved *guru-varga* Śrīla Sadānanda Svami has written the following:

“We want serious people who have the true ability to search, to understand and to believe. Initially, all kinds of neurotic characters probably must turn up at your lectures — the faster they drop off the better. *Bhakti* is for those who are *atmically* disordered (in an uncovered state, *atma* is pure, but due to dual conception developed by the influence of *Māyā*, the purity becomes distorted), for those who are in want of knowledge of the *atma* and the *Paramātmā*, because they cannot serve Bhagavan, and for those who understand that all kinds of exploitation are noth-

ing but delusion — not for those who are mentally disordered and people who first should consult a psychiatrist to become decent, normal people so that they later could long for *bhakti*. [...]”

In conclusion we can say that it is surely not enough just to be close to temples, deities, holy books etc.; rather it is the only way to surrender unto the lotus feet of *tattva vit sādhu-guru-vaiṣṇava*, to realize the Absolute Truth.

In the background of this infinite world (both *prākṛta* and *aprākṛta*), if we like to feel our infinitely small existence, then we can feel shy.



WHAT IS THE ACTUAL POSITION OF SABHĀ-PATI?

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Nowadays, the position of *sabha-pati* has become very cheap. We can see that almost everywhere those who have some social prestige, some mundane influence etc. are getting the opportunity to speak at length, even if they have no trace of actual *siddhānta-jñāna*, and all those genuine *sādhus* having perfect *ācarana* and perfect *siddhānta vichar* are neglected. But this was not so easy at the time when most of our exalted *Gaudiya Guru-varga* were present. For example, at the time of Śrīla Bhakti Kumuda Śānta Gosvami Mahārāja, the post of *sabha-pati* had some value. Srila Maharaj was very strict and highly attentive to the true purpose of a *Vaishnava* assembly. Time used to be honoured in a very precise manner. If someone would exceed his allotted time, then Srila Mahārāja as a *sabha-pati* immediately would strike the gong to indicate his overtalking — “Why are you speaking so long? Your time is finished.” But on the other hand, when one simple and humble devotee used to speak from the heart, then Srila Mahārāja would gently indicate for him to continue. Why? Because the real duty of a *sabha-pati* is not to maintain the egos or social hierarchies, but to ensure the real spiritual benefit for the listeners.

Once there was a grand assembly where many respected personalities of society gathered to speak on the Absolute Truth. Śrīla Kumud Śānta Mahārāja was appointed as the chairman of that assem-

bly. In course of time when he went on inviting one speaker after another, then he was supposed to invite one so-called professor who was present on the dais as an honourable guest to speak something on the subject matter already proposed by the assembly. This man began to deliver a long discourse on *advaita-siddhi*, declaring repeatedly that “everything is Brahman — *sarvaṁ khalv idaṁ brahma*.” After his allotted time was over, Śrīla Śānta Mahārāja took the opportunity to give a direct lesson to everyone to prove the professor is an idiot. So without saying anything, suddenly he simply took his own *daṇḍa* and made a show of beating him with a stick. At once, the man recoiled in fear, shrinking back like a terrified dog. Śānta Mahārāja then remarked with cutting humour: “I thought you were Brahman, this stick is also Brahman, and I am also Brahman — so what’s wrong in it? Why are you afraid of the stick, whereas as per your proclamation, you are also Brahman!” Immediately the entire assembly burst into laughter. In that moment, everyone could perceive the folly of *māyāvāda* reasoning. Such so-called philosophers may try to misguide the public, but when they can face a pure *Vaiṣṇava* like Śrīla Śānta Mahārāja — whom I proudly honour as my *Guruvarga* — their illusory doctrines collapse like a house of cards.

Gaura Hari Hari Bol



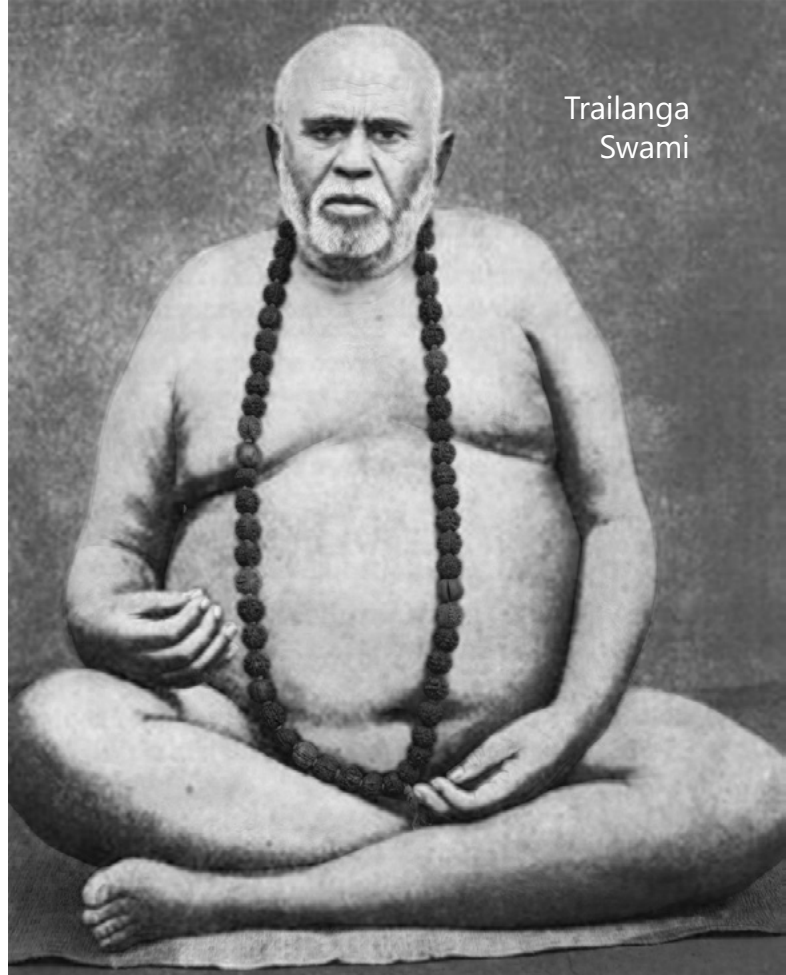
All glories to Śrī Guru & Gaurāṅga

PURE GURU-VAIṢṆAVA CAN IMMEDIATELY DETECT WHO IS A CHEATER AND WHO IS NOT

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Śrīla Bhaktivinoda Ṭhākura and Bimalā Prasāda, both of them, once went to Daksinesvara (north Kolkata part) with great curiosity to visit a so-called *sādhu* who by that time had earned the name as a *advaya jnana siddha purush*. So they went there to meet the *sādhu* who was enjoying honour and respect of the public for his external strict vow of renunciation. This *sādhu* had a rigid rule: he would never touch money or

any worldly possessions, considering them to be mere *māyā* (illusion). To arrest the fault of that so-called *sādhu* red-handed, to prove his very cheap philosophy to be useless, Srila Bhaktivinoda Ṭhākura himself purposely offered him some money for his services. As expected, the *sādhu* refused, declaring that as a true renunciant, he could not contaminate himself by touching such a material object like money etc.



Śrīla Bhaktivinoda Ṭhākura then asked him, “If you truly believe that all is Brahman and all is spiritual, why do you see a difference between your hand and a piece of money? If everything is Brahman, then where from can this kind of fearful mood of disparity develop? How can money contaminate you, whereas money is also Brahman like you, not that?” The so-called *sādhu* was speechless and could not answer to Srila Saccidananda Bhaktivinod Thakur. Then Srila Bhaktivinoda Ṭhākura offered him a stick and suggested him to pick up the money with the stick. Then the so-called sadhu readily took the money.

In this way with this simple test, Srila Bhaktivinoda Ṭhākura exposed the contradiction in the *sādhu’s* philosophy. The *sādhu* claimed to have *advaita-jñāna-tattva*, the philosophical principle of non-duality, but his actions proved something else.

Advaita-jñāna dictates that everything is non-different from Brahman. If the *sādhu* truly had this feeling, he would not have any distinction between his body and the money. His refusal to touch the money with his hand, but his mood to touch it with a stick, proved he was still remaining under the influence of the dualistic conception of this material world. Because he still was ready to consider himself to be pure and the money to be impure.

This philosophical lesson made a profound impact on the young Bimalā Prasāda. It taught him the difference between *phalgū-vairāgya* (false renunciation, which superficially rejects this material world) and *yukta-vairāgya* (which is nothing but the true renunciation for the absolute satisfaction of the Supreme Lord). This principle became a milestone of *siddhānta-vicāra* in the life of Srila Bimala Sarasvatī (Srila Bhaktisiddhānta Sarasvatī Ṭhākura).

I can give one nice example by which you can understand what *advaita-siddhi* means. One very powerful yogī named Trailanga Swami (who was from Maharashtra) would sometimes sit unclothed in public, absorbed in *samādhi*. The public considered this improper and decided to call the police to punish him. When Trailanga Swami was put in jail in Vārāṇasī, the guards mocked him and wanted to test his holiness. Out of ridicule, they brought him a pot filled with human stool instead of food.

To their utter astonishment, Trailanga Swami ate it as if it were the most delicious meal. Witnesses reported that he ate without any sign of disgust. Even more amazingly, after eating, he showed no ill effects on his health. The onlookers were stunned and began to realize that Trailanga Swami was not an ordinary man. He had transcended the body’s dualities of purity and impurity.

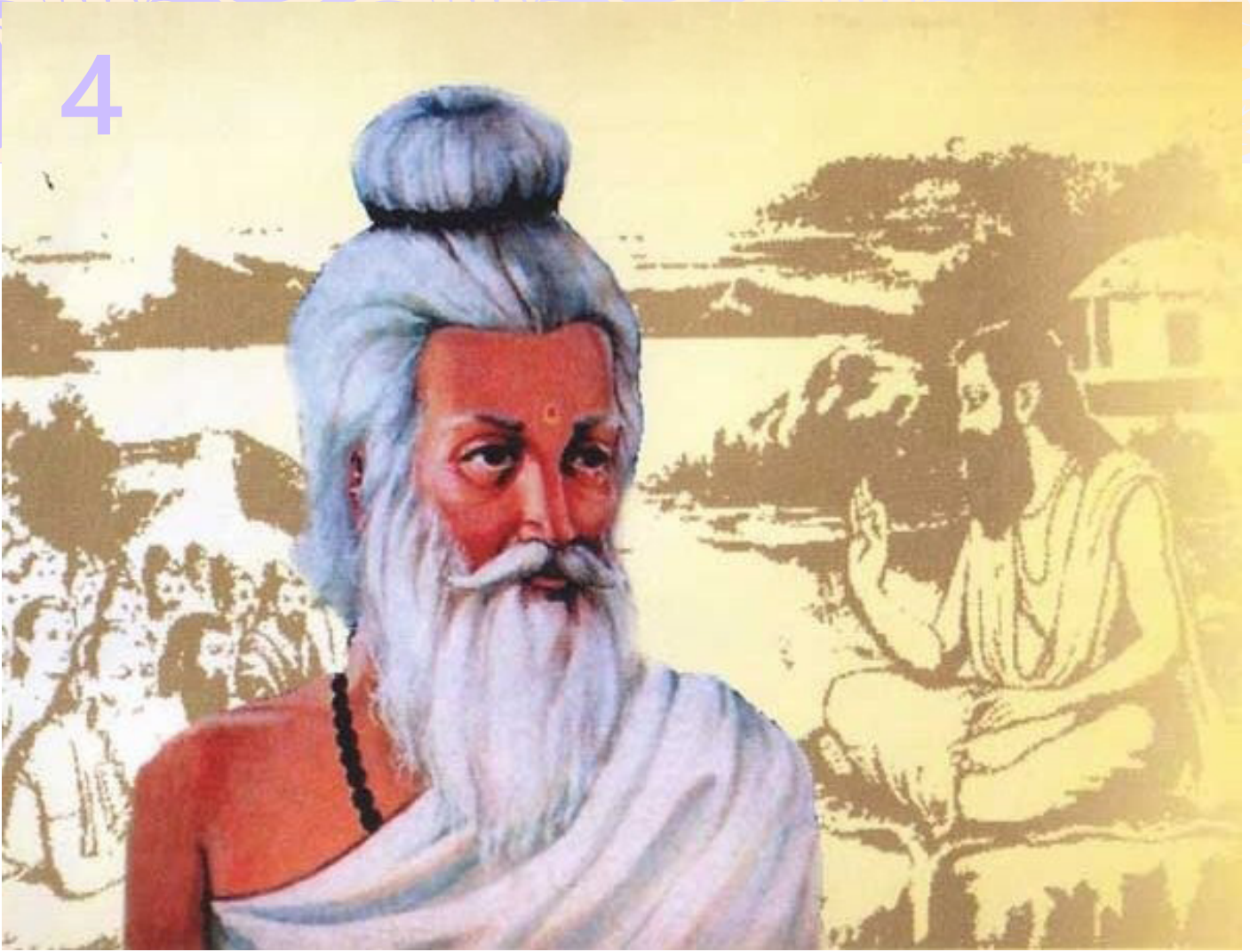
Also, after a short time in jail, to everyone's astonishment, he was seen walking freely on the streets of Benares as if nothing had happened. The guards rushed back to check and found the jail cell still locked from outside — yet empty. Convinced of his supernatural powers and saintliness, the officials could do nothing. From then on, most people, including the authorities, regarded him with reverence rather than opposition.

Advaita-siddhi is not such a cheap thing that just by marking the forehead with *tilaka* one can be called a *siddha mahātmā*. It is the realized state of one who has truly transcended the bodily platform and rests beyond all dualities. In this connection, we can also remember the pastime of Nimai eating from the dirty pots, described in the *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter 8:

“When Nimai was a small boy, one day Mother Śacī suddenly found Him sitting on the ground and putting handfuls of dirt into His mouth. Shocked, she rushed to stop Him and scolded: “What are You doing, my child? Dirt is filthy and impure! You should not eat it. I will give You delicious sweets and rice, but don't eat mud!” Little Nimai, however, looked at her with complete innocence and replied with the logic of a great wise personality: “Mother, what is the difference? Food (*koi & sandesh*) is also nothing but mud. Rice, sweets, and vegetables etc. all come from the earth. When one eats cooked

food, one is only eating transformed mud. So why do you forbid Me from eating it directly?” Śacī-devī was amazed at His clever words (*tattvasiddhānta vicāra*). She then explained sweetly: “Yes, everything comes from the earth, but food grains are first offered to Kṛṣṇa, and by His mercy they become nourishing and pure. Eating raw dirt brings no benefit, but food offered to the Lord brings health and devotion.” Hearing this, Nimai smiled, as if satisfied with her reasoning, and stopped eating the dirt.”





All glories to Śrī Guru & Gaurāṅga

TO REALIZE *BRAHMA-TATTVA* IS NOT A MATTER OF JOKE

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda very often used to say that: "Which is out of your own realisation you have no right to speak about that". Also, my Paramahaṁsa Gurudeva (Śrīla Bhakti Pramode Puri Gosvāmī Mahārāja) used to say that: "My son never try to pass any lecture, please speak only what you have realized in course of your *guru-sevā*."

In this regard I want to mention one incident recorded in *Upaniṣad*:

Two sons of Yājñavalkya Ṛṣi were sent to *gurukula* to get realisation about *brahma-tattva*. When they came back from *gurukula*, Yājñavalkya Ṛṣi wanted to test them one by one. He wanted to put question in front of his elder son about the realisation of *brahma-tattva* what he has achieved from *gurukula*. Then the elder son started

passing big big lecture in front of father, but Ṛṣi could realise that the lecture was all false lecture because no realisation was there with the elder son. So naturally he was very angry to stop the lecture of the elder son. Again, when the younger son was ordered by his father to speak about the direct realisation about *brahma-tattva*, if at all he has achieved from *guru-kula*. Then the younger son was bound to express some very special mood (astonishing mood) as if he has no true realisation about that most surprising *brahma-tattva*. He kept silence in front of father and only started looking at his Lotus feet. Then and there Yājñavalkya Ṛṣi could realize that the younger son must have achieved some direct realisation about that inexplicable *brahma-tattva* which is beyond human comprehension and started appreciating the small boy about his humble mood in front of that Great *brahma-tattva*.

So, we can realise that a lecture is never allowed in our *bhajan* field. Because *brahma-tattva* is such a *tattva* which never can be expressed by language. Any amount of lecture or educational power can never help us to realize that Great *brahma-tattva*.

Once Śrīla Prabhupāda started speaking *hari-kathā* in front of a mammoth gathering at the bank of the Godarvari river in Kabur (South India), the spot where *Rāya Rāmānanda-samvad* took place (I mean, the place where the discourse between Śrīman Mahaprabhu and Śrī Rāya Rāmānanda took place). Some of our *guru-varga* like Śrīla Hayagriva

Brahmachari (Śrīla Bhakti Dayita Madhava Gosvāmī Mahārāja), Śrīla Ramanada Parabhu (Śrīla Bhakti Rakshak Śrīdhar Dev Gosvāmī Mahārāja) etc. were present there. Śrīla Prabhupāda went on speaking *hari-kathā* continuously for two hours in Bengali language. When the *hari-kathā* was over, Śrīla Hayagriva Brahmachari started speaking in front of Prabhupāda with a very humble or appealing mood that: "Śrīla Prabhupāda! We wonder why you speak in Bengali language because they don't understand Bengali language." Śrīla Prabhupāda was very harsh to give the answer in a low voice that: "Neither I have spoken Bengali nor English or any other language, I have only spoken *hari-kathā* (*Vaikuṅṭha śabda-brahma*) which can touch the heart of any fallen soul (if there is no *aparādha* present in them)." So we can feel the gravity of our realisation about *brahma-tattva*, then what to speak about *Vaikuṅṭha-vāṇī-vaibhava*.



All glories to Śrī Guru & Gaurāṅga

THE ROOT CAUSE OF ALL THE
COUNTLESS PROBLEMS IS LYING
WITHIN THE CONCEPTION THAT THE
PHENOMENAL WORLD IS FALSE, IN
THIS WAY WE ARE AUTOMATICALLY
DISCONNECTED FROM KṚṢṂA

By Śrī Śrīla Shyām Dās Bābā Mahārāj

In the present age of confusion all kinds of speculative tendencies have almost covered up all the pure *siddhānta-vicāras* given in authentic *śāstras*. Without hearing from an authentic source with submissive mood — it is impossible to realise the real meaning of *śāstra*.

Many teachings of Upaniṣad, are often misunderstood by those who all are inclined toward impersonal Brahman. The examples like clay converted into pots, gold converted into ornaments, and salt dissolved in water are often misused by all those *māyāvādīs*.

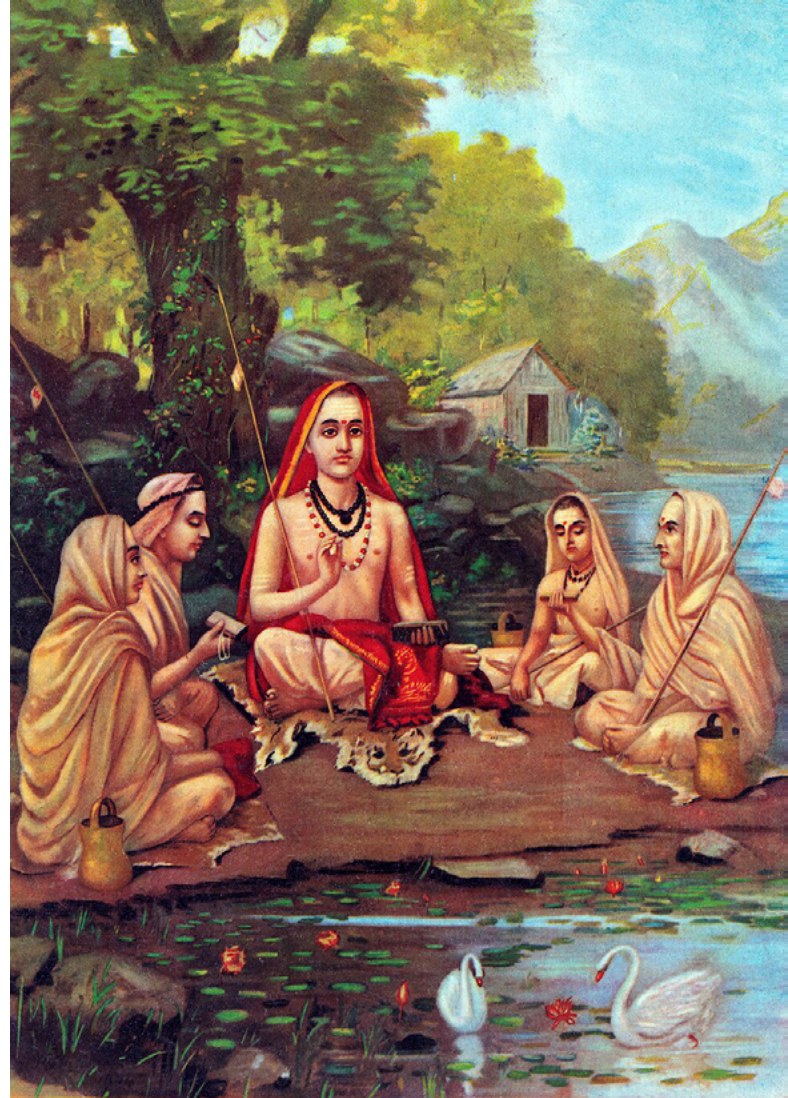
When in *Upaniṣad* it is explained that — by knowing a lump made up of clay, we must understand that all things are nothing but clay. This does not mean that the pot is false. The pot is there, but the existence of the pot entirely depends upon clay. It has some form or function and has some practical utility, but surely that pot has no liberty. In the same way, this world is not an illusion; it is the transformation of the external energy (*śakti*) of the Supreme, and also resting upon Him and is at the same time controlled by Himself. To declare the material world to be false is to deny the potency of the Absolute Personality of Godhead.

Similarly, the example of gold and ornaments as is often found in *Upaniṣad* can show that although gold can appear in different forms like — rings, necklaces and bracelets — the substance is nothing but gold, but anyway those forms are not false (or unreal). Each of those items has its own identity or existence. Unity does not exclude diversity, and diversity does not exclude unity. This can establish the reality. What is that? — The absolute truth is simultaneously different and non-different from this material creation (whatever visible or non-visible). If the whole world and all the diversity visible in this creation can be declared (or treated) as illusion, then that can be a blunder mistake on the part of *māyāvādīs*, because in that case they are going to declare openly that Kṛṣṇa and His eternal form, name, and pastimes are all illusion, which is deadly unacceptable and offensive.

The most frequently used example by those *māyāvādīs* is:

*nīcitāyām yathā rajjvām vikalpo vinivartate
rajjur eva cidātmanam tadvad ātmaviniścayaḥ*

(*Mandukya Karika*, verse 2.18)



“When the real nature of the rope is ascertained, all illusions about it disappear and there arises the conviction that it is one (unchanged) rope and nothing else; even so is the nature of the conviction regarding *Ātman*.”

Shankara Bhashya (commentary)

When the real nature of the rope is ascertained, all illusions about it disappear and there arises the conviction that it is one rope and nothing else; even so is the nature of the conviction regarding *Ātman*. Sankara’s commentary: When it is determined that it is nothing but one rope alone, then all illusions regarding the rope disappear and the non-dual knowledge that there exists nothing else but the rope becomes firmly established. Similar is the knowledge — like the sun by the nega-



tive scriptural statements which deny all produced phenomenal attributes (in *Ātman*) — statements like “Not this”, “Not this”, etc., leading to the knowledge of the real nature of *Ātman*, as: “All this is verily *Ātman*”, “(It is) without cause and effect, without internality and externality”, “(It is) ever without and within and beginningless”, “(It is) without decay and death, immortal, fearless, one and without a second.”

From the standpoint of *Gauḍīya siddhānta*, the famous *rajju-sarpa nyāya* (rope-snake analogy), often presented by Advaita teachers in the line of Adi Shankaracharya, is accepted only in a limited sense — as an example of misperception, not as a proof that the entire world is false (*mithyā*). The *māyāvādī* argument is that just as a rope is mistaken for a snake due to ignorance (*avidyā*), similarly this world is superimposed upon *Brahman* and ultimately unreal. However, this conclusion

can never be accepted by those who are in the line of Sri Chaitanya Mahaprabhu and His followers.

In the rope-snake example, three things are present: a real substratum (the rope), a false appearance (the snake), and a real observer who is deluded. But if one extends this analogy to the entire cosmos and claims that everything — including the observer — is ultimately *Brahman*, then a serious contradiction appears: who is being illusioned? If the *jīva* is identical with *Brahman*, then ignorance must cover *Brahman* itself. But this is impossible, because *Brahman* is self-luminous (*svayam-prakāśa*) and beyond ignorance. As Śrīla Jīva Gosvāmī establishes — *avidyā* can never truly veil the Absolute; it only affects the conditioned *jīva*. Therefore illusion cannot be an ultimate ontological principle — it is a subjective misperception, not the nature of reality itself.

The conclusion of Gauḍīya *Vedānta* given by Śrī Kṛṣṇa Caitanya Himself is *acintya-bhedābheda-tattva* — the inconceivable simultaneous oneness and difference between Bhagavān and His energies. The world is neither absolutely separate from the Lord nor identical with Him in all respects, rather it is part of His *bahiraṅgā-śakti* (external energy). Just as heat is inseparable from fire, or sunlight from the sun, so this world exists as a transformation of the external potency of the Lord not completely false. To call it *mithyā* is to misunderstand its relationship with the Absolute.

Furthermore, *tattva-vid sādhu* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda strongly rejected *vivarta-vāda* (the doctrine of illusory transformation) by emphasizing the subject matter that the denial of the reality of the Lord's creation means to reject His *śakti*. Similarly, Śrīla Baladeva Vidyābhūṣaṇa wanted to clarify that the world is *asat* only in the sense of being temporary, not in the sense of being false. The creation and destruction going on and all different kinds of forms and designs visible here cannot exist forever.

Ultimately, the rope-snake example illustrates only an error in perception, not an error in existence. The Gauḍīya *siddhānta* can show us that the real problem is not lying with the fact that the material world is visible in existence. But those *māyāvādīs* like to declare that all this material existence is just like a dream and there is

no reality in it. But as per Gauḍīya *siddhānta* this material world is surely temporary but not at all false. The real illusion is not the existence of the world, but our misidentification (*bhoga-darśana*). And the true awakening of the heart surely doesn't mean to deny the existence of the world but to awaken *bhakti* inside the heart. *Bhakti* is the natural function of the soul as per the evidence of *Śrīmad-Bhāgavatam*.

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā su-prasīdati*
(*Śrīmad Bhāgavatam* 1.2.6)

“The most perfect occupation for all humankind is what is conducive to the attainment of devotional service of transcendence to the Supreme Lord. Such devotional service must be unmotivated and undeterred so that the same shall completely satisfy the self.”



All glories to Śrī Guru & Gaurāṅga

THE FALLACY PROCLAIMED BY THOSE MĀYĀVĀDĪS IN REGARD TO THE JĪVA'S ABSOLUTE IDENTITY

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Another point which the followers of *māyāvādīs* proclaim is that beyond waking (*jāgrat*), dreaming (*svapna*), and deep sleep (*suṣupti*), there exists a fourth condition — *turiya* — in this case the conception of duality can get dissolved and a feeling of oneness can develop with the Brahman. From this, they hastily conclude: “I am everything. I am the Absolute, *aham brahmāsmi*.” This conclusion is nothing else but foolishness. To become free from material labels doesn't mean that one becomes the supreme Lord (Brahman) himself.

In the *Bhagavad-gīta* it is very clearly spoken by Lord Sri Krishna — the Supreme Lord Himself that:

*idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ kṣetrajña iti tad-vidah*

(Śrīmad Bhagavad-gītā 13.2)

“The Supreme Divine Lord said: O Arjun, this body is termed as *kṣhetra* (the field of activities), and the one who knows this body is called *kṣetrajña* (the knower of the field) by the sages who discern the truth about both.”

*kṣetrajñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama*

(Śrīmad Bhagavad-gītā 13.2)

“O scion of Bharat, I am also the knower of all the individual fields of activity. The understanding of the body as the field of activities, and the soul and God as the knowers of the field, this I hold to be true knowledge.”

“I am also the knower in all fields.” This single statement dismantles the impersonal conclusion entirely. If all selves were one undifferentiated consciousness, then the distinction between the individual knower and the Supreme Knower would be meaningless. But the Lord maintains both.

Srila Ramanujacharya, in his *Gītā-bhāṣya* (13.2), explains that the *jīva* is the knower of his own body alone, whereas the Supreme Lord is the knower of all bodies, possessing unrestricted and independent knowledge. Srila Madhvacharya, in his *Gītā-tātparya*, emphatically establishes that the distinction between the individual self and the Supreme is eternal, and that the Lord alone is the universal knower (*sarva-kṣetrajña*), never the *jīva*. Similarly, Srila Baladeva Vidyabhushana, in his *Gītā-bhūṣaṇa*, clarifies that the Lord exists as Paramātmā in all beings as the all-pervading knower, while the *jīva*'s consciousness remains confined and limited. These authoritative explanations, coming through the authentic disciplic succession, leave no room for the speculative conclusion that the *jīva* becomes the Supreme Lord (Brahman).

The living entity (*jīva*) is conscious, but limited. He knows only one body. His awareness is fragmentary. He is subject to illusion. If by realization he becomes the Supreme, then why does ignorance arise in the first place? How is it possible for the Absolute to fall under illusion? If it would be like that, then illusion (or *māya*) is more powerful than the Supreme Lord Himself. Such contradictions expose the defect of



impersonal doctrine. The finite cannot become infinite by merely denying misconceptions.

The Supreme Lord alone is the knower of all bodies, the witness of all actions, and the controller of material nature. This is the position of Paramātmā — never attained by the *jīva* through any process of mental speculation or meditative abstraction. The *jīva* may realize his spiritual nature, but he never becomes the all-pervading overseer.

Śrī Caitanya Mahāprabhu has made this point very clear in the form of *acintya-bhedābheda-tattva*. According to Śrī Caitanya Mahāprabhu the *jīva* is one with the Absolute in quality (*cit-svarūpa*), yet different in quantity — atomic, dependent, and subordinate. He is not matter, yet he is never the Supreme Controller. This understanding alone reconciles all scriptural statements without distortion.

The doctrine “I am everything” (*aḥam brahmāsmi*) is nothing but dangerous and harmful philosophical conception, because it is nothing but something like a suicidal squad. It does not extinguish the false ego; rather, it nourishes it, just like when a spark of fire is going to get in touch with petrol, as petrol thrown upon a spark causes it to blaze forth with greater intensity. Under the deceptive garb of so-called liberation, it is in truth a rejection of divine service (*bhagavat-sevā*) and an offense at the lotus feet of the Supreme Personality of Godhead.

The genuine seeker does not aspire to become God. Rather, he realizes: “I am infinitesimal, dependent, and prone to illusion. The Lord alone is infinite, all-knowing, and independent.” From this realization arises true humility, and from humility one drop of *bhakti* may arise.



The claim that realization of *turīya avasta* results in becoming the Absolute Whole is never supported by any authentic *śāstra*. The living entity is eternally a conscious unit, a knower of a limited field, and a servant of the Supreme Knower.

The conclusions of the *Bhagavad-gītā* are further illuminated and firmly established by Jiva Goswami, the foremost theologian of the Gauḍīya *sampradāya*, in his *Ṣaṭ-sandarbhāḥ*, especially the *Paramātmā-sandarbhā* and *Bhagavat-sandarbhā*. He systematically demonstrates that the living entity (*jīva*) is intrinsically atomic (*aṇu*), as confirmed by the *śruti*—*jīvasya aṇutvaṁ śruteḥ*—and therefore possesses only infinitesimal consciousness (*aṇu-caitanya*), in contrast to Bhagavān, who is infinite, all-pervading consciousness (*vibhu-caitanya*). From this ontological foundation, he establishes an eternal and irreducible distinction between the

jīva and the Supreme. The *jīva* is the localized experiencer, the knower of a single body (*eka-deha-kṣetrajñā*), whereas the Supreme Lord, as Paramātmā, is present in all beings as the universal knower (*sarva-kṣetrajñā*). Thus, the direct teaching of the *Bhagavad-gītā* — that the Lord alone knows all fields — is not metaphorical but ontologically precise.

Furthermore, in his analysis of statements of oneness found in the *Upaniṣads* and other *śāstras*, Jīva Gosvāmī clarifies that such declarations do not establish absolute identity in all respects, but rather indicate qualitative similarity (*svarūpa-sāmya*) between the *jīva* and Brahman. The *jīva* is indeed of the nature of consciousness (*cit*), yet he is never the infinite whole. If absolute identity were accepted without qualification, then bondage itself would become inexplicable, for the Absolute cannot be overcome by ignorance, nor can the Absolute ever fall into illusion. Therefore, the very existence of the conditioned experience proves that the *jīva* is not the Supreme in totality. In this way, Srīla Jīva Gosvāmī conclusively refutes the notion that liberation culminates in becoming the all-pervading Absolute. Rather, the *jīva* remains eternally a finite conscious entity — dependent, limited in knowledge, and distinct — while Bhagavān alone is infinite, independent, and all-knowing. This understanding preserves both the reality of spiritual oneness and the eternal distinction necessary for devotion, and it forms the essential theological foundation of the Gauḍīya conception of *acintya-bhedābheda-tattva*.

The impersonal doctrine propagated under Advaita Vedānta rests upon a fundamental assertion: that Brahman alone exists, that the individuality of the living entity is merely a superimposition born

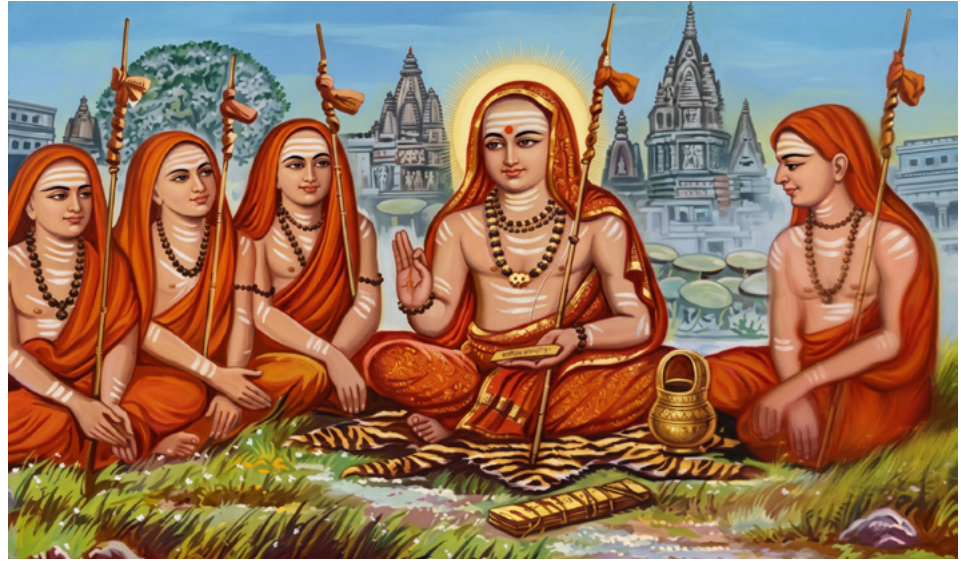
of ignorance, and that the *jīva* is in truth identical with the Absolute. From this premise arises the claim that bondage is illusory and that liberation consists merely in the removal of ignorance. However, this assertion immediately gives rise to an unavoidable and fatal question: who, then, is subject to ignorance? If it is said that the *jīva* is ignorant, then since the *jīva* is declared to be non-different from Brahman, ignorance must be attributed to Brahman itself. But Brahman, being defined as pure, self-luminous consciousness, free from all defect and limitation, cannot be subject to ignorance without forfeiting its very status as the Absolute. If, on the other hand, it is proposed that ignorance exists separately from Brahman, then a second principle is admitted, and non-dualism has no meaning anymore. To avoid this, ignorance is described as *anirvacanīya*, neither real nor unreal; yet such a position is not a solution but an evasion, for it neither explains the origin of bondage nor preserves logical consistency. If ignorance is real, then duality cannot stand, and if ignorance is unreal, then bondage and liberation alike become meaningless illusions, and all scriptural injunctions are rendered purposeless. Thus, their so-called doctrine is full of its own contradictions.

The *gauḍīya siddhānta vichar* always establishes that the *jīva* is a real, atomic conscious being, distinct but dependent, whose ignorance is factual but not intrinsic, while the Supreme Lord remains eternally omniscient and untouched by illusion. In this way, individuality, bondage, and liberation are all preserved as meaningful realities, and the Absolute remains truly absolute.

Gaura Hari Hari Bol

IF THE GIVER OF ŚĀSTRA IS ULTIMATELY UNREAL, THEN WHAT VALUE OF ŚĀSTRA AT ALL?

By Śrī Śrīla Shyām Dās Bābā Mahārāj



There is a great confusion in the modern religious world, and this must be considered without any compromise. The followers of Advaita Vedānta outwardly accept the authenticity of śāstra. They declare the Veda to be *apauruṣeya*, not of human origin, and admit that it is revealed through Īśvara. Externally it seems that they have respect & faith in God, this is their blunder mistake. But when this point can be considered in the background of *śāstra-siddhānta*, then a deep contradiction can get exposed.

According to the teachings propagated by Adi Shankaracharya, Īśvara — the very source of śāstra — is not the ultimate reality. He is

considered as a temporary manifestation within *māyā*, a lower, provisional truth. The final goal, they say, is to transcend even Him (the god conception) and need to submerge into impersonal Brahman. Because if the giver of śāstra is considered as the supreme Authority ultimately unreal, then for what śāstra existing itself? If the speaker is dismissed as a temporary illusion, then the authority of His words collapses. This is not philosophy — it is self-destruction in the name of philosophy. It is a great offense against the Supreme Authority.

According to the Absolute teachings given by Sri Kṛṣṇa Chaitanya Mahaprabhu and those

who are the absolute preacher of that absolute teachings (Sri la saccidananda Bhaktivinod Thakur or The Prabhupada or our previous Gaudiya *Guruvarga*), according to them it is completely fake, I mean they can never tolerate such kind of illusory conclusion. Bhagavān Śrī Kṛṣṇa is the Supreme Absolute Truth — *para-tat-tva*. His form is not material, and surely all His transcendental qualities are not material qualities. His *līlā* is not imaginary. He is eternally present, fully conscious, and infinitely blissful, and *Śāstra* is His direct manifestation in the form of *sabdha brahma* — eternal, infallible, and absolute. There is no question of thinking about “temporary God” because that is the “ultimate reality.” The Absolute Truth can never be distinguished separately from the *śāstras* revealed by He-Himself. There is no higher principle beyond Him. So Māyāvāda going to expose such a doctrine that can accept *śāstra* externally but ultimately is going to reject it. They claim the authority of revelation, but at the same time they are very much interested to establish impersonal Brahman, but something out of nothing — how is it possible to believe? In doing so, they deprive themselves of their eternal relationship with Bhagavān and like to push Him towards the barren conception of existence, which is devoid of any possibility of a loveful exchange with Him. But any *jīva* can never grasp any conception of impersonal Brahman. Because those *jīvas* are the eternal *sevak* of The Supreme Lord — this is their eternal *svarūpa*.

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

(*Śrīmad Bhagavad-gītā* 15.7)

“The living entities in this conditioned world are My eternal fragmental

parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

*jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'*

*sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

(*Śrī Caitanya-caritāmṛta, Madhya* 20.108-109)

“It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.”

The Prabhupada used to say that: “*Bhakti* is the natural function of the soul.”

Bhagavān Śrī Kṛṣṇa giving advice to Arjuna in *Śrīmad Bhagavad-gītā* in the following way:

*kleśo 'dhika-taras teṣāṁ
avyaktāsakta-cetasāṁ
avyaktā hi gatir duḥkham
dehavadbhir avāpyate*

(*Śrīmad Bhagavad-gītā* 12.5)

“For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”

In this way the *gauḍīya siddhānta vichar* can set fire to all those illusionary concepts of all those *māyāvādīs*. *Śāstra* is the *vāṇī* of Bhagavān and Bhagavān is eternally present. And the perfection of life is not to merge with Brahman to disappear forever, but to awaken one’s eternal identity to get *śuddha bhakti*.

EXTRA

In the southeast corner of the temple, an image of Śaṅkarācārya is worshipped. At a tender age, accepting the life of a *sannyāsī*, he earned incomparable wisdom and talent, which he used to reject the Buddhist religious theory as wrong and to drive the Buddhists out of India. In order to uphold the Vedic religion, Śaṅkara travelled all over India. He established his own centre at Jośīmaṭha in Uttarakhaṇḍa, and after setting up the dual idol of Hari and Hara on Tuṅganātha, breathed his last at Kedāranātha at the age of thirty-two years. Whatever opinion one might have of his doctrine, a man like Śaṅkarācārya, who in a very short life defeated all his opponents and established lasting institutions, is rarely seen in the religious history of India. He was a descendant of Shankar himself. After thinking about his great qualities and offering my flowers, I left the temple.

(Tridaṇḍī Svāmī Bhakti Hṛdaya Vana Mahārāja – Excerpt from the book *On the way to Vaikuntha*)

It is widely acknowledged that Śrī Śaṅkarācārya is a divine descent (*avatāra*) of Lord Śiva. In *Śrīmad Bhāgavatam* it is revealed that the bliss of devotion surpasses even the joy of pure consciousness liberated from subject-object dualism (*kaivalya*). Based on such indications, Śaṅkarācārya considered *Śrīmad Bhāgavatam* to embody a truth far beyond even his own doctrine. Consequently, he dared not interpret the *Bhāgavatam*, for he recognized it as an exposition of *Vedānta* that is beyond human origin. Śrī Bhagavān, in order to conceal His own identity, ordered Śaṅkarācārya to propagate his doctrine of radical nondualism (*Advaitavāda*). Yet, to make his own words fruitful [by way of reference to *Śrīmad Bhāgavatam*], Śaṅkarācārya touched on it indirectly, describing in his *Govindāṣṭaka* and other hymns certain pastimes of Śrī Kṛṣṇa that are related only in the *Bhāgavatam*. These include mother Yaśodā's amazement at seeing Kṛṣṇa's universal form and His stealing the clothes of the young damsels of Vraja.

(Śrīla Jīva Gosvāmīpāda, taken from *Tattva-sandarbha*)

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