

नम ओं विष्णुपादाय कृष्णप्रेष्ठाय भूतले ।
श्रीमते भक्तिसिद्धान्तसरस्वतीतिनामिने ॥
श्रीवार्षभानवीदेवीदयिताय कृपाब्धये ।
कृष्णसम्बन्धविज्ञानदायिने प्रभवे नमः ॥
माधुर्योज्ज्वलप्रेमाढ्य-श्रीरूपानुगभक्तिद ।
श्रीगौरकरुणाशक्तिप्रहाय नमोऽस्तु ते ॥
नमस्ते गौरवाणीश्रीमूर्त्तये दीनतारिणे ।
रूपानुगविरुद्धापसिद्धान्तध्वान्तहारिणे ॥

नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥

FOREWORD

MEN of culture are often found to devote themselves in acquiring knowledge of various subjects which could prove efficacious to them in their needs; so we may not confuse to accept all readers in the same line of thought. The best scrutinisers of knowledge in their cultural extension should possess all skill and dexterity to get their most covetable end having had a care for Eternity and uninterrupted Blissful unalloyed Knowledge. This incarnate of the acme of knowledge-seekers will be the best reader of this book when they can have the privilege of comparing the merits of different views of pure theists. Mental speculationists have diverse objects of investigation and their diversity of seeking Knowledge would simply disturb the peaceful mentality having been tempted by the duping features of external manifestations, quite suitable and dove-tailing the present purposes of enjoyment by their imperfect senses.

The writer has got the prime object of furnishing a comparative study in which the position of a reader has the highest place. This is his only ambition, of healing the depraved mentality of the so-called culturists of True Knowledge. But the readers have different motives of utilising the product of their enterprise of perusing the book. One class of readers are found to criticise the merits and demerits of the writer in order to establish their superiority, with a view to puff up their vanity. Another class is observed to muse over the subject by spending their time for the gratification of their senses. The third section of readers mean to profit by reading the book in order to regulate their life for a better purpose. The under-estimation of a desirable element for some utilisation through temporal gratification of senses, would not equipose the third position of the reader who will surely mark the distinctive situation by comparing other things and agree with the author in spending his valuable time for true amelioration.

The body of the book will appear before readers as a historical account of the Journey of life of a Hero. But the Hero is not an ordinary mundane hero for a hallucinative ambition with a spiritual tinge. The account will no doubt show that the targeted Object of the manifestive spiritual world is Eternal and identical with the Hero of the speaker. Hasty conclusions will be pouring forth to oppose this by welcoming anthropomorphic and apotheotic thoughts. The delineations will prove that the Object pointed to is beyond the comprehension of crippled senses. And the Absolute Eternity made up of Pure Knowledge and Incessant Bliss is never to be had within the compass of our senses. All objects of the phenomena which are comprehended by senses have temporal situation and deformed entity void of different 'qualities' that are always submissive to senses.

Sree Krishna-Chaitanya's inculcations of the Personality of Godhead cannot be restricted to or accused as Idolatry. Idols are constructed of mundane materials and are subject to the inspection of senses. The Eternal Absolute does not exactly submit to these senses, as He does not put Himself as a shareholder of phenomenal things. Whichever comes under senses has equal value with one of Nature's products and forms to be a subject of the jurisdiction of senses. The Eternal Absolute is inconceivable by limited senses. The partially eclipsed views of the Absolute are shaky, non-absolute, liable to transformation and under the clutch of the span of Time. The physical limitations are all accommodated in Space, Time and particular entities. The naming of the Transcendental Absolute through the lips of a mundane agent will surely seek after a size, a colour, etc., and must undergo the ocular examination. The Transcendental Absolute should in no case submit to our dermal perceptions, neither to our nasal or lingual activities as well.

The Transcendental Sound has got a distinctive denomination from mundane sounds which often tend to submit to the test of other senses. As the Transcendental Sound has not been originated in mundane phenomena, He will not be diffident in showing His true phase whose manifestive realisations are identical with the Name Himself. In that case the essence of such Sound would not permit the different entities of the same Object; as we find in

phenomenal objects tracings of numerical base instead of the integral unit. The differential values are integrated in the Transcendence. So there is indication of One Object by the dinning of the etherial vibrations in different positions. These sounds converge in One Point Who is known as the Absolute. This Absolute is on the Eternal plane of All-Knowledge and Incessant Bliss and can have manifestive Absolute phases with Him. If the various sounds are put into this chaotic plane, there is no reconciliation of a synthetic method. This unharmonising tendency will surely bring a contending and unpleasant atmosphere which we experience everyday.

The uneclipsed phase of the Integral Sound will not in any case bring rupture, but harmonise the contending phase due to the intervention of foreign intrusion. The demarcating lines of comprehending the same thing through the chambers of senses would lead to mundane enjoyment; whereas the ignorance of enjoying things through limited scope would put the enjoyer within the barriers. When the Observer is One, He sees everything and exercises all His Senses for His Own gratification. But the servitors who are fractional entities cannot have any harmonious situation unless all of them have got one aim of being predominated over by the Absolute. The question of relativity does not become a barrier, as we notice such deformities in these phenomena which are subject to Individuality, Space and Time. This situation, solving the difficulties of mundane relativity and Absolute, has been finally settled by the Transcendental unspotted manifestive phase, instead of wrongly inculcating a hallucinative theory of Absolute by negating the conception of diversities.

The numerical situations of the different entities here have got a relative representation which is certainly condemnable for its undesirability. The glaring desirable features of relativity as delineated in the Transcendence should not be anthropomorphised by our poverty-stricken knowledge and narrow views of phenomenal disorders. In the Absolute Region we find descriptions of mutual Manifestive phases, the Master there being One with millions of servitors of four different classes. We further notice the Absolute as the Eternally Blissful Son of the Entity of Unalloyed Knowledge. The Absolute Friend is the Cynosure of all friendly eyes,

as the Single Object of friendship. He is the Consort of depending consorts and is the Predominating Singular Object of unalloyed love of predominated objects. Whereas, in the mundane plane we find many predominating agents together with predominated sentient. People need not puzzle themselves with the ascription of a motherly idea in the Supreme Absolute, as the seeming features of parents here have got a dignified position which is nothing but a perverted conception of the Real manifestive Absolute. Moreover we find that the parents get the opportunity of serving their only coveted child from His very Birth in different capacities. So the Eternal position of the Master is retained intact from the very Advent of the Child. If we are to accept services from the Lord, Whom we have to render our service, we are simply misled. The Divine Absolute should not be classed as our servitor, as our eternal position is to render our all-time and whole-hearted services to Him alone. A deviation from this will be tampering the very principle of transcendental devotion. The author has wisely delineated these crucial points in the Instructive Life of the Supreme Lord.

The enjoying temperament of this temporal world will find a good jerk in the line of thought of approaching the Transcendence. Sree Krishna-Chaitanya, the greatest world-teacher, has exhibited to his taught the transcendental loving principle of unalloyed souls towards the Absolute All-love where phenomenal dirt could not possibly contaminate the pleasant situation of Manifestive Relativity. The unalloyed devotional exhibition in the Pastimes of Sree Krishna-Chaitanya and His followings are the best and greatest Boon that could be had in the quest of the Absolute. Readers might have noticed one thing in the vital principle of Transcendence of the Desertion of the enjoying mood and the affinity for temporal deformed objects. This abnegation at the very outset will create a puzzling sensation among the youngsters who have embarked on the journey of life to aim after sensuous enjoyment in temporal phenomena. So they may hastily discard the principle of showing diffidence for their much-coveted dream of enjoyment in this world. Sree Krishna-Chaitanya has defined the proper use of the Relief that is offered

by the non-meddling with mundane affairs in an enjoying mood. He has not asked anybody to adopt the indolent processes of non-co-operating with the phenomenal objects. He has rather instructed to practise accepting mundane things when we can trace the connections of the essence of such things with Sree Krishna, the Manifested Fountain-head of the Absolute. His disclosure has set right the topsy-turvy, hodge-podge situation of this apparently chaotic world. He has further cautioned the renouncers not to summarily reject the association of relative things for fear of their proving to be detrimental to alienating the peaceful soul from the mundane troubles by associating themselves with the purposes of the manifested Absolute.

The busy people of this world have decided that the gratification of senses should be the essential aim of all our enterprises here as well as in the next world. So they have deemed it fit to adopt the principle of an ethical religion supplying their wants and to fulfil whatever we are in need of. These triple results are the covetable solutions of the enjoying calibre of sentient entities. This sort of mentality is found in the enjoyers. But there is an opposite section who believes that unless such desiring agencies are stopped, no eternal good can be expected. So they have formulated a different goal for their purpose. These men consider that salvation is required from phenomena by practising a non-co-operative mood from all and even the necessities of life, which tantamount to suicidal commission. By following the high-sounding words of annihilation in the Absolute by dismissing the three respective positions of observer, observation and observed, they covet to be finally rescued from phenomenal troubles.

The Supreme Lord Sree Krishna-Chaitanya has neither encouraged the enjoying elevationists nor the renouncing salvationists. He has prescribed the pure theistic thought of spiritual devotion to the Personality of All-love by the loving function of the unalloyed souls instead of plunging into the ocean of miseries which offer extreme troubles to elevationists and to persons who, having bitter worldly experience, desire to terminate their animation by the process of annihilation. The Supreme Lord has