

*Ta Etadadhi Gachhanti Vishnor Yat Paramangpadam
Aham Mameti Dourjanyang Na jeshang Dehagehajam
(Shri Bhagabat 12/6/33)*

The inner meaning

Only those can get the most coveted feet of Vishnu i.e., stay at the shelter of the feet of God—whose chitta (which incidentally is above mind) has shien completely from one's mind the bad thoughts of “me” and “mine” from one's own and matters related to body—like house, property, children, etc. which really are not the self related (because only Soul is the real self) [So according to God and the scriptures he is a bad person whose thoughts are centred around “me” and “mine” in the material world]

THE TRUE NATURE AND FUNCTION OF THE LIVING ENTITY

(“Jiber Swarūp & Swadharma”)

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(SRI NĀMA VIGYĀNĀCHĀRYA)

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NEW YORK U.S.A.

FIRST EDITION, AUGUST, 2001

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PRICE : \$ 5.00

PUBLISHER

SRI GOUR RAI GOSWAMI

SRI SRI GOUR KISHORE SANTI KUNJA

PRACHIN MAYAPUR (SOUTH)

P.O. NABADWIP (NADIA) 741302 (W.B.), INDIA

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25/5, GORAKSHABASI ROAD.

NAGER BAZAR, DUMDUM.

CALCUTTA—700028

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Dr. Amit Ghosh (F.R.C.S)

31, B.K.PAL AVENUE Kolkata-700 005

PH. No. 218-9541, 218-9179

PRINTED BY :

Mayapur Chandra Press

Vrihad Mridanga Bhavan

Mayapur, Nadia, WB.

Ph No. (95-3472 45-217/45-245), INDIA.

“Shri Harih”

Dedication

As under deep darkness the sleep indolent closed eyes open up at the touch of the first rays of the morning sun,

Similarly

one single ray of the light of whose unbounded mercy has revealed the brightest path of the Bhakti enamating from the Nama as the main stay (prop) even before my eyes which are covered with darkness and depressed with ignorance whose feet are all to me

and who is my most worshippingable Shri Gurudeb and my father

who has gone to the feet of Shri Hari (Om Bishnupad) Shri Shrimat Surendra Nath Goswami for the memorial services of his holy soul, this first offering is dedicated in the his name by an unworthy disciple and an incapable son.

“Agyāna Timirāndhyasyā Gnānānjana Salākayā Chakshurumilitang jena tasmai Shri Gurabe Namō”

Salutation to the Gurudeb who opens the eyes, blind by boundless ignorance, by stick (knife) of profound knowledge.

AUTHOR

Submissions

(Author's note on First Bengali Edition)

Shree Shree Gourrai Hari is my guardian and my God. It is His extreme good-wishes. "Jiver Swarup & Swadharna" (Bengali version) published. I could not understand whether this small book would bring any good to any body or whether at this time there is any utility of this book. My only submission about this book is that whether it embraces success or failure on one side it is the firm belief of my heart that I am not blessed with the minimum ability required for writing this small book and at the same time it is also my belief that like a puppet I have written this book as desired by omnipotent God—so it is really not done by me. If one gets any benefit from this book he may thank God for the same and for the deficiencies like mistakes etc. notice knowing that my inability and lack of knowledge are responsible the kind hearted readers may kindly rectify those mistakes.

I feel it is my duty to express my heartfelt gratitude to those great persons who due to God's desire, have favoured me at the time of writing and publication of this book. This book was published serially in the form of essays, in the famous magazine "Shyamsundar" This book is slightly amended but an enlarged version of the same.

At the time of publishing of this write up I have been encouraged in many ways by Shri Srila Prangopal Goswami—the famous Vaishnab Acharya—the founder of Shamsundar Magazine—without which I have great doubt if I could have proceeded to the extent required. Specially, in spite of my incapability, it is a great wealth to me to have his unrestricted love and liking. Secondly, Pujoyapad Vaishnab Acharya Pandit Shri Rashikmohan Vidyabhushan—who hails from directly the daughters lineage of revered through out the world, Shri Shri Nibas Acharya Prabhu—I have got special favour from him. Even at his advanced age and being unwell the way he has read the book and kindhearted addition of his "preface" this has a great value to this book. I cannot repay the debt of his love to me. Thirdly, those who have encouraged me by their blessings and reviews being sympathetic to my small work; to those Vaishnab Acharyas devotees, great and good men,—I express my grateful thanks.

Author.

All glory to Gourrai Hari

Fore-word

By the divine grace of Gourraiji, at last the English Version of "Jiber Swarūp-O-Swadharma", has come to light. Two thirsty souls from the western end of the globe, took the pain to translate the book, during their stay in Nabadwip about two decade ago. I owe to them in every respect.

Thereafter, inspite of every endeavour and the earnest request of the kind devotees the script could be published only recently for various odds.

I take this opportunity to extend my heartfelt thanks and good wishes to Sri Sankarlal Ganguli, except whose help and labour, the publication was not possible. Sri Ganguli voluntarily gave his esteemed service in translating the remaing parts of the book, leaving the main text, beside making the press-copy ready and necessary proof reading. Actually he edited the book.

I, also, thankfully acknowledge the receipt of the financial helps extended to me from the "Bhaktiratna Smriti Pitha", Dr. Parth Majumder, Sri Kalidas Saha and from Roy brothers namely Prasanta and Kalyan; devoid of which the publication would ever remain a dream only. I invite "Kripa Ashirbad" (Spiritual blessings) for them from the devotees, the true lovers of the Supreme Lord Krishna, if they feel any way, sipritually benefited by reading the copy. Assistance of Srila Akhilatmanandasji of B.B.T. is also thankfully acknowledged.

Gour Purnima
25th, Falgun, 1407
Nabadwip

Bhakta-Kripa laba Parthi
Gour Rai Goswami
Publisher

PREFACE

When after a long spell of inertness, indifference and torpor (hypnotic sleep) a society begins to wake up, in most cases such awakening is reflected in its literature. During this time literature has to build itself through different concepts and notions. It has to undergo various conflicts, actions and reactions before burgeoning into a richer and prosperous life. At present we are witnessing a Renaissance in the Bengali Vaishnava literature. In spite of its many defects, it is a matter of hope and joy that now society is pulsating with increasing signs of life and joy, a new life is being established in society.

It is but natural that during this exuberance some deficiency or inadequacy will be visible.

It is a matter of greater happiness when we notice that the descendants of those who had illuminated the evening sky like stars surrounding shree Chaitanya, the Supreme and special arrival of god Himself, at the time of His birth and had emblossomed the society of the time, have awakened to a self-realisation, their sense of duty having been kindled. Their hallowed forefathers had

rejuvenated the spectre-like Society with the beauty and graces exuded from the nectar of love and devotion and transformed it into a glorious and beautiful garden fit for God's own past time and had regenerated new life and beauty into the lack-lustre literature of the time, raising it to an unprecedented level of honour and reference there by attracting the attention of the world. their progeny have understood this and have embarked upon their familiar duties. Among these authors Shrimat Kanupriya Goswami's name deserves special mention. Before I dwell on this book written by Him I feel the need of introducing this author.

Even before the arrival of Shri Shri Krishna Chaitanya about five hundred years ago there were great souls in some villages of Bengal, who like jewels bedecked the mother earth—illuminating the hearts of people with the bright flames of their lamp of knowledge and very sharp intelligence and used to bathe and soothe hearts charred with three types of heat suffered in the world—by love and devotions like the current of Ganga and Yamuna and with the mild rays of smite of ideal characters used to influence with good education the hearts of the people—this author is a very able descendant and epitome of all virtues of those great souls.

Out of the companions appeared from the other world of Lord Shri Shri Krishna Chaitanya Mahaprabhu the Avatar who will enable us to

reach salvation from the clutches of Kali—the names that are mentioned with reverence are Shri Sadasahib Kaviraj, his son Shri Purusaathamdas and his son Shri Kanu Thakur or Thakur Kanai—these three are specially revered as Companions appeared from the other world by the Gaudiya Vaishnabas. Their identities are revealed in the vaishnaba Scriptures like Shri Chaitanya Charitāmrita and Shri Chaitanya Bhāgabat.

*“Shri Sadāshiv Kavirāj Boro Mahāsai
Shri Prushothamdas Tāhār Tanay
Ājanma Nimagna Nityānander Charane
Nirantar Balya Leela Kare Kṛṣṇa sone
Tār Putra Mahāsai Shri Kānu Thākur
Yār Dehe Rahe Kṛṣṇa Premāmritapur”*

(Shri Chaitanya Charitāmrita Canto Ādi 11
P.35-37)

Shri Sadāshib is a senior person, Shri Prusaathamdas is his son. From his birth he is attached to the feet of Nityānanda and takes part in the childhood gambols of Kṛṣṇa. His son is the great Shri Kānu Thākur—the love nectar of Kṛṣṇa flows in his veins.

In the last part (Uttarkhanda) called 'Bhaktāmrita' of Shri Laghu Bhāgabatāmrita it has been decided that among the Hari bhaktas (devotees) Prahlād, is the best, the Pāndavas excel Prahlād; From these Pāndavas some Yādavas are better—again amongst the Yādavas Uddhab is the best; the Braja gopis are the best of; as because

Shri Uddhab covets the dust of feet of Brajadevis. Again amongst these Brajarāmās Shri Rādhikā and Shri Chandrābali have been considered the best of all by Bhakti Scriptures—

*“Tatrapai Sarbathā Sresht Rādhā Chandrābali tyuve
Yuthyoshtu yoyoh Santi koti Sakhya Mrigidrishah.”*

Thus among the main Yothe swaris (having separate Kunjas and follwers for rendering services shri Rādhā and Chandrābali. They had millions of Gopis as their followers.

Between these two again Shri Rādhikā is the dearest to Kṛṣṇa and so Shri Rādhikā heads the list of all Bhaktas and is regarded as their crown.

We find Shri Sadāsiv Kavirāj in his previous leelā (birth) has been identified as Chandrābali—is the best of all counts.

*“Chandrābali Prāntulya kavirājah Sadasaibah
(Ananta Samhitā) Prantulya is the same person.*

‘Pura chandrābali Yasaib Bṛaje Kṛṣṇa priyapara

Adhuna Gouradeshvashav Kavirāj Sadāsaivah (Shri Gour ganaddesah deepikā—156). In the past Chandrābali was among the closest of Kṛṣṇa in Bṛaja and now in the Goura leelā She has turned into Kavirāj Sadāsaiba.

Shrila Purusaothamdās like his father Shri Sadāsaiva Kavirāj was a famous and respected person in the Vaishnaba World. In the Gourleelā he was a close follower of Shri Nityānanda and was among the famous twelve Gopālas who brought

the tide of Shri Nāma and Prema in Bengal. He has been mentioned as Stokakṛṣṇa in the Vaishnaba literature.

*‘Stokakṛṣṇa Sakhā Prag Yo dashah
Shri Purusaottamoh (Shri Gourganaddesh deepika—
130)*

*Stokakṛṣṇa jenha Tenho Das Purusaottamoh
(Bhaktamal)*

Stokakṛṣṇa is das Purusaotham.

Shrila Debakinandan is a very famous composer of Vaishnab Vandanās—he was a disciple of Shri Purushotham Das Thakur and thus reached a stage of super holiness and enchantment and this has been stated by the author himself in his Vaishnab Vandanā. Like his father Shri purusaothamdas and grandfather Shri Sadāsaib Kavirāj, Shri Kanu Thākur was also honoured and respected in the Vaishnab World as God’s companion from the other World. ‘Sishu(child) Krishnadas’ was his name in his Very childhood. In a very tender age his heart revealed unworldly Premmardhurya (necter of love). Amongst the Sakhās (friends) of Kṛṣṇa the highest place holders are ‘Priya Narmashakhās’ and amongst them again Subal and Ujjwal have been idenfied to be

From the handwritten copy of ‘Shri Chaitanya Chandradaya written by Shrimad Vrindābandās Thākur the printed version was edited and published by late Kaviraj Surendra Nath Goswami in 429th year of the year of Chaitanya. Later Shri Sundarananda Vidyabinod published another edition of the same.

toppers—‘Priya Narmabashyeshā Prabau Subaloj jwal’ (Bhakti Rasamrita Sindhuh) Shrimad Vrindābandās Thakur in his book ‘Shri Chaitanya Chandradaya’ has described him as Ujjwalsakha of Braja.

“Purushothamsuta Sishu Krisnadas Goswami Ujjwal Swarūp Anubhabe jani ami”

The son of Purushotham Child Krishnadas Goswami I know him as Ujjwal from my revelation.

He went to Shri Vrindaban with Srimati Jahnava devi in his teen age. During that visit seeing his unworldly beauty and the unique combination of his playing on the flute with an equally unique dancing style never seen before the then Brajabāsi Achāryas like Shripād Srijiv Goswami enchanted and from that time he was called ‘Shri Kānu Thākur’. The author of Shri Chaitanya Bhāgabat Vrindābandas Thākur has waitten in his Chaitany Chandrādāya.

“Kishor Bayas jakhan Takhaṅ Vrindābane

Mahā Anubhab Tnār Dekhiāchi Nayane

Sankirtane Adwitiya Madan Gopal

Manihār Kanthe Dole Gale Banamāl

Muralir Rabe Sabār Harilen Chita

[Due to Pakistani trouble the deities shifted to 1/2 Patbari Lane, Baranagar, Calcutta in the temple erected by Shrimat Gourhari Goswami.]

Brajabāsi Bale Kānāi Haila pratita

Srijib Goswāmi ādi Brajabāsigan

Dekhiā Tnāhār Rup Karilā Staban

Sei Haite Hailā nām ‘Shri Kānu Thākur’

Ki Ar Kahiba Tnār Mahimā Prachur

Ai Ujjwal sakhār Kripā Kichhu jāre hai

Saha jei Saijan Rādhā Kṛṣṇa pai

At his mid teen age he had been to Vrindāban.

I have observed his great realisation who has no second. In the Sankirtan he was as if Madan Gopāl Himself with jewelled necklace and flowing flower garland. He captured the hearts of all by the sound of his flute and Brajabāsis said that he made them remember about Kānāi (Kṛṣṇa). The Brajabasis headed by Shrijiba Goswami praised his beauty. From then he was named ‘Shri Kānu Thākur’. I am unable to describe his many faceted sparkling character. The kripā of this Ujjwal Sakhā when showered on anybody he gets Rādhā Kṛṣṇa easily. It is said that during this dance some bells (nupur) fell from his leg and fell at Bodhkhānā village in the district of Jessore (now in Bānglādesh). For this reason he selected Bodhkhānā village as his place of residence. Here their deities Shri Shri Rādhā Prānballav is still

[According to some Vaishnava authors Srila Kangsari Sen—was Braja’s Ratnābali Sakhi, —Sri Sadāśaiv Kavirāja’s father. It could therefore be said that this family has Nityasiddhas (i.e. God’s own persons) consecutively for four generations.]

present and in His Panchamadol (i.e. the fifth day from the Holi Festival) there is a joyful festival and on that day Kadamba flowers Blossom—is a matter of wonder.

Some of the Goswamis belonging to Thakur Kānāi family shifted from Bodhkhānā to Bhājanghat village of the Nadia district of Bengal. In this village they have been worshipping the three deities of Radha Krishna established by them—“Shri Shri Rādhāballav, Shri Shri Rādhā Vrindābanchandra and Shri Shri Rādhā Gobinda. Srila Thākur Kānāi is the last of the person from the other world (Nityasiddha) who came to this family. That is why in the Vaishnab world they are known as ‘Goswamis of Thākur Kānāi family.

The Vaidyas of Bengal are always famous for their intellect and genius.

They have always commanded respect in Society for their erudition intellect, conscience, sacrifice, knowledge, meditation, devotion and love (prema) and such spiritual qualities. Besides these sometimes these families were blessed with people who achieved religious salvation.—not only in the Vaishnaba Cults but also in Shaiba and Shaktā Cults. We have heard of many Vaidyas renunciers in Bengal from ancient days till now who followed these cults and achieved their goals. Amongst the biographers of Shri Shri kṛṣṇa Chaitanya-Srila Murāri Gupta, Srīman Narahari

Thākur, Srilā Kavi Karnapur, Srila ‘Lochan Dās, Srila Krishnadās Kavirāj etc., Many greatmen by their birth in these families have glorified the Vaidyas.

The arrival of three consecutive generations from shri Sadāsaiv Kavirāj to Shri Thākur Kānāi the people from the other world—also brightened the glory of the Vaidyas. Just after Shri Kānu Thakur in this Vaishnaba family many holy and successful saintly persons were born. With their glory of erudition and the strength of bhakti they were adorned by the Society. In the later years also in this family amongst the religious and successful late Bihari Lal Goswami author of ‘KānuTatwa Nirṇay’ and late Hārāadhan Goswami who was exceptionally experienced in the Bhaktishastras like Shri Bhagabad etc, -They deserve special mention near about half a century ago in the Eastern Bengal (Now in Bangladesh.)

The extract of Bhakti emanated from his lyrics created the waves of joy. I met him at Dacca. I was very young and he was in his old age. I was attracted by his poetic genius. I memorised many songs of his ‘Swapna—Bilās’, ‘Bichitra—Bilās’, ‘Rāi Unmādini’ and ‘Bharat Milan’. Even today I remember those songs. I have witnessed in his

The famous extremely respected late Krishna Kamal Goswami was born in this holy family at Bhājanghāt.)—

personal habits, behaviours, courtesy and humility. The steadfastness of Bhakti and following good behaviour code by the Vaishnabas of old age. The worshippable sagelike father of the author of this book Late Kavirāj Surendra Nāth Goswāmi, B, A L. M. S was extremely liked by me. He had passed away to the other World. From the moment we met there was a very close relationship. He was far junior to me in age. But his patience, gravity, sweetness, keenness in learning, sacrifices, pursuing the truth, reticence simplicity and above all in his vaishnabiteness always carried my respect for him. I loved him—and had an affection but that affection was not like the one to a junior; that was an affection mixed with very profound respect. In my heart of hearts with the feeling of respect my affection flowed. After he went to the other World, for a long time I suffered from the burns of extreme loss. The Author of this book Shriman Kanupriya Goswāmi is known to me from his boyhood. His steadfastness to truth, pious character keenness to religion, intellect for balancing considerations—all are manifested in his boyhood and I was watching him but could not at that time imagine that he in the meantime would be so much revered and respected and would so much excel in the Vaishnaba religious literatures to be successful in increasing the honour of his own family which is already respected by the World. At

the emergence of his youth the good qualities like control over his desires, self-control, following Brahmacharya and not getting married, renunciation of worldly desires were specially noticed. In the smallest seed of the peepul tree, the possibility of a great big tree is hidden and indays and years to come as per the rules of expansion and growth it grows and spreads, similarly I noticed the development of many faceted qualities of his character; but that the genes of his great family would develop so much in him I could not even imagine then. He was not educated in any English or Sanskrit School and college but with the help of acquired genius from his previous birth and also with the help of God's grace the extent of development in his erudition and intellect and knowledge and Bhakti (love) cannot be observed in many well educated people. This is rare. The flow of his speech is like unrestricted flow of Ganga & Jamuna but still faultless in choice of words and clarity of thoughts. In his speech there was no iota of irrelevance inconsistency, diversion from main points, unpleasant diction and use of unnecessary words. Much after the speech has been delivered, in the ears of welleducated audience, sweet resonance of thoughtful speech remains. Now I am saying about his good writing style. This book is the burning example of the same. People may think that it is very easy to

compose essays on Vaishnaba religious scriptures but in fact this is far from so and quite opposite. The Sripad Goswamis living in Vrindāvan [Nityaparshadas (God's own persons from the other World)] with the grace of Shree Shree Krishna Chaitanya Mahaprabhu—the scriptures authored by them there are huge storage of unfallible decisions and of very deep and sharp understanding and dissection; but without God's grace there is no entry in that store [With our learning and intellect acquired by our labour.] The book containing Bhaktisiddhantas (percolated unfallible decisions) composed by sheer intellect—they may be pleasing to read by their writing style word selection skill and sweetness of their language but reading these books written by those who do not follow the path or Bhakti (love)— God's ardent followers on the path of love do not get any satisfaction by reading these books. In this book however very difficult philosophic thoughts have been discussed, having understood the inner sense resting in very deep mysticism and explaining them in easy and simple language making it easily readable. His language is lucid yet very well dictioned; each word is the result of thoughtfulness but the writing style is such that even the little-educated women would easily grasp the meaning. These essays are full of philosophic thoughts but they have been dear to

the readers with the poetic beauty, sweetness and the exquisite language. Another speciality of this book is that whenever the author has touched on any subject his originality of thoughts and novelty of views have been reflected very clearly. Such originality and novelty of thoughts are very rare. Even the subtle factual theories have been easily comprehensible to the common people by his novel and ingenuous method of delineation. The example and similes etc. together with the beauty of the very sweet and flowing language have enabled him to attract the readers to these essays.

At times repetition of subject becomes necessary. To some readers this may appear to be improper. But when a matter of deep and subtle thought has to be presented to a general reader to make him able to understand, the subject has to be reflected on the simple mind in various ways by various methods with many ideas and examples. And that is why this method of writing becomes an ornament instead of a defect. so the critics must express themselves taking into view all these aspects. As the size and shape of human body is under the control of rules of individuality it is only very natural that the selection, reasoning and channel of thoughts and methods of judgement will also bear the stamp of individuality. Now I am speaking of my own reasoning. To my mind amongst the books published in Vaishnaba litera-

ture at present times, this book will be placed very high. It has purity of language, chastity of thoughts, lofty ideals lucid and skilful explanation, bedecked with examples and similes and full of siddhantas (unfallible findings) in accordance with Vaishnaba scriptures. Throughout the book the cadences of the language, the gracefulness of devotion and the skilful exposition and interpretation of siddhantas are brilliantly belineated. My prayer to the hallowed feet of His Kindness Sri Sri Gourangasundar is that may this author, by His Grace, have a sound and healthy body long life, mental peace and remain an epitome of a devoted soul in human society. May he, having been soaked in the moonbeams emanating from His holy feet, dwell eternally in the kingdom of joy and happiness and forever immense the human society which is inflicted by worldly passions, into the ambrosia of love and devotion with his exposition and interpretation of the Bhakti Scriptures. Nothing more.

B. year 1340 (1933 A.D)
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INTRODUCTION

The True Nature and Function of the Living Entity

Within the living entity—within the hearts of men, dissatisfaction born of material desires is the main source of agitation. True self-satisfaction comes of mental tranquility and such mental tranquility is found in “Bhagavad-Bhakti” or loving devotion to the Supreme Lord. In society, the level of satisfaction and dissatisfaction is determined by the amount of faith and devotion there is for God. One can easily understand this point by thinking it over carefully. The fire of violence, hate, war, etc, is set burning by the friction of the countless uncontrollable desires of the living entities, who are also known as “jīvas”. This fire can only be put out by the waters of faith and devotion, or “Bhakti”. Then the heart of the living entity, or “jīva” becomes pure and free from desire due to the appearance of pure “Bhakti” then he becomes eligible to enjoy real peace. The presence or non-presence of “Bhakti” is the determining factor in the maintenance of peace in human society

No one becomes unhappy for the sake of being so. We become unhappy in the course of trying to find happiness. As long as one does not attain to real

happiness he is left with no other choice than to be unhappy. At the present time, there is an extreme state of anxiety in the world which has never been seen before. The reason for this is the search for peace by everyone. But what is real peace? What is the thing lacking in everyone that is the cause for worldwide anxiety, and by what means can this dissatisfaction and anxiety be mitigated and true peacefulness be restored? Without knowing this there is absolutely no way of restoring world peace. If we give careful thought to the following statements, the present worldwide strife, its source and its solution can be determined.

What is the thing most desired by everyone? The answer most people will give is "peace and happiness." No one will admit that other than this there is anything else wanted in the world today. At the present time we are faced with extreme fear due to the possibility of things heretofore unheard of such as atomic war, etc. Untruth, lack of morality and trust, violence and war, a vapor of hate has spread poisonously all over the world. The hearts of all men and women everywhere are laden with extreme anxiety and worry. From the palatial buildings of the heads of government to the grass huts of the poor villagers, both the rich and the poor are today burning with an unnatural mental anguish. I think it can be safely said that this kind of widespread trouble has never been seen before.

The troubled condition of the present-day world is not something unknown to anyone. In analyzing the all-pervading and unnatural inauspiciousness and lack of peace, some thinkers say it is due to some social discrepancies, others say the discrepancies are in education, or in the government, or in the economy—many persons thus express many different ideas about the root causes of this world-wide unrest. Although there is disagreement about the area in which the discrepancies lie—everyone agrees that at the root of the world's trouble there is some sort of major imbalance.

The modern-day communists' view, briefly expressed, is this: The world's wealth and consequently the luxuries and facilities for the enjoyment of life are concentrated in the hands of a mere handful of capitalists and their wealth exceeds their actual needs. As a result, on the other hand, the vast majority of the population is deprived of that wealth and is forced to remain in want of the basic necessities of life. In one portion of the social body there is an excess of wealth and riches, happiness and material enjoyments, and in the other portion there is scarcity, or the lack of such riches and pleasures. This is the discrepancy which the communists have determined as the root cause of the world's unrest and uncertainty.

In their opinion, the solution to the problem in essence is this, that if everyone in society can enjoy the same facilities of wealth, health and freedom and can remain equal in all respects—if all differences of higher and lower, rich and poor, learned and ignorant, healthy and unhealthy, big and small, good and bad, even religion and irreligion, can be destroyed, then the discrepancies will be removed and the world will enjoy once again peace and happiness equally, everywhere.

The possession of the right to a greater enjoyment of material benefits on the one hand and the lack of such a right on the other is the only cause of all calamities and disorder, unrest and uncertainty. The philosophy which stands in opposition to this social imbalance is modern-day communism.

This communism, although apparently pleasing to the ear or enthusing and hope-giving to the poor and less fortunate, is nevertheless born of a grossly superficial understanding of the world situation. Lacking in consideration of certain subtleties, it is more likely to create greater disturbances than it is to achieve its desired goals.

The lack of depth of this philosophy can be understood by a clear headed assessment of the following considerations:

- i) If the imbalance of material facilities in different

portions of society is the actual cause of world-wide-spread disharmony, then just as there is dissatisfaction where there is want, one should expect to find proportionately greater amounts of satisfaction wherever there are greater amounts of wealth and enjoyments—but is this actually the case? Never. In today's world, everyone, be they high-class or low-class, rich or poor, all are experiencing anxiety. It can even be said that those who are in great need, after working hard all day are at least able to enjoy a full night's rest due to their physical and mental fatigue—whereas those who are in possession of vast riches are often seen to suffer from insomnia due to their illegal accumulation of such riches by black marketing, etc. So much so that the rush of suicides amongst fabulously wealthy millionaires increases day by day. The possession of wealth in excess of need cannot possibly be the cause of happiness for any individual, and what is more, it is even seen to be the cause of greater unrest. Therefore for someone to suggest that wealth, if divided equally amongst many persons for their enjoyment, will be the cause of happiness and peace, it must be said that his proposal is extremely illogical. Can foodstuffs which are unable to satisfy one man's hunger possibly satisfy the hunger of many men if divided amongst them? And that hungerstricken man who gets a portion of those foodstuffs—even though it may momentarily seem to be an increase over his previous allotment—will

shortly consider that increased portion to be deficient and therefore will become a cause of dissatisfaction as much as was his previous insufficiency' that is sure.

2) If the world's wealth should be distributed evenly amongst everyone, temporary peace may be created, but even so, just as there is uneven distribution in the present situation, is it not possible that for the very same reasons the very same inequality will again appear— some persons becoming better situated and others again becoming needy? If that should happen, the social discrepancies should appear again and again, then how is it possible that world peace could be kept intact? In the great communist nations of today, are the country's leaders and the worker-farmer community actually equal in terms of power and prestiges etc.?

3) Even if we accept that even distribution of wealth is possible, still the three qualities of nature, namely goodness, passion and ignorance make for natural discrepancies which would make it impossible for the different pleasures of life to be distributed in an equal way amongst men. Due to the existence of differences in the qualities of material nature, the universe has taken on its variegated appearance. When these qualities become perfectly balanced then there is apocalypse or the non-manifestation of the universe. He who creates the universe is also the only authority in the matter of its maintenance and destruction.

That is not within the range of the capabilities of man. Therefore, even if we accept that equal distribution of wealth is possible, still due to the nature of the universe itself, it shouldn't be hard to understand that equal distribution of enjoyments or hapiness would be a complete impossibility.

All cows do not give the same quantity or quality of milk. all trees do not bear the same fruits and flowers, all fields do not produce the same in crops, all horses cannot run at the same speed, all of one's sons and daughters are not possessed of the same beauty and intelligence, not all wives are equal in form and qualities and all husbands are not equally qualified or expert. Just as there are so many discrepancies in every single aspect of existence—so much so that no two faces or even two particles of dust are exactly the same, In such a universe the effort to equally distribute the pleasures of life is certainly laughable—anyone who considers this carefully will easily understand.

4) Should anyone say that the best things in life should be communally preserved and protected and then equally distributed for enjoyment and that thus peace and equality are assured—that is also illogical because that which one person thinks is the best thing, others will think to be useless and quite dispensible. That which is logically reasonable to one person is equally illogical and unreasonable to an-

“happiness” are two entirely different things. In the language of the Upanishads, they are known respectively as Sreya and Preya. (Katha. Upanishad 12, 1-2)

2) Because the soul is understood to be superior to the body and sense, the needs of the body-man for sense gratification are inferior to the need of the soul-man for peace. Therefore we hear the common saying that “well being (peace) is better than happiness” (Sukher cheye swasti bhalo) If the two were identical then they would not be commonly distinguished in this way.

3) The transcendental object which is the need of the soul is religion. This means that religion is the only means for attaining peace. Religion is the only thing which is capable of giving satisfaction to the “soul-man.” For the main fact, the main element of religion is to awaken the understanding of the soul as being something distinct from the body. The chief goal of religion is to illuminate the human society with the knowledge that there is a soul distinct from matter, whose satisfaction will lead to peace within the entire social body.

4) From the self-realization of the “soul-man” comes the comprehension of a Supreme Soul or God, and gradually belief, faith and devotion toward Him are manifested. Naturally accompanying these is the belief in piety and sin as the cause of heavenly or hellish existence. and the experience of worldly

happiness and distress. As a result of such belief, men are able to give up lying and dishonesty and take up the “straight and narrow path”. In the event that such superior religiosity brings peace and satisfaction to the “soul-man”, then that supremely satisfied society determines that for the sake of spiritual achievements renunciation of sensual life is more profitable than enjoying great width and luxuries. If that be the case, then to forcefully take the wealth of the capitalists by some legal measures and distribute it amongst the poor becomes an unnecessary measure. The rich voluntarily become eager to selflessly distribute their wealth and what is more, the poor, who are satisfied with spiritual riches are not so enthusiastic to accept it. In such a situation, even though externally there may remain the existence of disparities, social and economic, still that cannot disturb society's peaceful atmosphere. In this way, only by superior religious development and satisfaction of the soul by self-realization can there be undisturbed peace in the human society. That is why religion is known as the “maintainer of the Faith”. It is actually impossible for the universe to exist without religion

5) When the “soul-man” is unable to find satisfaction or peace through religious life or spiritual cultivation, then from that unsatisfied, unpeaceful soul, the feeling of incompleteness begins to smoulder. That smouldering feeling due to being covered

tal felicity, then there is not the slightest need for bodily or mental things.

10) Therefore, the modern communists' conception of the cause for disorder and chaos in the world as being due to the disparity in distribution of material enjoyments and facilities cannot be considered" as logically acceptable.

In actual fact, the disparity by whose poisonous fruits the world has today lost its legacy of peace, is not the disparity of distribution of wealth in the outer world. It is an internal disparity, that is to say the deprivation of the soul-man from that which is his birthright, namely spiritual life, even to the point of making him forgetful of its existence and the increased effort to fulfil the needs of the "bodyman" in the form of sense happiness and bodily comforts. This great mistake is not simply at the basis of the communist philosophy, but it is also at the root of all materialistic education and culture. Therefore, all efforts at establishing some universal peace are having the opposite results and one witnesses the resultant day by-day increase of disquiet in the modern world.

If this is actually the case, then by looking clearly and cool-headedly, we will easily be able to see the following facts.

The material facilities and opportunities for enjoyment in the present day have increased inconceivably over those of previous ages, in the place

of the ox-cart is the aeroplane, electric lighting has replaced the oil lamp, the carrying of messages formerly done on horseback is now done by wireless, the electric fan has replaced the fan made from palm branches. Modern material science has fulfilled the "body-man's" needs in so many new and advanced ways, but even with such an increase of material facilities, why is the world tortured by ever increasing disquiet? In previous times, when man had a great store of spiritual wealth, then even in the midst of a hundred shortages, he had great satisfaction—the "soul-man" was drenched in the peaceful waters of devotion. In the modern world, even in the midst of abundant facilities for material sense happiness, there is a great absence of spiritual satisfaction. The soul has been deprived of his birthright. Therefore, this disparity in the emphasis on the satisfaction of material and spiritual needs has filled the world with the poisonous vapours of unrest as its unavoidable result.

At the present time in this body-conscious world, the glittering light of materialistic education and culture has robbed man of his internal spiritual vision and thus great enthusiasm and desire for sense gratification has been enkindled, much more than the understanding of the need for spiritual life and the endeavour for it. Thus today, the existence of individual and Supreme Souls—the eternal living en-

tity, the Jiva, and God, have almost become as myths, and piety and sin, heaven and hell, Fate and Destiny are all being looked upon as objects of derision. Those persons who have made this temporary world and the material body their all-in-all deride the spiritual reality on the one hand, and on the other they glorify materialism and materialistic expertise. Even though now-a-days, human society has become bewildered by materialistic philosophy and the spell of modern scientific achievements and thus tries to write off metaphysical facts such as fate, destiny or the unseen result of one's own work (Karma-phala) as being simply due to the lack of training or the results of misguided ignorance, still every day, in the course of events, so many unexpected things happen and in that way the victory of fate or destiny is proclaimed. Are the leaders of society not perplexed at this? Fate or Destiny refers to the occurrence of inconceivably unexpected events which bear no relation to man's wishes or wants. To call belief in such Destiny as the result of ignorance or bad training is a very brazen move and can itself be called a "trick of Fate".

Therefore, today it is seen that which is of utmost importance to the soul, the eternal truth of spiritual existence is denied and criticized and on the other hand, the "body-man's" necessities, which are temporary and therefore untrue, impermanent in their existence and only superficial, are given high respect.

This disparity has been created in society and has been given the name progress even though it is actually regressive and a rapid motion on the path to infamy. We conclude that should this rapid movement not be checked immediately, the destruction of the world is inevitable. Absorbed in singing the glories of materialism and science, the whole world is neglecting, snubbing and slighting transcendentalism. As the punishment for this great offence, the destruction of this Godless Society by the lightning bolt of material science's own discoveries is not long in coming.

If at this crucial time we are unable to come to our senses and regain our spiritual consciousness, and are thus able to bring respect for spiritual life to an equal footing as that given to materialism, then we should start programmes for teaching that the soul is more important than the body. For broadcasting such truths, all modern facilities can be used. Should this be done then very shortly the poisonous vapours of destructive materialism can be removed, the danger of world annihilation can be averted and once again the world can enjoy the refreshing atmosphere of peace and harmony. We pray at the feet of the Almighty, that by His mercy, the world may soon develop such intelligence.

The original and basic religion of the world, the eternal religion of the Vedic scriptures also

considered a type of communism for the welfare of the world. That communism or philosophy of equality has been described briefly.

In practically all of the world's religions there is a similarity in the basic conception. By whatever name it may be called, that conception is that there is an existence of the soul beyond the body and that one should have faith and devotion for the Supreme Soul or Almighty Being. If, instead of focusing on the superficial differences of ritualistic practices, emphasis is given to the oneness in the basic conception of all religions, in other words, if man is better able to understand religion's underlying purpose, then the greater emphasis on the bodily conception of life will somewhat decrease and a feeling of unity of all living beings as being dependent on a common God, then the desired concord amongst men will easily become a possibility.

By the influence of ignorance, the living entity forgets his spiritual identity. Simultaneously, he forgets the Supreme Lord, or becomes antipathetic towards Him. This results in his losing all conception of what he is and what his activities should be and he develops a contrary intelligence. In order to awaken consciousness in human society that forgetfulness of one's spiritual identity is the actual cause of unrest and disturbance, it is the most important duty of every man to consider and judge,

“Who am I?”, ..Why is that even though I am suffering constantly the pains of material life, I insist on running down its desert-like path? What is the real cause of my suffering?”, “By what means can I end all my miseries and attain the highest peace?”, “Are peace and happiness the same thing or are they different?”, “What is the means by which I can attain that spiritual ecstasy for which I have always yearned?” As long as these questions remain unanswered, there is no possibility of finding the path to peace and tranquility.

Furthermore, the answer to all these questions cannot be found by mere mental speculation. Because men are different in temperament and psychology and therefore their intelligence and ability to judge are different, material logic and reason have no solid foundation. For this reason, in practically all countries, in practically all races, scripture or revealed knowledge has been accepted as the best evidence in transcendental subjects. Therefore we have tried to answer the above-listed questions, as best we can understand, according to the most ancient and fundamental of spiritual literatures—the Vedas.

For an inexperienced and incapable person like myself to attempt to present a solution for the difficult problems of life is certainly a foolhardy endeavour, yet the all-merciful Lord, Who is especially kind to

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the meek and Who is capable of giving potency to the lame to climb mountains and to the dumb to recite the Vedic scriptures, Who can by the merest hint of His desire make any impossibility possible, that Lord is giving me the inner impetus to undertake this task. Feeling this, believing it, and therefore putting hope in it, being thus inspired, it has been possible for me to take up such a grave responsibility. If the world's community of wise and holy persons judge that this book [*See below] has any value whatsoever in helping this world attain to spiritual peace, or even if just one tormented soul develops faith in devotional service to the Lord and by that attains true divine felicity, then I will consider this labour to have been successful, and for that, I again and again offer my thanks and obeisances to the glorious lotus feet of the Supreme Lord.

With all humility,

The Author

Calcutta

The Appearance Day of

Gouranga Mahaprabhu

C. A. 471 (A. D. 1957)

*The True Nature and Function of the Living Entity.



SRI SRI GOURRAJI