'Shri Krishna' The Supreme 'Vedantist'

"Sanyasins", who follow the philosophical path of Acharya Sripad Samara, are now generally known as Vedantists. And those who follow the philosophical paths of Vaisnavas Acharya as Acharya Sripad Radhakrishna Charya, Sripad Madhavacharya, Sripad Vishnu-sami are known as Bhagavata. The so-called Vedantists, according to the followers of Vaisnavas Acharyas as Bhagavata, whereas for themselves they think that Vedanta is the monogamous subject-matter for the studies of the Samkarites only. Following this principle some other classes of Sanyasins, who are not recognized either by the Sankarites or by the Valmikites, also designate themselves as Vedantists. These latter class of Vedantists are now known all over the world as the preacher of Vedanta philosophy while they do know nothing of the transcendental science. Vedanta philosophy is not a combination of several sanskrit alphabets so that any one of everyone can understand it simply by the ABCD knowledge of Sanskrit language. Each and every letter of the Vedanta philosophy is a symbolic representation of transcendental sound represented by the symbol of 'Omkar' and as such Vedanta philosophy has been learnt from one authority like Shri Krishna, the Godhead. In the Bhagavat Geeta the Personality of Godhead has emphasized that Vedanta is the original compiler of Vedanta Philosophy and therefore He is the only Supreme Master of it. The only correct utterances of Shri Krishna are as follows:

Sarbadya, Cha, Aham, Hrid, Sanmehita, Matth, Smriti, Jana, Asmancha, Cha.
Vedha, Cha, Sarbha, Aham Eka, Vedaya, Vedant, Krit, Vedanta.

Vid, Eka, Cha, Aham, (Geeta 15:15).

"I am the Person who lives as the Super Soul (Paramatma) in the heart of all living beings. It is from Me only that one makes recollection of his past deeds and it is also from Me only that one forgets the same. So I am not only the all pervasive imperishable Brahmam but also I am living individually as the Paramatma within every living entity.

"I am the awarding authority of others one's fruitful actions. I do not exist simply as an impure Brahman of the localised Paramatma but I do appear as inructions to instruct all the fallen souls for their deliverance. I am therefore the instructor of the Vedanta philosophy and the Vedantic knowledge is necessary for knowing Me only. As I am the Vedanta compiler and instructor no body knows Vedanta philosophy better than Me.

The Personality of Godhead is the Supreme Brahmam. This has been recognized by Arjuna himself and in pursuance of the authorities like the seven Rishis, Narada, Vyasa, Devtas, Ashtas, etc.

Now how does the Supreme authority of Vedanta philosophy teach us the great transcendental science in nutshell? He says like this:

Deva, Purushan, Loke, Kshara, Akshara, Eka, Cha, Kshara, Sarbha, Bhuta, Kshata, Akshara, Mayya, G. H. B. S.

The Supreme Vedantist utters in the beginning of His Vedanta teachings as, Deva or Primality. In the universe (Loka) which contains lakes and craves of different earths and planets, there are two classes of living entities. The one is called the Kshara or the fallible entity and the other is called Akshara or the non-fallible entity. The fallible entities are the ordinary living entities or the Jinis whereas the infallible entities are the expanded Jinis. If Vedanta and Vedanta philosophy is as Ramana, Krishna, Baraha, Kruma, Yavana, Valadeva, Kalki, etc.

The ordinary living beings are susceptible to the influence of material Nature but the infallible incarnations as Vijnana Tattava and non-susceptible by the laws of nature. In the Purusha Puranam it is said that the Supreme Lord expands Himself by multiforms of living entities. Some of them are called the 'Samsa' or He Himself whereas the others are called the 'Bhima or Jiva' or He in one of the potencies. The Jinis or the living entities are therefore different potencies of the Supreme Lord whereas the Vijnana incarnations as above mentioned are non-different from Him with all His potencies.

That is the difference between the 'Kshara' or the fallibles and the 'Akshara' or the infallibles. The 'Kshara' living entities are undifferentiated parts and parcel of the Supreme Lord and as such they are qualitatively non-different from the Supreme Lord but far the quantity is concerned, there is a gulf of difference.

The Vedantist, therefore, who proclaims that the ordinary living entities are both qualitatively and quantitatively equal with the Supreme Lord is certainly misguided for his having not, consulted the Supreme Lord 'Shri Krishna' the original compiler of Vedanta philosophy and as such he is not the original compiler of the Supreme authority of Vedanta.

These novel Vedantists who generally follow the path of Sripad Sankaracharya were formerly called 'Mayavadin of Kshara' (Banaras). Banaras was, and perhaps still it is so, the breeding and nursling place of these Mayavadi Vedantists. The reason is that Banaras is the holy place situated by Vihabhutam 'Siva'. Acharya Sankara was the incarnation of 'Siva' in the form of a Brahman Sanaya. This statement is confirmed in the Purana as follows:

Mayavada, Ashat, Shastram, Prakrthraha, Bouthya, ushante, Moya, eka, Godhim.

Therefore the followers of Sankara were known as the Mayavadas of the Banaras School. They were counter parts of the Mayavadas of Saramath. This Saramath is adjacent to Banaras and in the older days the Mayavadas of Saramath was called 'Saramathi' and were always in arguments with the Mayavadas of Kashi.

The Mayavadas of Saramath or the Buddhists did not recognize the existence of spirit soul and they preached matter as all in all. Where as the Mayavadas of Kashi preached that spirit soul is the basic principle of existence and matter is a superfluous false representation of the Reality Spirit. So the fight was between the two sections of the Mayavadas of Kashi and the Mayavadas of Saramath. The Mayavadas of Banaras were gradually driven out of India and the Mayavadas of Kashi is predominant in India. Gradually these Mayavadas took up Vedanta philosophy after they had come victorious in the fight with the Buddhists. Mayavadas and as such the Mayavadas of Kashi began to be known as Vedantists.
BACK TO GODHEAD

Those Vedantists interpreted Vedanta in the impersonal feature in order to take in the then converted Buddhist philosophers in their own way. They identified the body of the spirit and He stressed on the principles of "Atmas" only the non-essential ingredients of living be kept. They called them the "Atmas" and also destroyed everything else in the body. He has already discussed this point in our article "Lord Buddha" in the "Back to Godhead" Sripada Sanatana Dharma Society.

In this way, they pushed to spiritual realisation by the conception of Brahman the first vision of the Supreme Lord, (1) Bhagavad Gita, (2) "Bhagavate" and (3) "Bhagavan". All these three are one and the same "Absolute Truth" but they appear different by the different stages of realisation only. How this different stages are realised, is explained by the Supreme Vedantist Shri Krishna who alone knows Vedanta in its reality.

Thus He explains the realisation of "Brahman" in the "Bhagavad Gita" in the "Bhagavate" and the "Bhagavat Prashanas". And above the impersonal and supreme philosophers (Shrikrishna, Me, Wa, Yogi) who meditate upon the "Paramatma" feature. For them it is said like:

Utma, Purusada, To, Anya, Paramapurna, Pitta.

"Jaya, Trayam, Avishaya, Biharti, Iswara, Abhyaya.

Geeta 15/17.

Paramatma is clearly mentioned here as Anya or different from Atma and His realisation by the yogins is still far from the correct vision of the Supreme truth than that of the impersonal "Brahman". The yogins are better class of spiritualists than the impersonalists or the Mayavadi's of Kashi. The Mayavades of Kashi are higher than the Mayavadas of Allahabad or Sarnath and the yogins of Prayag like 'Bharadwaj Muni' etc. are more still higher spiritualists than the "Brahman" and "Bhagavat Geeta".

(G. 6/46)

The yogins are better class of spiritualists than the ascetics and the empirical philosophers. The yogins are undoubtedly better than the ordinary fruitive worker and therefore oh Arjuna! you just try to become a yogi. So the ordinary yogins' in the scriptures do experience the presence of localised "Paramatma". This Paramatma is Iswara or the Supreme Lord but not actualised or the controlled being. "Paramatma" or "Atma" is equal and the same but not in equal degree. Had it not been so the theory of the word 'Param' or the superior to the word 'Atma'. This makes the difference more clear. Paramatma is said in "Bhagavat" and Paramatma in "Bhagavad Gita". "Abhara" or "Kutasa" without any change. He does not become subjected to the conditions of material nature. This is therefore in all "Upadhaat". The Paramatma and the Atma both have been compared with two birds sitting on the tree of material body. But one is with the other as witness and not taking part in the action. The neutral observer is therefore Paramatma and "Iswara". When the Atma stops his material activities in the state of nirvikalpa samadhi, he is called a perfect yogi.

"Yogi" is a better class than the ones who will after many births of speculation, become a Makatama to observe the lotus feet of Vaishnava.

And next to this are the devotees who render direct service to the Supreme Lord. This realisation of the Absolute Truth is the highest realisation of spiritual value in the Bhagavat Geeta as follows:

"Amogam all the yogins the top most yogi is he who has always within him the Absolute Truth Me and thus he has the required devotion and performs devotion activities (Bhujjate). He is the highest yogi' in My opinion."

So these Bhakta yogins are better than the ordinary yogins and their feature and their spiritual realisation is still more greater. The "Bhakta yogins" do accept Shrikrishna as the "Paramatma" perfectly clear than Paramatma realisation. The Absolute truth is realised by the Jnani as impersonal Brahman as the actualised 'Paramatma' and by the devotees as 'Bhagwaam'. Who is full with all the potencies of Brahman and those when the transcendental activities including Bhagwat Geeta.

So realisation of 'Shri Krishna' transcendentally in the highest realisation of Vedanta. Shri Krishna is the highest of the Vidyavat Tatas. Because all other incarnations are although equal in potency, either plebiscite parts or parts of the plenary mudal "Shri Krishna" but Shri Krishna is the Primeval Lord and cause of all causes; that is the verdict of Brahman Samhita 'Bhagawat' and Mahabharat etc. But we should always remember that there is no difference of the potencies between the different Shiva incarnations of Godhead.

Realisation of 'Brahman' and Paramatma is also a transcendental mellow (Rasa) which is called 'Santa Rasa' a transcendental stage where the transcendental activities are non manifest. Realisation of transcendental activities is visible from the transcendental "Santa Rasa" and this Rasa increases there by the following rasa's: 'Sahkha Rasa', 'Vatsalya Rasa' and 'Madubhya Rasa'.

The Supreme Lord 'Shri Krishna' is full with all the twelve rasas. But out of these twelve rasas five are direct interactions with the Supreme Lord where as the remaining seven are indirectly Kaus, Jansanadhi and many other enemies of the Supreme Lord Sri Krishna dealt with Him indirectly in the 'Bhikshata Rasa' or the method of fearlessness. But because the Rasa a mellow was employed in the transcendental position, the enemies also were awarded Brahman Sajyaya Muktii, i.e., to become one with the Lord in existence. This may be understood after this 'Bhikshataaya Muktii' which was obtained even by the enimal Jivas. Therefore Muktii or liberation is a product of bhakti but the transcendental system is also a mixed up devotional service. As long as the Jnanaas indulge in dry speculations only they cannot realise this. When they mix up devotional service also with metaphysical speculations—it is then only Muktii or liberation become possible. However this is not required. There is neither Jana nor yoga is necessary at all. Such processes may be helpful to a certain extent, but they are not absolute requirement. On the contrary such processes sometimes become a great hindrance to the progress of pure devotional service. Sanyas is the product of knowledge and not 'jana' or 'yoga' but for the devotee there is no necessity of accepting the order 'Sanyas'.

Devotional service can be offered from the stage of life and by devotional service we can obtain the result, if he at all desires, like that of Jnana Yoga, Kriya Yoga, or any other thing in the category of Yoga.

"Sarva Sabdha Dhriti, Yogena Manah Kirti, Lynche, Anyadanam.

Ordinary yogins cultivate in transcendental stage the presence of 'Paramatma' within us. But still more better system of yoga is the system of Purushottama Yoga. In this the Vedanta describes this system of Purushottama Yoga as follows:


"Because I am the Supreme Personality of Godhead, I am not only higher than the ordinary (Kshara) living being but I am above all other higher than the ordinary (Kshara) living being. As also above the Uttam Purusha Purushottama. As such everywhere in the Vedica literature, our popular conception, I am famous or popularly known as the Supreme Personality of Godhead."

The Vedanta conclusion is therefore like this. Primarily the transcendental activities are divided into two categories namely the Kabara and the Akshara. The Kabara are the ordinary Jina's and the Akshara is the Brahmam. The Supreme Lord, The Supreme Lord realising the Kabara Jinas in three different phases. The phases are (1) Instantaneous Realisation (2) Localised Paramatma Realisation of Lord Bhagawan. This realisation may be described by the example of seeing a mountain. The Himalayan mountain when it is observed from a long distance, it appears like big cloudy object. When one goes still nearer.
18 Principles of Cosmic Philosophy Based on the Vedas

By J. B. Darkel M. A. D. O. G. Ydga Faridhi

Human life is or should be worked out on these lines, for best interests of all men and junctions are ultimately for it, whether one believe it or not.

(15) The greater incentives to Good Life, public and private, are the faith in the company of saints, devotion to God and purity of one's own soul. They are to be practiced consistently, in addition to being interested in Drinks, meat-eat and looseness of character. Those who are addicted to these three evils are not likely to be of any use to the Right Knowledge, for they carry an effectively evil influence in the Mind. Some praise worldliness with some praise Asceticism. The truth is, both carry on the world through Worldliness and proceed beyond it to salvation through Asceticism.

(16) "Truth alone Conquers." It is the only thing that can express it variously. "All this Cosmos is verily the Expanding Spirit." There is nothing else.

(17) "This our Body and this Supreme Ultimate." Know the Supreme Light now. "We can worship God through our body, mind and soul."

(18) The Cosmos is a dream but it is the Almighty's dream and hence it is wonderfully perfect, no matter how varied it is in its Creation, Continuation, Catastrophes and Collapses also. The great aim of Man's life is Righteousness in Life to gain peace—happiness, prosperity and spiritual emancipation. There are four objects for which one should work:

(1) Self-Redemption in the Wheel of Existence, (2) the aim of Redemption. In fundamental terms—Revelation Divine should be the authority, in the details their application, the writings of Peter and Paul, "What are rising problems, the Righteous Men around, and in personal disposition the Voice of the Immortal Selves may well be the authentic.

(18) Thus herein are given:

To The Subscribers and Sympathizers of “Back to Godhead” All Over India and Abroad

Dear Sirs,

You have been reading my paper “Back to Godhead” for some time, and certainly you might be interested in the qualitative vedic knowledge. Vedic knowledge is the only path of religious contemplation and in all the Vedas it is written that the way to redemption is not in heaven but in the spiritual world. The Vedas say that the world is not a heaven but a spiritual world where people live in bliss and are free from all the sufferings of the material world.

Some of my learned readers have already sent their valuable suggestions and opinions. I must say that I am glad to receive your opinion about the paper. It has given me a lot of encouragement to continue writing similar papers.

The activities of the association are primarily aimed at awakening the innovative consciousness of humanity. The Divine engagement will be carried out in the heart of every living being in the material world. This engagement will be done in a way that it is not possible to go back to the material world. The only way to escape from the material world is to engage with the divine.

I shall request you to become a voting member of the League of Devotees. The subscription rates for the constitutional voting members of the League of Devotees have been fixed at Rs. 10, Rs. 50, and above per month. It is my wish to invite you to become a voting member, but I am open to consider any other proposals you may have.

Thank you in anticipation.

Yours faithfully,
A.C. Bhaktivedanta
Secretary
The League of Devotees
Back to Godhead

The League of Devotees stands to save the human being at large from going down again in the cycle of animal life and wants to raise him to the position of transcendental loving servitor of God which is his eternal birthright as he is the Child of Godhead.

The League of Devotees after deliberate consideration of anthropological scriptures for Spiritual science has put forward the following aims and objects in view for the society.

1. To propagate spiritual knowledge and maintain the practice of checking the imbalance of life of the whole race and India.

The world over, with a view to educate the people in general in the techniques of spiritual life as the basis for balanced psychic and biological developments of the human race and thereby achieve a real unity and peace of the contending elements of the present world.

2. To build up a social structure on the foundation of spiritual progress and establishment of peace and unity between all men throughout the whole world.

3. To propagate the sense of Godhead (the real self and the source of all activities of Godhead) of all people, all classes, all religions, and all nationalities. Who is the Creator of everything that is visible and invisible in the manifest world or beyond. Who is the original protector and enjoyer of everything that he is in the greater society of human race.

4. To establish a system of civilised activities, ordering the trend of civilization of false sentiments so that man may again be a free soul to act and live freely, thereby fighting against false life with the vision. This is possible by individual spiritual initiation through the proper channel when a man can apply every thing in Godhead and Godhead in everything.

5. To imbibe and develop in the mind of the individual soul, the all the attractive Personality of Godhead (Shree Krishna) in His Personality and Eternal Form. He has revealed Himself in His own words the Bhagwat Geeta. He has to be known all over the world in the manner as revealed by Lord Chaitanya who practically demonstrated the transcendental process of approaching the Absolute Godhead by his act of Congregational Chanting of the holy Name of Godhead. There is nothing in the teachings of Lord Chaitanya which is not intellectually unambiguous or is not against any rational feeling accepted by the civilized society of the world.

6. This supramundane state of Divine life is described in the “Ishopanishad” as follows:

The League of Devotees and the League members are to work for the benefit of the members of the community. The League members are to work for the benefit of the community.

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