

॥ śrī-śrī-gaura-gadādharau vijayetām ॥

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

Issue No. 9, 21 April 2013, Kāmadā Ekādaśī

CONTENTS

The Price of Ṛṣi Cyavana, by Murāri dās, Argentina
Qualities of Kṛṣṇa (10-12), by New Śrī Haridās Nivās, Spain
Anarthas and Knowledge (1), by Govinda dās, Canada
Bhagavat-Sandarbha: Preface (2), by New Śrī Haridās N.
No Fall from Vaikuṅṭha (2), by Āditya dās, Israel



THE PRICE OF ṚṢI CYAVANA

posted by Murāri dās, Argentina

The incomparability and specialty of *Go* is expressed in all the *śāstras*, but one verse in particular shows us the magnitude of this fact:

*brahma sūrya-samaṁ jyotir dyauḥ samudra-samaṁ sa-
rah indrah pṛthivyai varṣiyān gos tu mātṛā na vidyate*

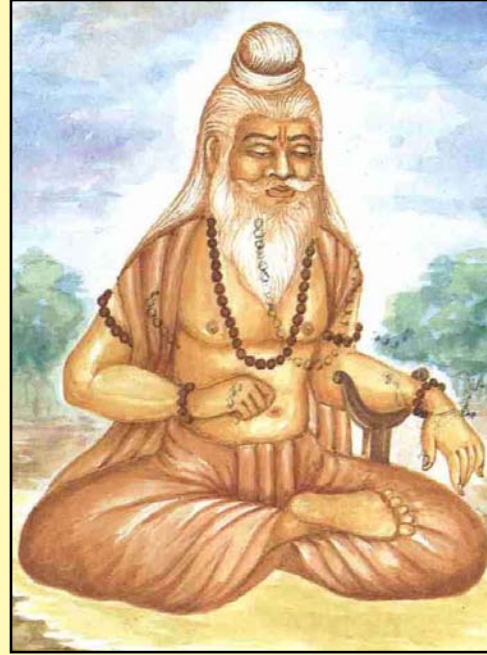
“Brahman can be compared with the Sun, heaven with the ocean, and the extensive earth with Indra, but *Go* cannot be compared to anything.”

(Yajur-Veda 23.48)

As well as that, we wish to present the following dialogue between Yuddhiṣṭhira and Bhīṣma, which illustrates the above, as it was mentioned in Anuśāsana-Parva of Mahābhārata, chapters L and LI (1).

In this conversation we hear the story of Cyavana Ṛṣi, who was doing austerities and contemplation on the Truth, submerged in the confluence of the Yamunā and Ganges. What happens is that a group of fishermen hook the sage and find him in the nets, lamenting and feeling great compassion for the dead fish. His lamentation is so big that he wants either to die or to be sold with them.

The fishermen fear they might have committed an offence against this great soul and inform the king Nahuṣa about what has happened. The king arrives at the place and offers his respects to the sage, saying:



“Tell me, O best of regenerate persons, what act shall we do that may be agreeable to you? However difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at your bidding.”

Cyavana said, “These men that live by catching fish have all been

tried with labour. Do pay them the price that may be set upon me along with the value of these fish.”

Nahuṣa said, “Let my priest give unto these Niṣādas (fishermen) a thousand coins as a price for purchasing these, as you yourself have commanded.”

Cyavana said, “A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with your own intelligence what it should be.”

Nahuṣa said, “Let, O learned *brāhmaṇa*, a 100,000 coins be given unto these Niṣādas. Shall this be your price, O holy one, or do you think otherwise?”

continues in the column on the right

continues on the next page on the left

Cyavana said, "I should not be purchased for a 100,000 coins, O best of monarchs! Let a proper price be given unto them. Do consult with your ministers."

Nahuṣa said, "Let my priest give unto these Niṣādas ten millions of coins. If even this does not represent your price, let even more be paid unto them."

Cyavana said, "O king, I do not deserve to be purchased for ten millions of coins or even more. Let that price be given unto these men which would be fair or proper. Do consult with the *brāhmaṇas*."

Nahuṣa said, "Let half of my kingdom or even the whole be given away unto these Niṣādas. I think that would represent your price. What, however, do you think, O illustrious one?"

Cyavana said, "I do not deserve to be purchased with half of your kingdom or even the whole of it, O king! Let the price which is proper be given unto these men. Do consult with the *ṛṣis*."

Bhīṣma continued, "Hearing these words of the great *ṛṣi*, Nahuṣa became afflicted with great grief, and with his ministers and priest he began to deliberate on the matter. There then came unto king Nahuṣa an ascetic living in the woods and subsisting upon fruit and roots, who was born of a *Go*. That best of twice-born persons, addressing the monarch, O king, said these words,

'I shall soon please you. The *ṛṣi* will also be pleased. I shall never speak an untruth, no, not even in jest, what then need I say of other occasions? You should, without any scruple, do what I bid you.'

Nahuṣa said, "O distinguished one, say what the price is of that great *ṛṣi* of Bhṛṅgu's race. O, save me from this terrible pass, save my kingdom, and save my dynasty! If the holy Cyavana became angry, he would destroy the three worlds: what need I say of my poor self who is destitute of penances and who depends only upon the might of his arm? O great *ṛṣi*, become the raft for us that have all fallen into a fathomless ocean with all our counsellors and our priest! Do settle what the price of the *ṛṣi* should be."

Bhīṣma said, "Hearing these words of Nahuṣa, the ascetic born of a *Go* and endued with great energy, spoke in this manner, gladdening the monarch and all his counsellors,

'*Brāhmaṇas*, O king, belong to the foremost of the four *varṇas*. No value, however great, can be set upon them. *Go* also are invaluable. Therefore, O chief of men, regard a *Go* as the value of the *ṛṣi*.'

continues in the column on the right

Hearing these words of the great *ṛṣi*, Nahuṣa became, O king, filled with joy along with all his counsellors and priest. Proceeding then to the presence of Bhṛṅgu's son, Cyavana, of rigid vows, he addressed him thus, O emperor, for pleasing him to the best of his ability."

Nahuṣa said, "Rise, rise, O venerable *ṛṣi*, you have been purchased, O son of Bhṛṅgu, with a *Go* as your price. O foremost of righteous persons, this, I think, is your price."

Cyavana said, "Yes, O king of kings, I do rise up. I have been properly purchased by you, O sinless one! I do not see any wealth that is equal to *Go*. To speak of *Go*, to hear others speak of them, to make gifts of *Go*, and to see *Go*, O king, are acts that are all applauded, and that are highly auspicious and sin-cleansing. *Go* are always the root of prosperity. There is no fault in *Go*. *Go* always afford the best food, in the form of *Havi*, unto the deities. The sacred Mantras, *Svāhā* and *Vaṣaṭ*, are always established in *Go*. *Go* are the chief conductresses of sacrifices. They bear and yield excellent and strength-giving nectar. They



receive the worship of all the worlds and are regarded as the source of nectar. On Earth, *Go* resemble fire in energy and form. Verily, *Go* represent high energy, and are bestowers of

great happiness upon all creatures. That country where *Go*, protected by their owners, breathe fearlessly, shines in beauty. The sins, also of that country, are all washed off. *Go* constitute the stairs that lead to heaven. *Go* are adorned in heaven itself. *Go* are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior!"

Bhīṣma continued, "Even this is what I say unto you on the subject of the glory and superiority of *Go*, O chief of Bharata's race. I am competent to proclaim a part only of the merits that pertain to *Go*. **I have not the ability to exhaust the subject!**"

--based on Kisari Mohan Ganguli's edition of Mahābhārata, found on www.sacred-texts.com/hin/m13/m13b015.htm;

--first image from dharmakshetra.com

the next article comes on the next page on the left

QUALITIES OF KṚṢṆA (10-12)

posted by New Śrī Haridās Nivās, Spain

(10) vāvadūkah: [eloquent](#)

śruti-preṣṭhoktir akhila-vāg-guṇānvita-vāg api
iti dvidhā nigadito vāvadūko manīṣibhiḥ

“The wise say that there are two types of **eloquence**: speaking that is pleasing to the ear, and speaking words endowed with all excellence.”

viśvanāthaḥ: prathame śabda-mādhurī darśitā | dvitīye cārtha-paripāṭi jñeyam ||72||

In the first one the sweetness of His words is shown, while the second should be known as concerning the meaning (of His words).

--An example of speaking in a pleasing manner:

aśliṣṭa-komala-padāvali-mañjulena
praty-akṣara-kṣarad-amanda-sudhā-rasena
sakhyah samasta-jana-karṇa-rasāyanena
nāhāri kasya hṛdayam hari-bhāṣitena

“O friends! Whose heart will not be stolen by the clear, soft and charming words of Hari that are an elixir of intense nectar in the placement of each syllable as well as life-giving medicine to the ears of all people?”

viśvanāthaḥ: aśliṣṭety ādikam vrajendra-goṣṭhīṣu mahendra-makha-bhaṅgārtham śrī-hari-vacana-hṛta-manaskāyāḥ kasyāscid vandi-janāṅganāyāḥ sva-sakhīḥ prati vacanam | [śliṣṭam avispāṣṭa-vākyam, aśliṣṭin spaṣṭa-vākyam] tatrāśliṣṭety uccāraṇa-mādhurī, pratyakṣareti varṇa-viśeṣa-vinyāsa-mādhurī, samasteti svāra-mādhurī ||73||

This verse was said by some poet woman whose mind had been taken away by the words of Śrī Hari. She was speaking thus to her female friends, in an



assembly of king of Vraja, in order to interrupt the sacrifice to Indra (Mahendra).

His “clear, soft and charming words” refer to the sweetness of His pronunciation, “elixir of intense nectar” refers to the sweetness of His special placement of syllables, and “life-giving medicine” refers to the sweetness of His intonation.

continues in the column on the right

--An example of words endowed with all excellence:

prativādi-citta-parivṛtti-paṭur
jagad-eka-saṁśaya-vimarda-karī
pramitākṣarādyā vividhārtha-mayī
hari-vāg iyaṁ mama dhinoti dhiyaḥ

“The words of Hari, capable of changing the hearts of His opponents, eliminating all doubts in the world, authoritative and measured, endowed with many meanings, have made my mind blissful today.”

(11) [supaṇḍityaḥ: greatly learned](#)

vidvān nītijña ity eṣa supaṇḍityo dvidhā mataḥ
vidvān akhila-vidyā-vin nītijñas tu yathārha-kṛt

“**Greatly learned** is understood to be of two kinds: wise, i.e. knowing all branches of knowledge, and knower of nīti, i.e. of proper conduct.”

--An example of knowing all branches of knowledge:

yaṁ suṣṭhu pūrvam paricarya gauravāt
pitāmahādy-ambudharaiḥ pravartitāḥ
kṛṣṇārṇavam kāśya-guru-kṣamā-bhūtas
tam eva vidyā-saritaḥ prapedire

The rivers of knowledge, which had previously been made abundant by the apt and reverent service performed by the clouds in form of Grandfather and others, reached the Kṛṣṇa-ocean, flowing from the mountain of His guru born in Kāśī.



viśvanāthaḥ: akhila-vidyā-vid iti śāstrīya-jñānam uktam | yathārha-kṛt iti | tatrāpi kartavyeṣu niścaya-jñānam darśitam ||75|| yaṁ iti śrī-nārada-vākyam—pitāmahādy-ambudharair brahmādi-svarūpa-meghaiḥ | kāśya-guruḥ sāndīpanis ||76||

“Knowing all branches of all subjects” refers to His knowledge of śāstra, and by “proper conduct” His resolute knowledge of what is to be done has also been shown. The verse starting with *The rivers* was said by Śrī Nārada. The clouds in form of Grandfather and others refer to Brahmā and others. The guru born in Kāśī is Sāndīpani.

continues on the next page on the left

--Another example:

*āmnāya-prathitānvayā smṛtimatī bādham
ṣaḍ-aṅgojvalā nyāyenānugatā purāṇa-suhṛdā
mīmāṃsayā maṇḍitā tvām labdhāvasarā cirād
gurukule prekṣya svasaṅgārthinām vidyā nāma
vadhūṣ caturdaśa-guṇā govinda śuśrūyate*

“O Govinda! The bride of knowledge of fourteen branches, whose growth is promoted by the Vedas, and who includes the *smṛti*, is made brilliant by the six Vedāṅgas, is followed by Nyāya, is assisted by the Purāṇas, and is decorated with Mīmāṃsā. Seeing You desirous of her association in the house of Your guru, she wishes to serve You, finding this opportunity after a long time.”

*viśvanāthaḥ : āmnāyeti siddha-cāraṇānām stutiḥ | vidyā-
pakṣe caturdaśa-śāstrāny eva guṇā bhāgā yasyāḥ sā | ān-
nāyaiś caturbhir vedaiḥ prathito vistārito'nvayo vyutpattir
yasyāḥ | smṛtir manv-ādīḥ | śikṣā kalpaṃ vyākaraṇam jy-
otiṣam chanda eva ca | niruktaṃ ca niruktāni ṣaḍ-aṅgāni
maṇiṣibhiḥ || nyāyas tarka-śāstram | purāṇam śrī-bhāga-
vatādi | mīmāṃsā pūrvottara-rūpā | tad etad-anusāreṇa
caturdaśa guṇāḥ | aṅgāni vedāś catvāro mīmāṃsā nyāya-
vistarāḥ | dharma-śāstram purāṇam ity etāvāt-saṅkhyāḥ |*

This verse has been said in praise by perfected personalities. When interpreted from the “knowledge” point of view, her fourteen branches or parts refers to the fourteen types of *śāstra*. Her growth or development is promoted, i.e. extended, by the four Vedas. *Smṛti* refer to *śāstras* such as Manu-Smṛti.

The wise declare that the 6 Vedāṅgas are *śikṣā* (pronunciation), *kalpa* (rituals), *vyākaraṇa* (grammar), *jyotiṣ* (astronomy), *chanda* (prosody) and *nirukta* (ethymology).

Nyāya means *śāstra* on logic. Purāṇas refer to Śrīmad-Bhāgavatam etc. Mīmāṃsā refers to Pūrva-Mīmāṃsā and Uttara-Mīmāṃsā (Vedānta). Thus together we have fourteen types of *śāstra*: Vedāṅgas, four Vedas, Mīmāṃsā, extensive Nyāya, *dharma-śāstra* and Purāṇas make up this number (fourteen).

--The second type of learning, knowledge of proper conduct, is illustrated:

*mṛtyus taskara-maṇḍale sukṛtinām vṛnde
vasantānilaḥ kandarpo ramaṇiṣu durgata-kule
kalyāṇa-kalpa-drumaḥ indur bandhu-gaṇe vipakṣa-
paṭale kālāgni-rudrākṛtiḥ śāsti svasti-dhurandharo
madhupurīm nītyā madhūnām patiḥ*

“The Lord of the Madhus, Kṛṣṇa, the maintainer of well-being, is death for the thieves; the spring breeze for the pious; Cupid for the young women; a desire tree for the wretched; a moon for His friends; and the fire of final destruction in form of Rudra for the enemies. By His proper conduct He protects both Mathurā and Dvārakā.”

continues in the column on the right

*viśvanāthaḥ : yo nītyā tri-bhuvanām śāsti pālayati | nīti-
pūrvaka-śāsanam evāha—mṛtyur iti ||78||*

Through proper conduct He governs or protects the three worlds. The verse shows this governing based on proper conduct.

(12) *buddhimān*: intelligent

medhāvī sūkṣmadhīś ceti procyate buddhimān dvidhā
“*Buddhimān* means two things: possessing mental vigour and fine intelligence.”

--An example of mental vigour:

*avanti-pura-vāsinaḥ sadanam etya sāndīpaner
guror jagati darśayan samayam atra vidyārthinām
sakṛn nigada-mātrataḥ sakalam eva vidyā-kulam
dadhau hṛdaya-mandire kim api citravan mādhaveḥ*

“Mādhava, having come to the house of Sāndīpani, His guru living in Avantipura, to teach the proper behaviour to students, received all the knowledge in the temple of His heart after just one recitation by His guru. How astonishing it is!”

--An example of fine intelligence:

*yadubhir ayam avadhyo mleccha-rājas tad enam
tarala-tamasi tasmin vidravann eva neṣye
sukhamaya-nija-nidrā-bhañjana-dhvaṃsi-dṛṣṭir
jhara-muci mucukundaḥ kandare yatra śete*

“This Kālayavana, the king of *mlecchas*, cannot be killed by the Yadus. By running away from him into the dimly lit cave, I will bring him there. In that cave decorated with waterfalls, Mucukunda is sleeping whose glance destroys those who break his comfortable sleep.”



--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.72-81; --images from devoteesvaishnavas.blogspot.com, krishnainformation.blogspot.com, & harekrnsna.com

ANARTHAS AND KNOWLEDGE (1)

posted by Govinda dās, Canada

Q: How acquiring or having transcendental knowledge in its fullness enables us to become free from *anarthas* and attachments, if Mahārājī could elaborate on this? What is actually the connection between having knowledge and being free from *anarthas*?

continues on the next page on the left

A (Mahārājī): So when you ask the question about *anartha-nivṛtti* you have to analyze this word *anartha*, understand this word *anartha*. *Anartha*, there are two words actually, the first is “a”, when you say “a” it is negation, and *artha* is another word. *Artha* is the goal that you want to attain in order to be happy and make others happy. That is called *artha*. It means that which is useful for you so that you can put that into practice and be happy and make others also happy.

Anartha, when you add this negation, the word indicating negation to this *artha*, then it means the exact opposite. The opposite of which is that it is either a block or a hurdle to this attainment of the goal which can make you happy.

Mahārājī explains this by some example. The sun has its rays, and when the sunrays come without any hurdles, without any blocks, then it can fulfill many functions for us. It removes the cold, and it removes darkness, it illuminates and shows the objects for us, and it makes us happy and it makes us free from fear.

But if there are some problems in the eye, then you cannot see things properly, or if there is some cloud or some wall, then the actual rays cannot come, only shadow comes, and it cannot illuminate things properly, if there are some hurdles.

So what you see is only an *abhāsa*. Similarly in the case of Moon also, if you see directly the Moon, then you see it, but let's say if you put finger in your eyes, then you see two Moons. So it creates some confusion.

So *artha* is actual knowledge. Mahārājī defines what is actual knowledge. Actual knowledge means *yathārtha-jñāna*, and there are two kinds of knowledge. *Yathārtha-jñāna* and *ayathārtha-jñāna*. Sometimes you get false knowledge also, that is also knowledge but it is false.

So then he defines, *tadvati tat-prakāraka-jñānam tad yathārtham*. Means an object which has certain qualities, if you see those qualities in that object as it is, then that is *yathārtha-jñāna*, means actual knowledge.

Then, *tad-abhāvati tat-prakāraka-jñānam* means, when those qualities are not there in that, if you see those qualities in them, then that is called as *ayathārtha-jñāna*. Like, you may see a conch, and you may mistake - because of shine in the conch - you may mistake it for silver. That silverness is not there in that object, but you see it. What is not there, you see it. You have some knowledge, and it also makes you to go towards it in order to get that silver. You start moving towards the object. Because you have knowledge you also develop a desire to attain it and then you go, you do the action. But still you will realize that it is an improper knowledge.

continues in the column on the right

So, first of all how do you get this actual knowledge, supreme knowledge which can fulfill our goals? There is a process, Mahārājī says. That *ādau śraddhā*. First you should have absolute faith in the words of the Lord. All this is given in order to make a person into a complete human being. False knowledge is not useful for anybody. Ultimately you cannot fulfill the goals and it will not give you happiness, fearlessness and all the other things the attainment of which is everybody's goal. So first we should have firm faith in the words of the Lord, in *sad-guru* and in *śāstra*.

It does not mean that you should have blind faith. Some people say that in religion you need to have blind faith. It is not like that. We have firm faith, how do you have firm faith? By seeing the *guṇas* and *kar-mas* of that person. You only develop faith if you see that this person has these qualities. If the person does not have qualities and if you put faith, then it is blind faith. That is what happens in most of the cases. Even though they don't have any qualities they start saying my guru is transcendental, my guru is this and that.

Only when the doubts are removed when we have absolute faith this resolution is possible. So hence the definition of a guru is given and we should see if that person has these qualities or not, then automatically we develop this faith. Guru has knowledge about Absolute Truth, and he has the experience of this knowledge and then he puts that into practice.

All this is given in *śāstra* only. What is a guru, what is a disciple, and what is the actual knowledge. Human knowledge is very limited and senses are also limited so you have to take shelter of *śāstra* only. But that does not become blind faith.

Now the next question is how this knowledge is attained. For this Mahārājī quotes this verse from Bhagavad-Gītā *tad viddhi praṇipātena paripraśnena sevayā*. So the three things are followed there. *Praṇipātena*, you approach a guru and then with humility you learn. Without humility you cannot learn anything.

Mahārājī says that actually everybody has false ego and they consider themselves supreme or great, but there is no scope for ego in anybody. Because who can be considered as glorious or supreme? If he is self-sufficient by himself. If he is not receiving knowledge from others. If he is not receiving any benefits or power from others, then he can be considered as supreme. But nobody has this kind of qualities. Everybody has to receive knowledge from the others. Everybody has to depend on the other. Where is the question of any ego? If a person unnecessarily possesses this ego, then he destroys himself ultimately. Because he acts according to that ego, and considers himself supreme, then somebody will come and destroy him.

continues on the next page on the left

So how do you get this humility? It is said you be very humble in front of your Guru. How do you remain humble? This happens if you recognize the *guṇas* and *karmas* of the other person. All this is psychology. If you see the qualities of another person, then automatically you bow down in front of him.

He gives an example. When you stand in front of Himālayas, you see that it is very tall and very strong, and when you compare you will realize that you are a small person in front of it, you are not as solid as the



Himālayas, and it can live for ages but you may perish in maybe sixty years. So you compare yourself with Himālayas, and you also see how beneficial it is for humanity, and how

useless you are, so you become very humble when you see this. Similarly when you approach a guru also, you realize his superiority.

So *praṇām*, when you offer *praṇipātena*, means you offer obeisances, you surrender to him, so when you offer obeisances you are accepting his superiority. Not with any blind faith, but with a proper understanding.

And *paripraśnena* means you ask questions, you ask proper questions, in order to know the Absolute Truth. You do not ask questions which are frivolous. You ask questions about what is beneficial for the whole humanity, what is beneficial for you, what is the Absolute Truth, these things.

--to be continued;--taken from Mahārājī's *darśan* (11 December 2004), available at www.uttama-bhakti.org/forum/index.php;

--image from www.destination360.com

BHAGAVAT-SANDARBHA: PREFACE (2)

posted by New Śrī Haridās Nivās, Spain

Why does the *jīva* have to accept a body, though she does not desire it? And having accepted the body, why does she have to suffer various kinds of affliction?

Since the *śāstras* clearly show (*pradarśana*) how one can escape the formidable grip of affliction and suffering, they are called *darśans*. Not everything that all of us directly perceive with our eyes and other senses is a perception accordant with reality. Until the man

continues in the column on the right

does not acquire the knowledge of the objects that are beyond the sensorial perception, he will remain covered by ignorance, i.e., he will remain blind.

Through the power of their *sādhana*, the sages who saw past, present and future were aware of *jīvas'* knowledge and ignorance, way of acting (*gati*) and helplessness (*agati*). All these sages conferred on men instructions about the Absolute Reality by creating different types of *darśana-śāstras* according to their qualification.

Although the *darśan* by Cārvāka etc that gives importance to gross and perishable objects is naturally agreeable, it was the six *darśans* propounding the eternal *ātma-tattva* that has become famous.

In comparison with Vaiśeṣika, Nyāya or Pātañjala-yoga, the school of *jñānīs* desirous of liberation accorded utmost respect to Vedānta. The reason for this was *yasya bhāsā sarvaṃ idaṃ vibhāti* – according to *śruti*, all reality gets expanded through the *śakti* of Śrī Bhagavān. Relying on this very knowledge, Vedānta came to be respected while schools propounding atoms etc as the cause of the universe did not gain such consideration.

The materialist Cārvāka accepted only direct perception as valid *pramāṇa*. He did not accept the existence of the soul different from the body, and considered bodily pleasure and enjoyment to be the ultimate goal of human life. Although those knowledgeable of *ātmā* did not embrace this view, the ignorant persons of gross vision did accept it.

He who has firm conviction in Lord's instruction is called *āstika* (theist) while he who has no regard for Lord's words is called *nāstika* (atheist). When gross vision is considered best and subtle aspects are not inquired into, there is only knowledge of the gross thing (*annaṃ brahma, sarvaṃ khalv idaṃ brahma* – "Brahman is food, all this is Brahman"), and the universal form (*virāt mūrti*) too is imagined on the basis of gross vision. This is *pratyakṣa-vāda* (school which accepts direct perception to be the only valid means for getting genuine knowledge), and it is not eschewed.

Until, following *śāstra*, there is no knowledge of *sat-cit-ānanda-śakti* whose *svarūpa* is eternal existence, consciousness and bliss, and until there is no thorough knowledge of all the effects/products of this *śakti*, people will only be attached to the gross vision.

Arjuna, the best *āstika* and foremost of *bhaktas* also got into such a situation. Fearing the separation from his dear ones, he got confused. At present, too, the great *āstika* persons who believe in other world are seen to be too much attached to the *māyic* perishable bodies etc. Thus it will not be improper to say that the expansion of materialism has been far from insignificant.

continues on the next page on the left

Prahlāda, the best of the *bhaktas*, says as well: *kaumāra ācāret prājñāḥ dharmān bhāgavatān iha* – one should perform *bhāgavata-dharma* from the very boyhood, because *tad apy adhruvam arthadaḥ*, although the body is perishable, it confers advantage.



From this it is clear that due to conferring advantage, the necessity and profitableness of the body is paramount. Thus it is necessary to protect the body in order to carry out all tasks, otherwise nothing can be accomplished.

Śrīpad Śaṅkarācārya, the *advaita-vādī* guru, has shown the surrounding world in form of Brahman. However, in his instructions the gross vision is hidden. Undoubtedly his intentions were self-willed, because the ignorant cannot be brought under control unless they are hooked on by some attractive teaching. For this very reason he contrived a newly-made philosophy of *māyāvāda*. As said by Vācaspati Miśra: *anena sphuṭito'yaṁ māyāvādaḥ* – “He manifested this *māyāvāda*.”

On immersing the world into the terror of fabricated *śūnya-vāda*, the venerable Śrīmat Śaṅkarācārya himself ornamented the world again by establishing and preaching the Vedic view. Briefly speaking, in his opinion only that which has form is *māyic*, thus the enigma of the formless is evident. But on studying properly the scriptures recognized by him it becomes clear that in that respect they do not depend on him whole-heartedly. In his commentary on Brahma-Sūtra there are many *pramāṇas* that support the said fact. Even though the mentioned opinion of the *ācārya* is specially valued everywhere, it is not universally accepted.

Although by the word *vedānta-darśana* Brahma-Sūtra or Vyāsa-Sūtra is readily understood, it is actually divided into the three parts (*prasthāna-traya*): *śruti*, *nyāya* and *smṛti*. The Upaniṣads form the *śruti-prasthāna*, Brahma-Sūtras are the *nyāya-prasthāna*, and scriptures like Bhagavad-Gītā make up the *smṛti-prasthāna*. The fullness of *vedānta-śāstra* is achieved through this *prasthāna-traya* only.

continues in the column on the right

The information about *sanātana-dharma* has been available since the times of Kumārila and Śaṅkarācārya. Right after Śrīpad Ācārya Śaṅkara there was an appearance of Śrī Rāmānujācārya. He is very famous as belonging to Śrī Sampradāya.

He criticised the non-differentiated monism so described, and said, *nirviśeṣ brahma sarvathā apratiṣṭhit haim* – non-differentiated Brahman is by all means unfounded. He established his own independent *viśiṣṭādvaita-vāda*. In his opinion, Brahman is *saguṇa* (has qualities); the universe created by Brahman is true; Brahman Who is an ocean of unlimited beneficial qualities is the unique cause of the universe, and *jīva* is His *aṁśa* (portion). Since Brahman exists together with *jīva* and universe in a non-dual (*advaya*) way, his philosophy is called *viśiṣṭa-advaita* (qualified monism). *Bhakti* is the only means for attaining *mokṣa*, and the final goal in this philosophy is *mukti* in form of *sālokya* etc.

In those times Śrīman Madhvācārya also appeared. He was *dvaita-vādī*. In his commentaries on Brahma-Sūtra etc he unified the meaning of such statements as *tat tvam asi* (Thou Art That) with the *siddhāntic* declarations found in the Purāṇas, and showed that *jīva* is similar to Brahman in his *cit* (conscious) aspect.

In his opinion, *jīva* is eternal and servant of Bhagavān. A summary of Śrī Madhva's thought is expressed in Prameya-Ratnāvali in this way:

*śrīman-madhva-mate hariḥ paratamaḥ satyaṁ jagat tattvato
bhedo jīva-gaṇā harer anucarā nīcocca-bhāvaṁ gatāḥ
muktir naija-sukhānubhūtir amalā bhaktiś ca tat-sādhanam
akṣādi-tritayaṁ pramāṇam akhilāmnāyaika-vedyo hariḥ*

According to Śrīman Madhva, Hari is the Supreme Lord; the universe is real; there is difference (between Lord and *jīva*) from the *tattva* point of view; *jīvas* are Hari's servants and there is gradation among them; *mukti* means experiencing one's bliss; the pure *bhakti* is the means to *mukti*, the three means of knowledge starting with direct perception are the *pramāṇas*, and the only object to be known from all the Vedas is Hari.

--to be continued;--taken from the Preface to Bhagavat-Sandar-bha by Śrī Haridās Śāstrī Mahārājji; --image from damodara.de

NO FALL FROM VAIKUṆṬHA (2)

posted by Āditya dās, Israel

[T asks in Hindi] [Mahārāja's answer in Hindi] [T]: Mahārāja is very careful in explaining these things because all Vedānta is written...Whenever some *ācārya* writes Vedānta, there are many [unclear word]...arguments that he has...There are many *pūrva-pakṣas* he has.

continues on the next page on the left

Because other people say so many things but all [those things] have some fault with them. Whenever they give definitions of who we are, who is the Lord and what is *māyā*, there are so many faults there, because of which we do not get proper understanding and proper way to follow and be liberated from the misery.

Therefore, whatever doubts you have raised, [another listener's name follows] has raised also. Mahārāja says that when people say "we have fallen from Vaikuṅṭha", it comes from a particular, fundamental... it is not our philosophy, it is not Vaiṣṇava philosophy. There is an influence of some other thing in this.

When I translate what Mahārāja has said, we will see that Mahārāja is saying that this is all the influence of Buddhism and Śāṅkara-vāda also. Śāṅkara-vāda inherits from Buddhism. So, all this influence comes from that. In the beginning there is Vaiṣṇava *dharma* but gradually all these things come. Therefore Mahārāja very carefully explains other philosophies in the first place. Which are counter to our own philosophy developed by our *ācāryas*, which is faultless. All other philosophies have lots of faults.



As we have discussed last week, when Mahārāja spoke about Śāṅkara's philosophy, Śāṅkara says that there is only one formless reality which is called Brahman.

Then you have to explain... if it is formless, there are no forms in it, only that exists, nothing else exists. If this is the case then you have to explain, we don't see any formless reality around us, we see all separated beings, separate entities, and all those separated entities have forms and names, right?

So, he says that all this is *māyā*. There is only one Brahman and all this happens because of *māyā*. Then we have to ask how Brahman became separated like this? Is it Brahman itself which appears in the form of all these different entities which have forms and names? How Brahman became like this, you have to explain.

So, he says that this is because of *māyā*. Brahman became overcome by *māyā* and [therefore] He appears like that. If you ask questions about *jīva*, Īśvara or the Brahman or the *māyā*, the contact of *jīva* with the *māyā*, all these questions, he says that all this is *anādi*, eternal.

When did this Brahman come to *māyā*, or when a *jīva* came to existence? When the *jīva* is bound by *māyā*, is it

his *karma* or who is this Īśvara, what is this relationship, since when we have this relationship, for all these questions he says 'It is *anādi*', means it happens eternally.

Then you may say in this case that if all this is eternal then they must be real also. And he says "No, they are not real, there is no reality in them, they are all *māyā*. They do not exist at all. But in order to explain to you, when you ask me these questions, I have to say that all this is eternal.

They are eternal but in reality there is no existence of all these things at all. I am also not there, whatever I speak is false also, you are false and everything is false too. But since you are asking me how this happens and since when it has been happening, how can we be liberated, then I have to say something to you.

That it happens eternally and you can be liberated if you realize that there is only one Brahman and nothing exists - for the sake of saying, since you ask, I have to say this but in reality there is no *śāstra* also, no Guru also, no God also, no *māyā* also, no you also, no I also. No listener also, no speaker also". He says like that.

If this is the case, there is no question of *sādhana*, because even the practice becomes falsity. And in that case there will be no liberation also for anyone. If bondage is *māyā*, then liberation is also *māyā*. There will be no liberation for him, he will never be liberated, he will be like this. And you will eternally ask questions and you will eternally answer questions and he will always say "All this is *māyā*". Right? So, there is a lot of falsity in all those questions. If we say that a *jīva* falls from Vaikuṅṭha, then Mahārāja says that all this falsity of Śāṅkara comes to this too.

--to be continued,--picture from brahmavidyagurukulam.com
--taken from Mahārājī's darśan 'No Fall from Vaikuṅṭha', available on Āditya dās' facebook page.

uttamā-bhakti-sudhā-laharī

a free monthly magazine published by
New Śrī Haridās Nivās, Alicante, Spain

founding editor: Śrīmatī Mānasī Gaṅgā

To subscribe, post articles, ask for information etc,
contact us by one of the following ways:

Phone: (0034) 622 87 48 36

Email: info@uttama-bhakti.org

Website: www.uttama-bhakti.org

New Śrī Haridās Nivās is the first official branch,
for Europe and the world, of Śrī Haridās Śāstrī's
āśram Śrī Haridās Nivās.

Permission is given to redistribute Laharī
in electronic or printed form provided
no changes are made to the contents, and
a link to the download site is given.

All rights reserved.