

PATRIKA 2

Editorial

In the previous part, we had seen that the fault of Bhagavad-bahirmukhatha (aversion to God) is the cause of all the misery and evil. Bhagavad-unmukhatha (turning towards God) is the cause of removing all miseries and attaining Supreme bliss.

Those who have Bhagavat-unmukhata have a natural liking for serving everything connected with God, like Guru, Govind, Go, Shastras, etc. However, this atma, or self, has been in avidya (ignorance of God) from beginningless time. Therefore, this Bhagavat-unmukhata (turning towards God) does not appear pleasing to most of the people in this world; in fact it appears to be bitter. But there is no need to be anxious due to this, because, by practising bhagavad-unmukhatha for some time, they gradually appear to be pleasing. Just as Sri Rupa Gosvamiji has written in the Sri Upadeshmrita (7):

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-pittopatapta-rasanasya na rocikā nukintv ādarād
anudinam̐ khalu saiva juṣṭā svādvī kramād bhavati tad-gada-mūla-hantrī*

“The name, activities, qualities, etc. of Sri Krishna, which are like sugar candy, do not appear tasty to a person who is afflicted by the jaundice of avidya. However, by continuously eating this sugar candy, which is in the form of serving Sri Krishna’s names, activities and qualities (in accordance with the desires of Sri Guru) in a careful manner, they gradually start to appear tasty and they also destroy the very root of ignorance, which is like the disease of jaundice.”

It is our desire that by reading and contemplating on the contents of this magazine, the taste towards matters related to Bhagavan develop in intelligent people.

As per the desire of the readers, the size of this Patrika has been increased from 8 pages to 12 pages. Readers are requested to propagate and spread this magazine

considering the general welfare of the humans at large. They may kindly contact the publishers in this regard. The contact details have been given at the beginning of the Patrika.

Uttamabhakti, An Introduction- part 2

Sri Haridas Shastri (Nyayacharya)

In the previous part, an introduction to Uttama bhakti was given in a brief manner in the form of tyag, samarpan and seva. Sri Rupa Gosvami has described this Uttama Bhakti definitively in his work, Sri Bhakti Rasamrita Sindhu (1.1.11), in the verse starting with “anyabhilashita sunyam...”. Now we will discuss more on that definition. The definitive verse goes as follows:

*anyabhilashita-shunyam jnana-karmadyanavritam
anukulyena krishnanushilanam bhaktiruttama*

To understand the genuine meaning of this verse, we will discuss each and every word in this verse in accordance with the available commentary. In Sanskrit, a verb expresses the meaning of the corresponding dhatu (dhatu means verbal root; the infinitive form of the verb that acts as the origin of the verb). The word, anushilanam also expresses the meaning of its corresponding dhatu. The meaning of a dhatu is of two types, it is either in the form of “cheshta” or effort, or in the form of “bhav” or feelings. Dhatus in the form of cheshta or effort are either pravrittityatmaka or nivrittityatmaka. While a pravrittityatmak dhatu imparts action, which could be either bodily, verbal or mental, a nivrittityatmak dhatu negates such action. The dhatus in the form of bhav (feelings) are of two types, those that produce preeti (pleasure) and those that produce vishad (dejection or despondency).

In simple words, whatever activities are done – bodily, verbal or mental – whether they are in the form of cheshta (effort; exertion) or in the form of bhav (mental disposition), they are all called anushilan. In this way, the word anushilan encompassed all kinds of activities.

When this “anushilan” is performed in relation to Krishna or for Krishna, then it is called as “Krishnanushilan”.

If it be said that one has to perform anushilan for Krishna or in relation to Krishna, then it includes all actions starting from taking shelter of Sri Guru to the different kinds of sthaya-bhava like rati and the different kinds of vyabhichari bhava.

In the word “Krishnanushilanam”, the term “Krishna” is understood to refer to Svayam Bhagavan Sri Krishna, His various forms and His various avatars. The gradations between these have been described in Sri Bhakti Rasamrita Sindhu.

For the purpose of establishing the svarupa-lakshana or essential characteristic of bhakti, the adjective “anukulyena” has been mentioned in the “anyabhilashita sunyam” verse. It means that bhakti happens only by anukula (favourable) anushilan. If there is pratikula (unfavourable) anushilan, then it will not be called as bhakti.

If a term is not defined properly, two kinds of defects might come up in it, namely avyapti and ativyapti. Avyapti means non-comprehensiveness, i.e. inadequate pervasion or extent of a definition. For example, If it be said that cow is a brown animal, then those cows which are not brown in colour would not come within such a definition. Ativyapti means an unwarrantable stretch of a rule or principle. For example, if it be said that cow is an animal with horns, then numerous other animals which also have horns would fit into that definition.

In the definition of bhakti, if the meaning of the term “anukulya” is taken as “that behaviour by which, Sri Krishna, the person for whom it is intended, feels good”, then both the above faults, avyapti and ativyapti, will arise.

For understanding how the fault of ativyapti would arise, let us consider the example of asuras hitting Krishna during a war. The righteous war against asuras gives pleasure to Him, as it does to any chivalrous warrior. This is corroborated by Srimad Bhagavatam (1.13.29):

*patim prayantam subalasya putri pativrata canujagama sadhvi
himalayam nyasta-danda-praharsha manasvinamiva satsampraharah*

“The supremely chaste daughter of Subala (Gandhari) also followed her husband while he was proceeding to the Himalayas, which delights sanyasis just like a righteous war delights a chivalrous warrior.”

Since the asuras give pleasure to Krishna as a warrior, this act of theirs would get counted in bhakti as per the way it is defined above. But actually asuras are not bhaktas, and thus the defect of ativyapti becomes evident in this definition.

Similarly we understand the defect of avyapti in the above way of defining “anukulya” from the example of mother Yasoda leaving Sri Krishna and going away to take care of the milk that was boiling and was about to overflow. Sri Krishna got annoyed at this. Thus, such an anushilan was not pleasing to Krishna. It is mentioned in Srimad Bhagavatam 10.9.6:

*sanjata-kopah sphuritarunadharam sandashya dadbhirdadhimanthabhajam
bhittoa mrishashrurdrshadashmana raho jaghasa haiyangavamantaram gatah*

“Sri Krishna’s anger was aroused. Having bitten hard his quivering red lips, He broke a pot used for churning curd by using a stone. Filling his eyes with artificial tears, he went inside and there He alone started eating butter.”

If bhakti has been defined as what is pleasing to Krishna, mother Yashoda will not be counted amongst bhaktas as she had displeased Him. But in reality Mother Yashoda is a bhakta. This kind of error in the definition of not being inclusive enough is called avyapti.

In order to remove the faults of avyapti and ativyapti from the characteristics of bhakti, it must be known that the term “pratikulya sunya” or “absence of unfavourableness” must also be added to “anukulya”. If this is done, the defect of ativyapti will not occur in the case of the asuras since in their case pratikulya in the form of hatred is present. Hence, the characteristics of bhakti will not apply to the asuras. On the other hand, in case of Mother Yasoda, there was no feeling of pratikulata towards Sri Krishna in her. Therefore, in spite of the fact that the activity of leaving Sri Krishna for the purpose of protecting the milk was not pleasing to Him, the characteristics of bhakti fit well in mother Yasoda due to absence of pratikulata. Hence, there will not be any avyapti. It has to be understood in this manner.

The prefix “anu”, which is present in “anukulya” means that the anukula conduct should be performed again and again, continuously and without an end. Which means, it is not for some specific period but for ever. Thus the essential or primary or intrinsic characteristic of bhakti is defined.

Further, for this bhakti to be considered as “Uttama-Bhakti”, i.e. to establish what is uttama-bhakti, it is necessary to qualify it with tatastha-lakshana (secondary characteristics). Those secondary characteristics are given in the first part of the definitive verses viz. “anyabhilashita sunyam jnana karmadi anavritam”. Now we will see the explanations of these lines.

Of what sort should the anushilan be? It has to be “anya abhilashita sunyam”. It means, it should be devoid of any desire to get any result other than bhakti. Bhakti should only be there for the sake of obtaining bhakti. The rationale is mentioned in Srimad Bhagavatam 11.3.31:

*smarantah smarayantasca mitho'ghaughaharam harim
bhaktya sanjataya bhaktya bibhratyutpulakam tanum*

“Remembering and reminding each other of Sri Hari, the destroyer of sins, they achieve bhakti (prema-bhakti) with the help of bhakti (sadhana-bhakti). They start having the symptoms of ecstasy like their hairs stand on their end all over the body.”

Hence, bhakti has to be practised only for obtaining this kind of bhakti. As it is clearly understood from the above mentioned verse.

“anyabhilashita shunyam” means “devoid of the tendency of having other desires”. Instead of saying “anyabhilasha” (other desires), the term “anyabhilashita” (tendency for other desires) has been employed. Here, the suffix ‘ta’ indicates a natural behaviour under normal circumstances. If, sometimes, a bhakta happens to face a life-threatening situation, and on such occasion he happens to utter, “O Lord, please protect this bhakta from this adversity”, such an abhilasha or desire does not cause any loss to bhakti. Rather, it is bhakti only. The reason is that such a desire arose due to forceful circumstances, which was only due to helplessness. Such a desire is not a part of his actual, normal nature. Thus, there is no destruction or diminution to suddha-bhakti because of this.

Again, of what sort should the anushilan be? It is said that it should be “anavrita”(not covered) by “jnana-karma-adi” (jnana, karma, etc.)

Here, the term “jnana “ should be known to refer to “nirbheda brahmanusandhana rupa jnana” ie. knowledge which is of the form of contemplation on the impersonal Brahman and not “bhajaniya tattva (Krishna tattva) anusandhana rupa jnana” or knowledge which is of the form of contemplation on the Truth of Sri Krishna, the worshippable object. The reason is that, knowledge is compulsorily needed in bhakti. But such knowledge should not cover bhakti. Bhakti is a scriptural subject. Hence, to have proper knowledge in the bhakti-shastras is extremely necessary.

The term “karma” should be known to refer to the nitya and naimittika karmas (regular and occasional duties) written in the smriti shastras and not the activities of paricarya (service) towards the worshippable deity (Sri Krishna). These activities of paricarya are of the nature of “krishnanushilan”.

The term “adi” should be known to refer to the practice of yajna, vairagya, yoga, sankhya etc and also refers to lassitude. Bhakti should not be covered by these and not that it should be devoid of karma, jnana etc. similar to “anyabhilashitasunya” which was mentioned before. Here, the intention is to prohibit jnana and karma which cover bhakti and not to prohibit jnana-karma etc. themselves.

How can these jnana and karma cover bhakti? It is shown that if one performs the nitya-karmas due to the fear of incurring sin arising out of not performing them strictly as per injunctions, then bhakti is diminished. In this way, it is understood that bhakti is present when such activities are performed and bhakti is also diminished when such activities are performed with such a faith.

But, if one were to perform these activities for loka-sangraha alone, that is, with the intention that ‘let others also perform the nitya-naimittika karmas witnessing my performance’, and if mahanubhavas (high-minded people) perform activities like pitr-sraddha etc. with such a dutiful mentality and without faith, then, there is no diminution of shuddha-bhakti (pure bhakti). Infact, the qualities of suddha-bhakti are very much present in all those mahanubhavas.

Here, “Sri Krishnanushilan” actually means Krishna bhakti. But, in the verse, only the term “bhakti” has been employed instead of “Krishna bhakti”. The reason for this is that, in devotional shastras like Srimad Bhagavatam, the term “bhakti” has been mentioned solitarily only in relation to Sri Krishna.

The characteristics of Uttama-Bhakti which have been described above apply to all stages of bhakti starting from sadhana bhakti to the condition of highest manifestation of Uttama-bhakti namely mahabhava.

Thus, the section “Description of the characteristics of Uttama-bhakti” is concluded.

Sri Harinamamrita Vyakaranam

-Sri Haridas Shastri (Nyayacharya)

Of those who have even little acquaintance with the Sanskrit works and the philosophical works of this great land of Bharat, who will not be familiar with the name of Sri Jiva Gosvami? It is well known that he was one of the six Gosvamis who, on the orders of Sri Chaitanya Mahaprabhu redeemed the lost holy places in Vraja and who, by establishing a vast and original collection of Vaishnava scriptures fortified the foundations of Vaishnava dharma.

Sri Jiva Gosvami was the son of Sri Vallabh (Anupam), the younger brother of Sri Rup-Sanatan. As per the ancient books preserved in the library of Gaudiya Vaishnavacharya late Sri Vanamali lal Gosvami, his birth was in the year Samvat 1580 and his disappearance was in Samvat 1665. (It is the opinion of some that his birth was in Samvat 1568 and disappearance was in year 1653). Attaining high erudition in kavya, vyakaran, nyaya and various darsanas (philosophical systems of India) in a short time, he went to Vrindavan and following Sri Rup-Sanatan started living a life of complete renunciation and total devotion. Of the great accomplishments he achieved during the period he spent in Vrindavan, which was about 65 years, the authorship of great books like Bhagavat-sandarbha, Sarva-samvadini, Gopala-champu, Madhava-Mahotsava and Sri Harinamamrita Vyakaran (following the ashtadhyayi of Bhagavan Panini) is considered to be the highest.

In scholarly circles, vyakaran or grammar is called as “bala-shastra” or “subject matter for beginners”. A question could arise as to why a supremely eminent scholar like Sri Jiva Gosvami, who authored such philosophical works like Bhagavat-sandarbha, wrote a book like “Sri Harinamamrita vyakaran” which contains subject matters of the “bala-shastras”. The answer to this is that, while it may be apt to name other vyakarans as “bala-shastra”, no one will call Sri Harinamamrita Vyakaran as bala-shastra having seen the intention of writing the book and the expertise with which it is written. The noble intention of writing this book is to make the teachers and students drink the nectar of the holy names of Sri Hari with expertise in the pretext of studying and teaching vyakaran. That is, to make them perform anushilan to bhagavad bhakti.

It is mentioned in Srimad Bhagavatam that all of one's sins are destroyed even if he utters the names of the Lord with some other motives or intentions.

*sāṅketyaṁ pārihāsyam vā stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ
patitaḥ skhalito bhagnaḥ sandaṣṭas tapta āhataḥ
harir ity avasēnāha pumān nārhati yātanāḥ*

(Srimad Bhagavatam 6.2.14-15)

“The great Mahatmas know this truth that if one utters the names of Bhagavan even in allusion, while jesting, as a musical chant or while disrespecting someone, all the sins of that person are destroyed. The person who, while falling, while tripping, while losing a part of his body in an injury, while being bitten by a snake, while being burnt in fire or when he is hurt utters the names of Bhagavan helplessly as “Hari-Hari” is no more a subject of hellish torture by Yamaraja.”

Therefore, the various appellations in the vyakarana presented by Panini have been nomenclated in this book on the names of Bhagavan in such a way that the repetition of the names of Bhagavan and the remembrance of the rupa (form), guna (qualities) and lilas (pastimes) of Bhagavan will keep occurring automatically. For example, in this book, the svara varnas (the vowels) have been named as “sarvesvara” (which literally means “The Lord of all”) and vyanjana varnas (the consonants) have been named as “vishnujanas” (which literally means “those that belong to Lord Vishnu”). The reason for this is that just as bhagavan Vishnu is the sarvesvara, the Supreme Controller, and all the other devis and devatas increase His magnificence in many ways while being under His control, similarly, the svara varnas (vowels) are isvara (God) of all the varnas and “vyanjana” varnas stay under them and increase their opulence. The “vyanjana” varnas can neither be uttered nor can they create the various types of words without the assistance of the “svara” varnas. Similarly, “pumllinga” (masculine gender), “strilinga” (feminine gender) and “napumsaka linga” (neuter gender) have been named as “purushottama”, “lakshmi” and “brahma” lingas respectively. “vibhakti” (cases) and “pada” (nouns) have been called as “Vishnu-bhakti” and “Vishnu-pada” respectively; “bahuvrihi” samasa (samasa means a compound word) and “dvandva” samasa have been respectively named as “pitambara” and “Ramakrishna”. Similarly, all the other appellations have also been nomenclated in some way or the other that in addition to the allusion of those names, the names of Bhagavan will also be uttered and the mind will also get connected with the rupa, guna and lila of Bhagavan.

The highest goal of human life is the attainment of bhagavat-prema (ekatanukulata). If one performs anushilan i.e conducts oneself as per shastras like Srimad Bhagavatam, it assists in attaining this goal in a distinguished manner. The first step in the anushilan (studying, understanding and practising) of shastras is vyakaran. By studying Harinamamrita Vyakaran, the seeds of Bhagavat-prema are sown and the samskaras (impressions) which are favourable to bhagavat-prema are formed. This book has been written keeping only this in mind. In the invocation to this work, Sri Jiva Goswami, while stating this intention of his, writes as follows:

*krishnamupasitum asya srajamiva namavalim tanavai
tvaritam vitaredesa tatsahityadijamodam*

It means, "For worshipping Krishna, I am putting forth a string of His names like a garland. May it quickly distribute the bliss born out of studying literatures, etc. pertaining to Him." Just as how bhaktas chant the names of Sri Krishna with the help of the tulasi-mala, similarly, they should be able to chant the names of Sri Krishna using the sutras of vyakaran. Keeping this in mind, Sri Jiva Goswami wrote this book, which consists of sutras based on the names of Sri Krishna. By chanting with this garland, they will be able to experience the same bliss which is born in the association of Sri Krishna. Along with mastery over vyakaran shastra, the readers will also get the qualifications necessary to understand and put into practice the knowledge available in shastras like Srimad Bhagavatam that lie beyond materialism.

*ahata jalpita jatitam drishtva sabdanusasanastomam
harinamavali valitam vyakaranam vaishnavartham acinmah*

It means, "Having seen that the subject of grammar and linguistics was sometimes incomplete, sometimes full of unnecessary verbose description or sometimes complicated, we have chalked out this grammar surrounded by series of the names of Sri Hari for the sake of the devotees." Seeing vyakaranas like that of Kalapa being meaningless and full of overbearing language, Sri Jiva Goswami wrote this vyakaran which contains a continuous string of the names of Sri Hari for vaishnavas. By reading this, those who are wandering in the desert-land of vyakaran and suffering meaninglessly searching for the essence of life – water, may drink this nectar in the form of harinama to their fill and satisfy themselves.

But, even if this vyakaran is seen at a glance, it will not take time to understand how this vyakaran is not just meant for vaishnavas and how much it is useful for all those who are studying vyakaran. The manner in which it has been composed is

so simple that it makes even a dry and twisted subject like vyakaran very simple and easy. Commentary is not needed to understand the meanings of the sutras. In just a short time, this vyakaran gives deep erudition of vyakaran-shastra and also complete knowledge of the conclusions, nomenclatures etc of other vyakarans also. This is because in this vyakaran each and every expression has been placed in the most perfect manner, after extracting the conclusions and essences of all the other vyakarans.

In addition to being simple, the arrangement of hari-namamrita vyakaran is also natural. Sri Jiva Gosvami has accepted that the varna-krama or the sequence of alphabets has been produced from Sri Narayana Himself and has been received by us through Sri Brahma, Narada, Vyasa etc. In Ashtadhyayi (the Vyakarana written by Panini, which is most commonly studied today) the letters in the alphabet are arranged in a sequence that is compatible with the way the sutras of Ashtadhyayi are written. However, that arrangement is neither natural nor in the order of pronunciation. They are अ, इ, उ, ऋ, ह, य, व, र, झ, भ, घ, ढ, ध etc. On the other hand, according to Harinamamrita vyakaran, since the letters of the alphabet have appeared from Narayana, they are arranged as per the natural order of pronunciation like, अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः, क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण etc. From the verses “tene brahmahrida ya adi kavaye”(1.1.1) and “pracodita yena” (2.4.22) of Srimad Bhagavatam, it is clearly shown that it was Lord Narayana who manifested the sabda-brahma through the mouth of Brahma who was born from the lotus flower appearing out of His own navel. It is also proved from verse 12.6.43 of Srimad Bhagavatam that Lord Brahma manifested the letters of the alphabet like the semi-vowels and sibilants only from the Nada-Brahma (Brahman in sound) that he had obtained from Sri Narayana. By accepting that the sequence of the letters in the alphabet have been proclaimed from Sri Narayana, Sri Jiva Gosvami has given room to the process of avarohavada (the descending process) where everything is accepted as having descended from God, instead of arohavada (the ascending process) where everything is believed to have been discovered in this world through human effort. This avarohavada is the root of astikavada or the acceptance of the presence of God. It has been clearly mentioned in the amrta tika commentary for the verse “narayanad udbhutoyam varnakramah” of Sri Harinamamrita vyakaran, that the term “Narayan” mentioned here refers to “Krishna of Vraja” (The dear son of Yashoda).

There are three commentaries to this work, namely, "Bala-Toshani", "Taddhitoddipani" and "Amrta". Bala-Toshani tika was written by Sri Hare Krishna Acharya but the commentary covers only till sutra 259 of the chapter on samasas (Compound words). The remaining portion of the chapter was completed by Sri Gopi Charan das. He is also the author of the "Taddhitoddipani", the commentary on the chapter on "Taddhita" or derivative nouns. The amrita tika was written by Sri Gopal das. This unequalled and unpublished work is present in the Govindadev-Granthagara library in Jaipur. The work of Sri Bharata Mallika namely, Karakollasa is also based on the chapter on Karakas (cases) in this amrita tika.

It is the opinion of the commentator Sri Hare Krishna Acharya that the work "Laghu Harinamamrita" written by Sri Sanatan Gosvami is the basis of Harinamamrita Vyakaran. But for understanding this brief vyakarana, other vyakaranas had to be referred to. Hence, Sri Jiva Gosvami wrote the detailed work, "Harinamamrita Vyakaran" which is like a big resting place for all other vyakarans.

Harinamamrita vyakaran is an unavoidable book as far as the propagation and usage of Sanskrit language is concerned. The edition of this book in Devanagari letters presents an opportunity to the universities to adopt this work as a text-book in order to make the study and teaching of vyakaran both simple and interesting.

Go, the abode of all Devas (Sarva-devamayo Gavah)

By Jagannath-das (B.Tech., IIT, Kanpur)

brahma sürya-samaà jyotir dyauù samudra-samaà saraù |

indraù pâthivyai varñéyän gos tu mäträ na vidyate ||

(Yajurveda 23.48)

"The effulgence of knowledge may be compared to the Sun. The heaven may be compared to the sky. Indra has more weightage than the earth has. But no comparison exists for Go".

There are many meanings for the word "Go". Some of them are Heaven, Earth, Sun, Moon, Sky etc. Thus, this word is so pregnant with various meanings, that in one sense, it indicates the whole universe. A living creature too has been nomenclated by this same expression. It is thus known that this creature Go, is no ordinary creature. In one sense, it indicates the whole universe. The whole universe is present in the body of this creature. It is mentioned in the Shastras that there are crores of devatas who are managing various types of activities through their own potencies. The Shastras also tell us that the body of Go is the actual residing place of all these devis & devatas. In the whole universe, there is only one creature which is Sarva-devomaya, the abode of all the devis and devatas. This is elaborately explained in the Atharva-Veda, Mahabharata, Brahmanda-Purana, Padma-Purana etc.

For example, It is mentioned in Reva-Khanda of Avantya-Khanda of Skanda-Purana (83.104-112) as follows: "Go is the abode of all devatas and all the Vedas are completely linked to the Go. On the tip of their horns resides Indra eternally. Sri Kartikeya is in the heart. Lord Brahma is in the head and Lord Shiva resides on the forehead. Suryadevata and Chandradevata are in the eyes. Devi Sarasvati resides in the tongue. The Maruts and Saddhya devata are in the teeth. The sound of the Veda mantras along with all the anga, pada, and krama exist in the voice of the Go. Innumerable ṛṣis and ascetics live in the pores of the skin. The strict enforcer of the laws of the Universe, Yamaraja, rests on the back. The four holy oceans reside in the udder. Sri Ganga, whose mere sight washes our sins off and who flows from the holy feet of Lord Vishnu, exists in the urine of Go. The benevolent Mother Lakshmi resides in the Go dung. The Gandharvas, Apsaras and the Nagas reside in the front hooves. All the holy pilgrimages that are there in the various corners of the world exist in the body of the Go. All devatas reside in the body of Lord Vishnu and Go has emanated from the body of Lord Vishnu. Hence all devatas reside both in the body of Lord Vishnu and that of Go. Therefore human beings address the holy Go as the abode of all devatas."

The meaning of this is that, if we satisfy Go by our seva, then all the devis and devatas also will be satisfied because they all reside in Go. Further, Go is actually such a creature that it is worshipping by all the devis and devatas. One who takes part in Go-seva directly or indirectly actually serves all the devis and devatas. He obtains the highest fruits of the sacrifices, worship, pilgrimages and vows which are performed towards satisfying all the devis and devatas. This is the reason why Go, which is of benefit to everyone, is called as Kamadhenu (fulfills all desires).

A question arises here. Other than Go, is there something else which is called as Sarva-devamaya? Yes! The Supreme Lord, Bhagavan Sri Hari is also called as "Sarva-devamayo Hari:". In other words, All the devis and devatas reside in Sri Hari. Thus the essence of this is that Go is such a creature that just like Sri Hari, it too is the abode of all the devis and devatas. It is a form of the Supreme Lord, which is visible to these material eyes of ours and is such a form that when it is pleased, the Lord is also pleased. Just to nourish this point, Sri Krishna, the Supreme Lord Himself, came to this world and showed to its inhabitants how He Himself loved Go. That is why, His Holiness Sri Sri Haridas Shastriji Maharaja says, "Go is the God of God Himself."

Thus, Go is actually a visible form of Lord Sri Hari living amongst us. In this world this creature is extremely dear to the Supreme Lord. This is the reason why it is mentioned in the statement from Yajurveda that there is no comparison of Go.

Philosophy of the Vedas ***(Tattva-vastu Darshan)***

- Dr. Snehansu Mandal
[Ph.D., IIT Kanpur]

According to the Vedas, reality is one. But it manifests to the observer at different levels as per the qualification of the observer. The outlook of the Vedas is called nonmaterialism (astikata, Chetan-vastu-vada) and the outlook which negates non-materialism is called materialism (nastikata, Jada-vastu-vada). Those who accept materialism are called nastikas and those who accept non-materialism are called astikas.

Vedas accept three levels of reality. One is the gross, external, physical world. This gross physical world is constituted of kshiti, apah, tejah, marut, vyom, which are five fundamentally different types of gross matter. Smell, taste, colour, touch and ethereal sound are their respective fundamental characters. They are brought to the living entities by the five external sense organs namely nose, tongue, eye, skin and ear respectively. But kshiti, apah, tejah, marut, vyom are not necessarily strictly identical to earth, water, fire, air and ether respectively. These external sense organs remain inactive during sleep. Therefore, during sleep, the external physical world becomes unmanifest.

The second level is the subtle material world, which is manifested through the internal sense organ called the antahkarana. This world is not available via the external sense organs. This antahkarana has three fundamentally different characters or features, namely ahamkara (material identification), buddhi (material intelligence) and manas (material mind).

The function or character of ahamkara is to identify oneself with matter, both gross and subtle for example, material body, material mind and material intelligence. The function of manas is to present the living entities with continuous material pictures. The function of buddhi is to discriminate by providing a frame of reference for accepting and rejecting what is provided by the mind. The perceptions at these two levels are through the instruments of the sense organs and are, therefore, indirect (paroksha anubhuti) in nature.

Dreaming state and the state of deep sleep are the two states of sleep. The antahkarana remains active when the jivas are physically awake as well as when they are in the state of dream and remains inactive only during deep sleep. Thus, the subtle material world remains manifest when jivas are physically awake as well as when they are in the dreaming state and vanishes completely in the state of deep sleep.

The third level of reality is the non-material reality. Non-matter (chetan padartha), both infinite as well as infinitesimal, sustains this non-material world, which is not available either by external or by internal material sense organs. Non-material world is graspable by a person, called 'tattva-drasta', the seer of tattva-vastu (absolute truth), who is free from all the material defects, namely Bhrama, Pramada, Vipralipsa & Karanapatava, who is free from all material desires and attachments, only in the state of 'Samadhi' (aparoksha anubhuti), when the curtain or the instrument of both the external as well as the internal sense organs are completely removed from the vision of the person concerned, when the person directly sees the reality without any instrument or means or curtain in between.

This is direct presentation of reality (tattva-vastu). Here, the reality is never represented or reflected in the mirror of the sense organs, made of inert matter.

Both the material realities are dependent upon this non-material reality for their manifestation, existence and sustenance. But the non-material reality is independent of material reality in all aspects. This non-material world is the reservoir of all nonmaterial qualities devoid of kapatata (hypocrisy). All the non-material characters of this non-material world are reflected to the material world

through the curtain of kapatata in an implicit manner in the sense that those characters are not observable directly by any of the sense organs, explicitly. The non-material character follows indirectly through logic. Knowledge, activity, feeling etc., in their pure forms, are all inseparable qualities of non-matter (chetan padartha). Non-matter does not have any secondary or tertiary qualities. All qualities, characters are inseparable ingredient themselves.

All these three levels of reality have ontological existence. They are not models.

One category of nastikas accepts only the first level of reality and reject both the second level as well as the third level of realities. A second category of nastikas accepts both first and second levels of material reality with second being independent of the first one, while the first being dependent on the second one. They reject only the non-material reality. Astikas accept all three levels of reality with the third level being independent of the first two. This accepting or rejecting of realities is from the point of view of ontological existence.

Gross and subtle matter, represented through the sense organs, basically constitutes a curtain with all the material characters originating from this curtain. The basic character of this curtain is 'kapatata' (hypocrisy). Side by side, the basic character of the non-material world is 'niskapatata' (freedom from hypocrisy). Through this curtain, show of this material world takes place.

The position of the jivas is marginal (tatastha). They can choose either to remain and continue in this material world with kapatata as its basic requirement and continue to embrace materialism, or when given a choice, the jivas can opt for the non-material world with niskapatata as its basic requirement for their field of activity. Thus, though this hypocrisy is not a basic ingredient or character of the living entities (the jivas), the jivas had attached themselves and had identified themselves falsely with this basic material character, and thus, had been involved in materialism from a time, which has no beginning. This is at the root of materialism. This basic material character manifests itself in three varieties, namely sattva, rajas and tamas. Attachment to this basic character is the cause of bondage. And it pulls one away from 'Absolute Truth'. This kapatata, the basic material character, in the form of sattva, rajas and tamas, provides the platform for the functioning of all the sense organs, and thus, the material world, in both the gross and subtle forms, manifests. In this world of matter, everything is implicit and nothing is explicit, because the curtain of hypocrisy intervenes.

From the perspective of maya, a potency of non-matter dealing with the affairs of the material world, matter has two basic features. One feature covers the living entities from seeing the truth and the other feature gives a false, distorted picture of reality in the form of the gross and subtle material world. This is necessary to fulfill the desire of the jivas. The extent to which the curtain of maya (matter), along with its covering as well as false, distorted character, remains, is controlled by the non-material reality depending upon the desire and qualification of the jivas.

Matter (jada padartha) is inert, unconscious (devoid of chetana) devoid of knowledge, activity and feeling. Matter cannot act by itself. It is dependent upon non-matter for knowledge and activity. Reality is one without a beginning, without an end, though there are varieties without any contradiction, without any duality, and varieties can be reconciled and brought to convergence by accepting non-materialism (niskapatata). Duality, contradiction, divergence, violence etc., are all characters of matter rooted in kapatata only. They all remain as long as one remains in materialism by the way of continuing to accept kapatata. As soon as the jiva leaves kapatata, the curtain of falsity also leaves the jiva, and consequently, the nonmaterial world gradually dawns with all its characters.

Materialism creates problems without solving, because problems, duality, falsity etc. are its very ingredient, sustenance. Materialism is dialectical in character (dvandvamulakavastu vada). Non-materialism solves problems of this material world instead of creating them. It uses matter through proper knowledge, so that the degrading power of matter evaporates, whereas materialism uses matter improperly, because of false knowledge and invites problems. Matter is not the source of problem, but the improper use of matter, rooted in the intention of materialism and not in the external work itself, is really the root problem.

In non-materialism, there is no place for contradiction, hypocrisy, jealousy, divide-and-rule etc. Here, judgment, decision, conclusion is based upon intention and not on the external activity itself. Reality has its own fundamental character, flavour which is neither good nor bad. Non-materialism of the Vedas is based on Samadhi, a direct vision of the reality, and not on an initial assumption or dogma or faith. Dogma or blind faith has no place in non-materialism.

In the non-material world, everything is true and explicit, clear like a crystal, because the obstacle, curtain of hypocrisy is absent. In the mater. world, because of the curtain of hypocrisy, everything is false, distorted, hidden behind the curtain.

Since the non-material reality is not observable by any of the material sense organs, it is made available through the body of knowledge called the Vedas. The vedic literatures are handed over by the seers of truth who see them in the state of Samadhi. These vedic literatures, in different forms, are carried through 'srouta parampara' (chain of succession of seers of truth in vedic tradition) in this physical world. Vedic literature talk about the non-material reality and also provides the means to attain it. Any one and every one, independent of their cast, creed and material qualification, can accept the vedic or the non-material way and reach the non-material reality only through Guru. Guru, being a member of the 'Srouta parampara', can bring forth this non-material reality to the disciple.

The only qualification needed for this purpose is to have sraddha in Guru