Religion Pretentious and Religion Real

In the "Sreevatsa Bhagawatam" a distinction between "Religion Pretentious" and "Religion Real" has been clearly made. According to this original and genuine consecration it is in "Prajna Satra", there are a number of pretentious religious faiths which pass on by that name but actually there is nothing in existence which can be accepted as real religion. Real religion is the natural inborn quality of the living being and pretentious religion is an artificial existence covering the living entities, pure consciousness situated under certain unfavourable conditions. Real religion remains in dormant condition when artificial religion dominates over the universal plane. The dormant religion is awakened by hearing in pure heart. The inborn quality is never killed.

For example, it is sometimes experienced that a person professing a particular faith of mundane religiosity, changes his opinion when he comes into contact with a different kind of religious faith. In India many such changes have taken place in the social life in different circumstances. However, on account of certain circumstances, a Mohammedan rule in India many Hindus changed their faith in "Hinduism" and embraced Islam. In such conditions, there are many educated gentlemen who profess practically no particular faith of religiosity and yet they are passing on under the shadow of a certain type of religious faith. All these different circumstances prove it definitely that professing a particular faith of religiosity and is completely different from the natural inborn religious quality of the living being.

What is the inborn quality of the living being? Let us first understand the nature of inborn quality. We can understand the inborn quality of the five elements. The inborn quality of earth is solidity. The inborn quality of water is fluidity. The inborn quality of fire is burning heat and light. The inborn quality of air is mobile humidity. The inborn quality of ether is absolute. The inborn quality of mind is determination and rejection. The inborn quality of intelligence is thinking and intelligence of the living being is identification of Existence.

The living entity does not belong to either of the above-mentioned different elements of material nature. These eight elements are the products of the inferior nature of Godhead. But there is another superior entity of the living being, of which the living entity is made. Both the inferior and superior qualitatively. The living entity is completely different from Him but the actions of the two different natures are completely different. The self-powerful Godhead gives immemorable different elements out of them the 'Pura Pratibim' is known as His internal energy. The living entity is personally associated with the Personality of Godhead and therefore the inborn nature of the living entity is in terms of the person that is personally associated with the Supreme Being. The Supreme Being is eternally existent along with His associated internal energy and therefore in the 'Svet Mantra' it is said that the 'Supreme Lord' is the Primal Eternal Personality amongst immemorable other personalities of living being. In other words every individual living being is an individual person. Every one has his personal separate existence and no body is equal with another living being, that is the existence of the living being. The Supreme Lord is also the Supreme living Personality with His separate identity. Form, existence and mode of life. The living entities are therefore equal in quality of the Supreme Lord, but the Supreme Lord is one and His Absolute while the living entities are immemorable and relative. The Absolute Personality of Godhead has expanded Himself in His different parts and parcels who are identical in size with His personal part and parcel. Being one in quality, the living being has the proportionate fraction of the various qualities of the living being. When this relative overlordship propensity is manifested proportionately in the living being, it falls in the lording in the external energy of Godhead, called by the name material nature and his ego is muddled with the inferior nature. An appropriate example may be given here in connection with the disproportionate lording action of the state citizen. A citizen of an independent nation cannot be absolute. His independence is relative in terms of the state laws. The citizen is therefore proportionately exhibits his independence, it becomes an act of civil disobedience and he is put under police but the inferior state of citizen life. The false ego is given to the material mind and the sense-perceptions thereof and as such material sense-perceptions contact with material objects by form, taste, smell, sound and touch. That makes it possible for the living being to drag a material existence with hard struggle for life. The hard struggle for life is manifest, because the living entity is falling in the material existence a foreign and inferior quality of nature. For the living being. It is some way or other he is now thrown into the ocean of material existence where there is a perpetual hard struggle for existence to get rid of the disease of birth and death.

Treatment for disease is accepted in order to get a temporary relief from the cruel hands of death. Why there is such vast arrangement of Health services in the country by the Government and the public also? The Medical practitioners out of a false egoistic identification considers himself too much busy in the research work for curing disease. When he is approached with a request to become a subscriber for "Back to Godhead", very gravely he says that, he is too busy. But he does not know the importance of disease for the living being in the living being.
why medical treatment is of all required. It is required for the relief of pains out of diseases and to avoid the cruel hands of death temporarily. But it is possible to get relief of the pain of diseases or to avoid the hands of death permanently by the help of such advanced mode of medical science. It is essential to be engaged in the service of the Supreme Lord. The nature of the message of Bhagwat Geeta, that is, the permanent relief from the threefold miseries. Because it is compiled by the great sage (Vyasa) by his mature knowledge, what is the necessity of other scriptures? The Supreme Lord Personality of Godhead resides in this one heart of mine, who can get permanent relief from the threefold miseries.

Purport

The path of religion as chalked out by Sree Rama Mohan Roy in the Bhagwat Geeta is different from all other paths of imperfect religion. Through the person of religion, he does not offer this highest benediction to mankind, is certainly a pretentious religion and Sree Ramanujan's religion is such a sort of religion as a matter of cheating the public. Sree Ramanuja's religion begins therefore its real work of religion in the following manner.

Worship


Synonyms

Dharma—Path of religiosity, Prapuja—Completely rejected, Kaitaba—Full of cheating, Atra—Herein, Parama, Nirmataram—Of the liberated souls, Shatam—Compassion for the people, Vidyam—For the knowledge of Vedic learning, Atra—Herein, Saha—Substance, Shivadham—Beneficial to the highest limit, Tapatraya—Threefold miseries, Usunnam—That which can uproot, Shreemad—Beautiful, Bhagwat—In the book deals in the matter of Godhead and religious work, Kriyai—Compiled by the great Sage (Vyasa), Kriya—That is, the necessity, Para—with other things, Parama, Kriyai—The personality of Godhead, Saha—Immediately, Hridi—In the heart, Abhurudhaty—Becoming locked up, Kriyai—Compiled by the great sage, Kriyai—Engaged in the task, Tatakshaya—At once.

Translation

In this scripture of Bhagwat which is compiled by the great sage (Vyasa) paths of religiosity which are full of cheating practices are completely rejected. Here in is mentioned the supreme beneficent subject matter of the Substance in reality. It is, understood by the liberated souls of the highest order, because it can alone accomplish the threefold miseries.

Because it is compiled by the great sage (Vyasa) by his mature knowledge, what is the necessity of other scriptures? The Supreme Lord Personality of Godhead resides in this one heart of mine, who can get permanent relief from the threefold miseries.

And so far as the mystic powers of the 'Yogins', are concerned they are still full of jugglers in the path of spiritual realization.

One German scholar who became a devotee of Godhead in India, said that so far mystic powers of the 'Yogins' are concerned, the German Scientists have made laudable progress by the aid of material science. He therefore came in India, not to learn the method of Yoga's mystic powers solved by material science but what he needed most was to learn the path of transcendental loving devotion of the Supreme Lord mentioned in the great scripture of Bhagwatam.

The mystic powers of the 'Yogins' make the student materially powerful for a temporary religious life, and in the matter of scientific knowledge, it is the process of spiritual cultivation with which I am engaged in the loving service of the Lord.

In the Bhagwat Geeta it is certainly defined, but the highest mystic powerful Yoga is the one who can constantly think of the Supreme Lord within his heart and engaged in the loving service of the Lord.

And the path of worship of the innumerable Devas or administrative gods, is still more hazardous and uncertain than that mentioned two items of Karma, as also mentioned Kanda. This system of worshipping many gods such as Durga, Shiva, Ganes, Surya or impersonal Vahun, is accepted by persons who have been made blind by the intense desire of sense gratification. Worship of Godhead as also mentioned it is properly made in terms of the rites mentioned in the Shartar which is now very different from the practice of this age of want and scarcity, certainly fulfill the intense desire of sense gratification, but the supreme Lord by such method is certainly very transcendental and befitting a person of poor fund of brain substance. That is the verity of Bhagwat Geeta. None man should be satisfied by such temporary benefit, driven by a sense of enjoying this material world.

None of the above mentioned three methods of religious path can deliver a person from the law of material existence, called the three fold miseries. But the process of religiosity as mentioned in the Bhagwatam, is able to give permanent relief to the followers from the laws of three fold miseries.

Here in the highest standard of religiosity form is described by which one can be reinstated in his original position of transcendental loving service to the Supreme Lord. The path of the Supreme Lord is free from the infection of sense gratification desires, nutritive work desires and knowledge-seeking merging in the Absolute to become one with the Supreme Lord. All such methods are pretentious religiosity because they are unable to give permanent relief to the followers. The word 'Pro-ujjihat' is significant 'Poo' means complete and 'ujjihata means reject.

Any process of religiosity based on source gratifications gross or subtle must be accepted as one of the pretentious religions. The process of religiosity based on sense gratifications nutritive work is directly a method of gross sense-gratification while the process of culturing spiritual knowledge with a view to merge in the Absolute to become one with the Supreme desire of sense gratification by becoming one with the Absolute. Therefore all such sense-gratification methods and pretentious religiousities including the path of culturing knowledge to become one with the Supreme or to achieve ultimate transcendences killing everything that is completely rejected in the process of Bhagwat Dharama, or the transcendental process of religion that is, the unalloyed quality of the living being.

The 'Bhagwat' Dharama or the religious principles described in the 'Bhagwat' of which the preliminary study is The Bhagwat Dharama is the means for liberated persons, of the highest order who give very little value to such sense-gratification pretensions. The freed nutritive worker or the elevationist and the empiric philosopher or the Salvationist all of them want to raise the material position first and foremost but the devotees of Godhead have no such desire for themselves. They are the Supreme Lord for their salvation. They first decided not to fight and wanted to satisfy his senses by becoming a solemn nonviolent person even if he was fully saturated in the principles of "Bhagwat Dharama" culminating in complete surrender under the supremacy of the Supreme Lord, he changed his own position and agreed to fight for the satisfaction of the Lord. He said like this.

"I am now freed from all illusions by your grace. I have now become a pure consciousness. I am now situated in a real position without any doubt and as such I must now do as you desire (B.G. 18.73)."

Anything that hampers this
Shri Chaitanya Mahaprabhu

The Eight Stanzas of His Lordship

Lord Chaitanya is supposed to have written only these eight verses as he went on the mystic path developed into innumerable scriptures by the six Goswamis direct disciple succession from the Lord. Among the Goswamis, Utpal Goswami was the principal man who considered Shri Shridhar Swami as his spiritual master and Shri Raghunath Das Goswami, Shri Raghunath Bhata Goswami, Shri Krishna Goswami and Shri Gopal Bhata Goswami were his younger assistants. All these Goswamis were mostly in Sanskrit literature and background. This is a principal Goswami named Shri Rupa Goswami and Shri Shridhar Goswami were respectable misis of Bengal under the regime of Nawab Hussain Shah. They were great scholars in Persian language also.

Shri Jiva Goswami happened to be the beloved nephew of Ramanuja who made this place of Hinduism, the Gangadwara Satsang, named by the Sai Sandharba (Tat twa Sandharba, Bhagvat Sandharba, Krishna Sandharba, Prithi Sandharba, Narad Sandharba, and Bhakti Sandharba) are unique philosophical thesispse in advanced spiritual science. Late Pandit Ravishankar Nath Tarkabhan, one of the greatest Sanskrit scholars and authority in the modern age, remarked in one of his compositions that every Goswami is the greatest philosopher of all undisturbed spiritual position of the living being must be taken care of in the process of presentimental religion. Real form of religion is spontaneous loving service of Godhead. This relation of the Personality of Godhead and the Absolute Personality of Godhead is eternal. The Absolute Personality of Godhead is described in his verse and the living entities are described as the 'Pashu' or the innumerable samples of the 'Manas'. This relation of the substantive with the 'Substance' can never be annihilated as it is in the case of any thing. By contact with material nature, the 'substance' living entities exhibit various symptoms of the presence of the substance. Each of this material creation is the supreme object of human life. The process which helps such treatment, named 'Bhagvat Dharma', 'Sanatana Dharma' or the Religion Real. We shall try to describe the form of real religion in the pages of 'Back to Godhead'.

The Supreme benefit. It is the means of effusion of the ocean of transcendental bliss and in every stage of life, it is the unchangeable inner meaning of the immortal means of attaining eternal life.

Purport

The chanting of the holy name, fame, quality, pastimes of the Supreme Lord is the complete means of attaining the highest plane of life. It is true meditation, neither a myth but it is defacto the same by its transcendental position as recommended in all religious books. This transcendental position of life is a state of oneness under the illusion of our heart by material conception. The confidence or the consciousness of a human in his transcendental state of existence, is varying and nobody's conscience or consciousness is equal to the other in the material. This is so because the pure consciousness of spiritual identity is now covered with a material dust and the mirror of consciousness has to be cleansed by the brush of spiritual knowledge. The philosophical process of discarding the matter from the consciousness is undoubtedly very good but the same is not only difficult but also it is sometimes misleading for the reason of being associated with the empiricism who have very little knowledge in the transcendental mode of thinking. They are too much addicted to the gross plans of existence and therefore they are unable to transcend the stage of direct perception. But the spiritual method of the chanting of the Holy Name, Francisco, of the Supreme Lord will award by the first instamile, facilitating the mirror of consciousness and the glimpses of the realisation of his real spiritual position by such transcendental chanting method.

And as soon as one is able to cleanse the accumulated material dust, the consciousness from time immemorial one is able to extinguish the blazing fires of life, burning ever increasing circle of birth and death.

There are two ways of our goal of life. The one is called 'Praja' way or the superficially pleasing way and the other is called 'Shritya' way or the pleasing way. Childish play is considered superficially pleasing to the foolish children but prosecution of shritya is permanently good for them without their understanding of that childish foolishness.

The chanting process of the Holy Name of God as conducted by the propaganda of 'Back to Godhead' is the most simplifying and the superficially pleasure hunters in the matter of indecent literatures concerning men and women in a country news, but it is the process of relinquishing the transcendental eternal life called the 'Shreya Pantha'. This "Shreya Pantha" is gradually developed by-
How to Broadcast the Teachings of Bhagwat Geeta (2) (Contd. from Vol. III Part VI)

The Bhagwat Geeta Supports such scientific caste system in the following words etc.

Chatur, Varunya, Maya, Sritama, Titika, Kharma, Swayams

Garbhini—By upahara of, Krishna—By Prashyati, become corrupted, Kidaritri—Women of the family, Srisu—upon the women, Dusmati—becoming corrupted, Varuni—among population, Jaya—grew, Varuni—Oh the descendant of Vrishu.

Sankara—Non-regulated population of O till the Hell, Earth, of the Kulagambh—Of the destroyer of family, Kulakha—Of the family, Cha—And, Prani—Death, Prani—Of the, Cha—Certainly, Esham—Of them, Lupa—Having been stopped, Udara—Water, Pinda—Offering of the Hell, Chitra—Activities, Desh—By fault, Eka—Like this, Kulagambh—Of the destroyer of family, Varuni—Non-regulated, Kosadhatu—By the author, Ureamble—Become uprooted, Jati Dharma—National importance, Kuladharma—Karma, Cha—And, Satwagam—Perpetual, Utam—Spool, Kulagambh—Destroyer of family traditions, Mandukas—Cha—Of the, Janardana—Oh the Killer of unwanted men, Naraka—in the Hell, Niyamat—Always, Basa—Hell, Bhakti—place, Hi—Thus, Anuvratam—I have heard from authorities.

Translation

Oh Krishna! When there is upbuilding of religious castes, women become corrupted. And on the women becoming corrupted, Oh the descendant of Varuni, irregular population multiplies.

Such irregular population is the source of selfish existence both for the family and destroyer of family traditions. By such actions the foresters of the family are degraded on account of offering foodstuff and water.

By such faulty actions of the destroyers of family traditions the eternal traditional moral significance is also spoiled due to the cause of increasing an irregular population.

Sulakshana (the killer of unwanted men)! men who are spoiled by such destruction of family tradition, certainly do habitually always do this in the house. I have heard this from authoritative sources.

Paropur.

There are twenty different scriptures of religious castes. Dharma Smriti made by Manus and the original father of all men. The original Smriti laid down regulative principles to fulfill the sacred duties of human life. For example the Samhitas or the ten reformatory processes to bring in a human being to the deeper plane of psychic and biological development.

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