

SREE KRISHNA CHAITANYA

AUSPICATORY OBSERVANCE

I MAKE my prostrated obeisance to Sree Guru in the two forms of the Guide who imparts enlightenment and those who teach the function of Divine service to prevent lapse into the conditioned state by ensuring progressive advance on the path of devotion. Obeisance to the Devotees of the Lord, to the Supreme Lord Himself, to those eternal Forms in which the Lord manifests His Appearances (Avatāras) on this mundane plane, to His different Manifestations and His Powers! I bow to the Name Krishna-Chaitanya Who is Krishna Himself and all the Divine Categories. Obeisance to Sree Krishna-Chaitanya with Lord Nityānanda Who are like the Sun and the Moon risen in conjunction on the Eastern Hill of Gauḍa! Lord Sree Krishna-Chaitanya manifested His Appearance in this world in order to give away by His causeless mercy the highest loving service of Himself that had never been bestowed on the conditioned souls of this world prior to His Appearance. May Lord Sree Krishna-Chaitanya, resplendent with the concentrated hue of beauteous shining gold, manifest Himself in the inmost chamber of the hearts of all persons!

Submission to Sree Hari, Sree Guru and the Vaishnavas is the only condition of attaining to loving devotion to the Feet of Sree Krishna and His devotees. The fulfilment of this condition assures the success of the undertaking by enabling all persons who listen to the Narrative of the Deeds of Sree Krishna-Chaitanya to obtain His mercy in the shape of the highest quality of devotion to the Feet of Sree Rādhā-Krishna.

Sree Krishnadās Kavirāj Goswami in the opening verses of his work on the Deeds of Sree Krishna-Chaitanya has mercifully explained in some detail, for our benefit, the nature, purpose and necessity of the auspictory observance as a preliminary for the success of all spiritual undertakings. I can do no better than follow in his footsteps by attempting to explain the significance of the form of the auspictory observance.

The auspictory observance consists of three parts, *viz.*, (1) the postulation of the subject-matter, (2) benedictory purpose, and (3) offering of submissive obeisance.

The subject-matter of the present work is Sree Krishna-Chaitanya.

Sree Krishna-Chaitanya is identical with Sree Krishna. He is the Final and Absolute Reality. He is Isvara, the Gurus, the Devotees, the Divine Appearances and the Divine Powers. These are the distinctive Divine *Identities*. The undifferentiated *Brahman* of the Upanishads is the glow of His Person. The Oversoul, Who indwells and regulates every entity, is His Portion. *Bhagavān*, Who is full of all Supremacy, all Power, all Glory, all Beauty, all Knowledge and Freedom from every mundane Desire, is Sree Chaitanya. There is no higher Entity than Sree Chaitanya and Sree Krishna.

The Deeds of the Supreme Lord Sree Krishna-Chaitanya are narrated in this work. His Deeds were made manifest to the view of the people of this world that all conditioned souls may be enabled thereby to attain to the realisation of loving devotion to the Feet of Sree Sree Rādhā-Govinda, which constitutes the highest platform of the service of the Divinity and the knowledge of which had not been divulged to any soul of this world by any former Dispensation. All this will flash to the hearts of all persons who really seek for the Truth, by the causeless mercy of the Son of Sree Sachi Devi wearing the yellow colour of shining gold.

The Deeds of Sree Chaitanya are grounded in His Divinity. The Activity of the *Hlhādini* Potency born of the reciprocal Love of Sree Sree Rādhā Krishna, Who constitute One Personality, brings about differentiation of Divine Body as Couple. The Two Bodies of the Divine Couple re-unite as Chaitanya. The united

Form is Krishna's Ownself clothed with the glow of the Beauty of Sree Rādhikā.

The secondary Purpose of the Appearance of Sree Krishna-Chaitanya in this world found in the Scriptures is what has been stated above, *viz.*, the bestowal of loving devotion to all conditioned souls. But there was another Purpose which is the main cause of His Appearance. It is not explicitly mentioned in the Scriptures but is recognisable as their hidden Import.

The main Purpose of the Appearance of the Supreme Lord Sree Krishna-Chaitanya is connected with His distinctive Nature that has been indicated. Krishna is anxious to learn how His Divine Counter-Whole, Sree Rādhikā, realises His Own Sweetness and Beauty. In order to have this experience Sree Krishna clothes Himself with the mood of Sree Rādhikā and appears in the Form of an Eternal Union with Her, alongside of and identical with the coupled Form.

This is the inner hidden significance of the Deeds of Sree Krishna-Chaitanya. This distinguishes the *Leelā* of Sree Chaitanya from that of Sree Krishna.

Sree Nityānanda and Sree Advaita are inseparably associated with the Appearance of Sree Chaitanya in this world. It is not possible to realise the nature of the Deeds of Sree Chaitanya without the knowledge of the Personalities of Sree Nityānanda and Sree Advaita.

Through Nityānanda and Advaita the connection of Sree Krishna with the mundane world is established and maintained. This brings us to the question of the transcendental cosmology of the Scriptures. There is a gradation of spheres one above another up to *Goloka*, the Abode of Sree Krishna. In *Goloka* are found Baladeva, Pradyumna and Aniruddha, the "Other Selves" of Krishna. Nityānanda is identical with Baladeva in *Goloka*.

Below *Goloka*, in the realm of the Absolute, is *Vaikuntha*. In *Goloka* Balarāma or Baladeva is the serving Self of Krishna (*Bilās-bigrāha*). Baladeva is Krishna in the role of serving His Own Self in various capacities. *Vaikuntha* is the realm of the exclusive Activities of Baladeva. In *Vaikuntha*, accordingly, the fourfold expansion of Sree Nārāyana, the Lord of *Vaikuntha*, the

Manifestation of Baladeva, corresponds to the "Other Selves" of Krishna in *Goloka* with the difference that in *Vaikuntha* the "expansion" (*byuha*) is of the "Other Self" of Krishna or Baladeva Who is delegated the power of expressing his service of Sree Krishna in a realm of his own where His plenary Manifestation, Sree Nārāyana, is served by the method of reverence. Baladeva and his realm of *Vaikuntha* express and serve the Majesty of Sree Krishna. The conception of the service of Sree Baladeva, the Majestic Other Self of Krishna, is the highest that is reached by the help of such imperfect Revelation as is not wholly unacceptable to the empiric instinct, although the practice of this pure form of the reverential service is also very rare in this world. All the revealed Scriptures, with the single exception of the *Bhāgavatam*, are to a more or less extent the text-books of reverential worship. The reverential service of Godhead in its genuine form is wholly free from any mundane grossness, although there is in it a comparative reference of eligibility. The ordinary degenerate practices of the revealed religions are a caricature of the real function which cannot be realised till the soul is released from the fetters of Ne-science.

In *Vaikuntha* there exist positive transcendental activities resulting from the relationships of servants and Master between the individual souls and Godhead. But Godhead is there present in His Majesty and not in His Beauty and Sweetness except in the sense that is compatible with the predominance of His Majesty. The ideal of Heaven and Paradise of the Elevationist religions is a misrepresentation of *Vaikuntha* in terms of mundane felicity. *Vaikuntha* is, however, the goal that is dear to ordinary theistically inclined persons with pure morals. It is substantially inconceivable but is not apparently opposed to the ordinary aspirations and functions of this world, at the first sight.

Next below *Vaikuntha* is the realm of the *Brahman* in which there is no specific spiritual activity neither any form of worldly existence but which is full of a light which has the negative quality of dispelling all worldly ignorance without having power to disclose the specific nature of the transcendental realm. This is the realm of the *Brahman* of the Upanishads, which has been the source and support, as manipulated by Sree Sankarāchārya, of the

empiric worship current in this country that denies the existence of Godhead and substitutes in place of the religion of His service one aiming at complete spiritual annihilation by the process of merging the individual soul in the Divinity. As a matter of fact the realm of the *Brahman* of the Upanishads is not a habitable region at all but a sphere of light which has to be got across to reach the realm from where it proceeds and with which alone the emancipated soul can have anything really to do.

The realm of the *Brahman* is the outer limit of the Absolute world. Between this outer uninhabited zone of the spiritual realm and the highest sphere of this mundane world there flows the stream of the *Birajā* whose water is the causal essence in the nascent form of liquid. This liquid is pure from all mundane quality. A person who bathes in the river prior to entry into the realm of the *Brahman* is freed from all mundane aptitudes.

It is in this stream that there appears the Purusha, Who is the derivative of Balarāma, being a secondary plenary Form of the Divinity. There are three Purushas in the successive order of such secondary derivative manifestation, *viz.*, (1) He, Who lies in the Ocean of the causal water of the *Birajā*, (2) He Who lies in the water of the Ocean of Milk, and (3) He Who lies in the Ocean of the fluid of the Womb of the worlds. It is these Purushas, the secondary extended selves of Baladeva, each being the proximate source of the One next following Him, Who are the Creators and Regulators of the mundane world without being themselves any constituent part, or whole, of the same.

The first of these three Purushas wills the creation of the world and wills to make use of the deluding Potency for the purpose. In respect of the process of material creation He occupies the position that the potter occupies in the making of pots of clay. The potter's wheel, clay and appliances attain their effective existence by another potency of the same Purusha. It is, therefore, the first of the series of the Purushas Who is the source of both the efficient as well as material cause of creation. But in neither capacity He Himself belongs to this world. He does all this work from outside the plane of the limiting energy. Brahmanā and Siva are connected with the material energy by actual incorporation with her. While Vishnu (the Purusha), although

exercising His function with reference to the material world, is situated wholly beyond all touch with the material energy. The Purushas bear the Name of Vishnu by reason of this transcendental pervading relationship with the mundane world.

As transcendence, in the form of both cause and material of the mundane creation, belongs to the first Purusha, the second Purusha is charged by Him with the function of the collective regulation of the created entities. The third Purusha performs the same function from inside each separate created entity. These two, therefore, are the sources of those spiritual functions that bear some analogy to the imperfect empiric notions, enunciated by Kant and other philosophers of the idealist schools of the West, conveyed by the ill-defined terms, Immanence and Transcendence. These terms of the empiric vocabulary refer to aspects of limited phenomena but the immanence and transcendence of the third and second Purusha Avatāras of Vishnu are not a *continuum* of the material sheaf which is called phenomenon. There is always the categorical difference of plane between the phenomena and the spiritual transcendent and immanent functions of Vishnu that have a reference to them by way of being their spiritual source.

The functions of Brahmā and Siva are those of creation and destruction. These two great personages belong to this phenomenal world and are in charge of its temporal regulation in a semi-conscious manner. The semi-conscious nature of the ruling functions of Brahmā and Siva makes them the prototypes of the conditioned soul. They are the ideals of personality conceivable by the mind of man, possessed of the super-human powers of creation and destruction of all phenomena. The nature of this power itself is not intelligible to its wielders although they know that they are really endowed with the same by some unknown superior Agency in an unknown manner. There are other "powers" of this class who wield similar but lesser powers over the phenomenal world than Brahmā and Siva. These super-human beings possessed of specific powers over physical nature in different measures, are the highest order of souls in the conditioned state.

The Will of Vishnu in the Forms of the three Purushas is ultimately derived from Nityānanda. The source of the material cause of creation is also Vishnu in the Form of the first Purusha

or Mahā-Vishnu in whom the Material cause and creating Will of the Divinity by reference to this mundane world are incorporated and reconciled.

The word 'A-dvaita' means 'non-duality'. Matter and Will are not categorically different from one another at their source. Neither are they, as regards their source, different from Godhead. But matter as it appears to the conditioned soul as well as the operative will of Godhead as viewed by the same agency, appear to be altogether dissociated from and incompatible with the spiritual essence which is the Nature proper of the Divinity. The solution of this difficulty that besets all speculative enquiry is to be sought in the actual knowledge of the substantive Reality in His graduated Manifestations and not in the hypotheses of inevitable ignorance of fundamental conditions.

The Appearance of Sree Krishna-Chaitanya so far as the Event has a reference to the deliverance of conditioned souls, was effected by the agencies of Nityānanda and Advaita. The functions of Nityānanda and Advaita should, however, be neither over-estimated nor under-estimated as regards Their respective bearings on the Deeds of Sree Krishna-Chaitanya. Those functions are of primary importance to the conditioned soul who, however, need not, therefore, remain confined to the contemplation of these plenary Manifestations of the Divinity. Neither need the conditioned soul suppose himself to be above all help from Advaita and Nityānanda either at the initial or the advanced stages of spiritual endeavour and realisation.

The Real Purpose of the Appearance of Sree Krishna-Chaitanya is not the deliverance of the conditioned souls. The Real Purpose is one that exclusively concerns the Divinity as He is. It is that which was meant when we observed above that the Deeds of Sree Krishna-Chaitanya, as Those of Sree Krishna, are grounded in His Divinity. The Knowledge of those Deeds is identical with the Deeds Themselves. It is for this reason that it is necessary to approach this Narrative with the reverence and confidence that is due to the Person of Godhead Himself. Such reverence and confidence are also necessarily complete. There must be no reservation. The least reservation will lead the hearer or reader of this Narrative to a certain face of the limited energy and

not even to the level of the Purusha Avatāras Who are related to this world without being of it.

But the mercy of Sree Krishna-Chaitanya enables all conditioned souls to pass through all these graded stages of spiritual progress, by appearing to us in the form of this Divine Narrative of His Deeds. This Narrative has been made available by the mercy of Sree Advaita and Sree Nityānanda Who are the eternal Divine Intermediaries between ourselves and the Supreme Lord.

The function of making our prostrated obeisance to Hari, Guru and the Vaishnavas is not an idle or symbolic ceremony. It is exercise of the function of devotion to Godhead made possible by the causeless grace of Sree Advaita who is the source of the material as well as the sanction of all spiritual, functions of us, conditioned souls, under all circumstances. Obeisance to Sree Advaita is obeisance to the Vaishnavas. Obeisance to Nityānanda is obeisance to Sree Guru. Obeisance to Sree Krishna-Chaitanya is obeisance to Godhead Himself as He is. Obeisance to Sree Krishna-Chaitanya is obeisance both to Sree Krishna and His Divine Counter-Whole Sree Rādhikā in One.

The relationship of Sree Rādhikā to Sree Krishna must not be confounded with the mundane sexual relationship between male and female of this world. The service of Sree Rādhikā is not an amorous function in the disruptive specific unwholesome sense of the analogous mundane activity. That supposition, which is due to the mundane import of the term used in describing the Divine Function, may lead the ignorant critic to presume to find the defects of the mundane passion in even the Divine Activity as He is, *i.e.*, in His Fullest and Most Perfect Manifestation. It is, therefore, necessary to implore our readers not to approach the study of this Narrative in such unnecessarily irreverent and superficial temper which will necessarily prevent his regarding the subject from the only genuine point of view, *viz.*, that of the Scriptures. It is only by loyally following the method of submitting to look at the subject unreservedly from the point of view of the Narrative itself that it will be possible for the impartial reader, after he has gone through his self-imposed task with the patience that is due to the right understanding of a subject which is likely to be radically different, at any rate to many of our European readers, from most

current standards in its outlook on and valuation of the activities of this world, to attempt to form a comparative estimate of the view of the Absolute that is presented to him in the following pages.

Vaishnavism stands alone among the revealed Religions of the world in providing a specific account of the Name, Form, Qualities, Activities and the individual personalities of the Servitors of Godhead Himself. The silence of the other Religions on this subject should not be misunderstood as implying the non-existence of any or all specification in the Absolute. There is also no rational ground for supposing that Godhead is unwilling or unable to disclose His Own Specific Self and Divine Paraphernalia to the serving impulse of pure souls.