

thereby settled the question of transmigration. The Semites have, however, adopted a principle, by rejecting the theory of metempsychosis, to dispense with the long extending life of a migratory element. The love of the Absolute can never be attained by men who seek after their aggrandisement or after their liberation. Persons, who entertain the view of their actual freedom from such selfish propensities, can have the privilege of knowing what *Premā* is—which has no bartering system of 'give and take' policy. The unalloyed souls are meant to love the All-love with the identification of their eternal loving element. The loving souls are not at all dissatisfied whether the Supreme Lover is inclined to grant their prayer, on the very understanding that their loving connection is inseparable. They at the same time prove themselves to be quite content as their only lover has deemed it fit to discard them and thereby enjoy by the services offered by them. The consideration of exchange has confined the elevationists and salvationists to their respective gains; whereas, no such gain is aimed at by devotees who have thoroughly comprehended their positions of non-traders. This unalloyed love can never be expected in any agents who have got ulterior motives of satisfying their pleasing and enjoying demeanour. Unalloyed service can only be found in *Premā* which has a special characteristic of pure sacrifice without any remuneration in return. No enjoying mood can have any place in that unalloyed function.

The transcendental love should never be compared with the lustful mundane position of an enjoyer. *Premā* reaches its acme in consortherhood and the lower stages in filial love, friendship, services and in neutrality. So this Amorous transcendental love has no comparison with other loving affinities.

The cardinal point of this unique progression of love has got a steady infinite dimension of activity which can have no equal in our experience. The Absolute *Premā* is never to be confused with the shaky position of nuptial love of mundane mortal people which tends to have reciprocal interest. But as it has no bearing with deformed relativities, no claim can be asserted to combat with the challengers through arguments.

The historical account connected with the Pastimes of the Absolute need not be mixed with the mundane activities of transformable entities. But the elaboration of transcendental accounts must not be discouraged owing to the bitter experiences we have of our temporal life here. The incidental mentions of history bear a reference of earthly things liable to be perished in time. The essence of history need not be kept at arm's length in consideration of worldly associations which necessitate the existence of components of matter or motion.

Descriptive accounts of history help us in considering the relation between the already acquired knowledge and the welcoming of new thoughts. But in the present case, where we are to deal with a case beyond Nature's phenomena, we should be cautious not to confuse with human frailties and mixing up with temporal defective impressions of mundane relatives. Historicity of things need not be summarily rejected if it renders help to comprehend the direction and nature of the transcendental views. So every branch of knowledge has efficacy to offer us first aid towards our advancement in the Region beyond Nature.

The transcendental sensuous Activities of the Absolute have got transcendental reference and avoid submitting to human senses which are but frail and inadequate. The descriptions of the Transcendental Pastimes of the Absolute need not be confused with metaphorical analogy, strictly confined to our present situation, of acquiring knowledge. Allegories are figments and are treated as innovations of older thoughts in a systematic way in order to place a certain view of things. If they are meant for the purpose of the Transcendent and not for our sensuous gratification, we can accept them for the safety of our transcendental health instead of eliminating even the purpose.

Mental speculations may drag us to some secular purpose which we should avoid for the sake of studying the Absolute Transcendent Who has no contending character to expel the variegated similar manifestations as we often perceive through our senses. So the author has described the Deeds which bear a resemblance to that of history and allegory provided they are not improperly carried to mundane restrictive merits.

History, fiction or poems have worldly values; but when they help us towards the topics of Transcendence we need not have an anthropomorphic disposition. If we bring down the Eternal Pastimes, the Character of the Transcendence is proselytised more or less to our sensuous purpose—a solemn offence which we should not do.

Our intellectual advancement has proved the three different ways of attaining to our different goals: (1) one track is known as fruitive track to propitiate deities to meet and fulfil our demands by physical and mental entities. The dearth of desired objects keeps us at a lower level and we want an amelioration and elevation from the lowest level to the highest summit. In that case we consider ourselves to be actors or perpetrators of our intended actions. When we are actuated by such exciting mood we entertain a definite result which can serve our purpose best. This activity of our physical and mental entities is strictly confined in temporal and inadequate phases. (2) The quest of a different track is insistently urged on our intellectual function when we want to desert the fructifying demeanour of the mind. Desertion from the active life shows us a different track of seeking the Absolute Intelligence by the process of intellectualism. We want to sever our pleasure-seeking aptitude in our passionate desires to destroy all sorts of selfishness accrued in Nature's temporary association. Renunciation from all temporal activities in this plane of deformities offers us a mentality of stupefaction which may be termed as abnegation. In the artificial process of dissociating ourselves from the temporarily meddlings with foreign things which are set apart from our entity, the actor merges himself in the Object pursued, dismissing his active functions. This conglomeration is effected by the synthetic process of grouping together limited things into an accumulative effect; but the accumulation of diametrically opposite elements would never alone yield an opposite element, save in the analogy of enhanced angularities as in the case of two right angles. The neutral position of unalloyed intellectualism would lead us to the result of the extended idea of limitation. Speculative method

of synthetical activities terminates in undifferentenced situation of Knower, knowledge and the object of knowledge.

(3) But the advancement would prove that the track of transcendental devotion towards the Absolute is quite free from the summation of the fruitive activities as well as the desertion from having a selfish desire to get a lion's share as a co-sharer. The tracks of elevation and salvation have very little to do in leading to the track of Devotion, as the devotional process has no object of encouraging the fruitive activities in extricating out the Variegated Transcendental Eternal situation. The very process of salvation indicates in time the two different predicaments of the situation which is a bar to the purpose of Eternity. The Devotional process is quite independent of the two systems of fruit-seekers or enjoyers and abnegators or avoiders of self-destructive enjoyment. Readers will no doubt secure the true rationalistic view from the writings of this author. Pure devotional aptitude need not wait for any help from the two other tracks but is quite independent of them. Devotion can only be carried out when the unalloyed position of the soul is determined. Such function should have no component of two other foreign garments which have more or less enshrouded the unalloyed soul in the two planes of association and dissociation with temporal things. The devotional functions of the unalloyed soul need not be observed by placing patches of clouds which are adaptable for the limited plane, eclipsing the true aspects of the true eternal plane of devotion.

The Absolute Knowledge should not bear any reference of deviation and whenever there is the different views we find that the different aspects deprive us of the exact entity of the thing by our polytheistic views of the one thing. The Absolute Truth is ever ready to welcome the different approaches of the atomic parts of the Unalloyed Absolute. But when those atomic parts are mixed up with foreign views they need not be dove-tailed with the Absolute like unalloyed entities associated with the Unalloyed Absolute. The distorted demeanour of the mind cannot approach the Unalloyed Absolute by the easy-going mandate of receiving all sorts of services that may be rendered to the

One; but that One need not have a disfigured entity which is far off His original Beautiful and Sublime Existence. If the Object of our approaching be considered to be contaminated with evil associations inviting our nefarious aptitude of enjoyment, we cannot expect to include ourselves to submit to His Wishes.

First of all, the Object need not be tampered in any way by our whimsical mood and our determination of self need not accompany any anthropomorphic deformities which have no bearing in Him. The different relations we experience in society should be carefully watched in the case of associating ourselves with the Eternal Absolute. We need not carry the defects and unpleasant pains along with us when we trace out our eternal relations with Him. The Absolute Knowledge need not undergo the variegated form of the enjoyable articles, sentient and insentient we meet here. But we are to approach Him with our serving mood for His Eternal Enjoyment. We must not be thinking of eliminating all foreign attributions in us unless we mean to please Him by considering ourselves to be exactly suiting to His purpose which may not be proving to create His annoyance as we experience on this painful plane here. A close reading of the accounts of Sree Krishna-Chaitanya will certainly lead us to the Manifestation of the Absolute in proper order.

If we have a sincere heart to associate ourselves with the Absolute, we must not be considering Him to be our Servitor but we should pose ourselves in the position of a servitor to suit one of His relationships. Our entities will then be different ingredients of the service-holders of the Absolute. But as we are in the habit of securing enjoyments as lords, we have got a quite different determination of self as to lord it over other existences besides our own. In order to set right this awkward taste, we should approach a true serving friend who can regulate our evil propensities which are the bars of the true functions of the unalloyed soul. We cannot make profit by the association of the people who are very busy to culture their wrong habits as enjoyers of this world instead of eliminating the undesirable inculcations of associating with temporal things. The company of non-devotees and the counsels of apathetic disposition towards

the Absolute should by all means be avoided. If we fail to get rid of such intoxicants, we are liable to miss the devotional functions of the unalloyed soul, without making any progress towards the march for our eternal welfare.

The question of occupation has been decided by the Personality of the Supreme Lord in the all-time engagement of all individual souls proper for the Absolute. The occupation of the mind is found to meddle with temporal objects of phenomena; whereas the parts of the body have no other suitable position to fit themselves for limited and temporal purposes. All acts should tend to acquire virtue and happiness. All virtues and happinesses should lead to sacrifice instead of captivating the soul for mundane purposes only. All such dissociating mood with worldly sensuous attainment tends to the occupation of the Absolute and this occupation should be no other function but go to show the interest of the Absolute. The very conception of the external structure and the internal existence, which is also considered as a subtle garment, must not forfeit the interest of the Principal who is known to own these two environments. The interest of the Principal, 'soul', should have no ephemeral acquisition like the consumption of the mind and the body. Altruism may prove to suffice for the higher aims of soul; but such deluding features should not bar the progress of the soul in any way. The body and the mind are shifting agents which, though at present incorporated with the soul, tend to the temporary aggrandisement of the incorporated changeable parts. So attention should be drawn to the interest of the soul proper whose functions should not at all be crippled by the seeming necessities of the mind and the body revolting against the Eternal Blissful Knowledge, *viz.*, the Absolute.

Our all-time occupation need not be confined to the highest reference of mental culture in pure and simple altruism, where the reference of the Absolute along with the reference of our behaviour towards the lower creation is neglected. The inclusion of an indirect service to an Impersonal God or our charitable disposition to some extent towards lower animals by tutored sympathising mentality, is optional and not compulsory.

The Great Absolute should predominate over the crippled forms of infinitesimal absolutes who may appear at the outset as illustrations of non-absolute. If the synthetic process of all isolated entities does not go to One Undeviated Object of the Absolute, it would prove to be a chaotic emporium of unassimilating differences; so our mentalities require rectification to arrange their order in a particular line. One of our friendly co-sharers should come forward to explain before us the nature of the course that should be adopted for our methodic comprehension of the irregularities in one line. This unparalleled mercy of the One Friend and His associates is to regulate the disorderly conduct of the body and the mind. The rhetorical principle of the predominating and predominated functions in their bases of activities could give us the result of one of the four ingredients that follow when we are relieved of the worldly deformed conceptions in the pure spontaneity of a defined nature of eternal relationship that exists between the Absolute and the significatory aspects of the internal parts of the Absolute.

Whenever the specification of the Predominator is prominent, we necessarily find the reciprocal predominated aspects, which may prove to be more than One, as distinguished from the case of the Predominator. The Predominating Agent has a singular significance over the multifarious predominated. This portion of the analysis of the Transcendental Integer has become the most conspicuous explanation offered to mankind by any of the guiding leaders to bring us towards the Transcendence. Earnest readers will no doubt find this unique explanation offered by the writer in the line of instructions received by him from the Transcendental Hero, Whose Career and accounts have been portrayed in this book.

The peculiar feature noticed in men apart from the lower creation is this that the former can exchange thoughts and have the superiority of utilising their experience through the recollections from history and acquired branches of knowledge. They can show their felicitous mood in listening to Scriptures also. So a comparative student can easily demarcate the line of the best and full apart from transitory experiences of this world. The

question of Eternity, Full Knowledge and Bliss cannot be dealt by other agencies of life save man; so man need not neglect the position of the Absolute in the Ever-existence, in Full Knowledge void of all sorts of ignorance and ills that flesh is heir to, and Beatific Constancy of the Fountain-head. The solution of human life should tend towards the approach of the Absolute Who is always courting us to offer His help towards the fulfilment of the inadequate speciality we have in us. And in order to gain an approach we should require the guidance of an individual in whom we can place our reliance, instead of being credulous with the strugglers of this world.

The Supreme Lord has left in this world a band of His followings who are always helpful to mankind instead of deluding the intellectuals to turn themselves idealists and evil-doers with an apparent phase of seekers of their welfare. The author will no doubt be gratified if any of the readers can see his way to scrutinise the Subject of the Transcendence in Whom we are all vitally interested by sparing his valuable time to go through this book.

Before concluding this Foreword, I would like to introduce to the respected readers the aspiring attitude of enlightening his readers on the Transcendental Entity of Sree Krishna as well as His Phase of Instructor in Sree Krishna-Chaitanya in the following points, with references to the context.

(N.B.—All the references are to chapter and verse of the tenth *skandha* of *Srimad Bhāgavatam*).

Krishna is possessed of an unlimited intellect (84|22).

Krishna is inaccessible to sensuous knowledge (16|46).

Krishna is Lord of the infinity of worlds (69|17).

Krishna wields the power of creating the unlimited (87|28).

Krishna carries the impress of limitless power (87|14).

Krishna is possessed of inconceivable potency (10|29).

Krishna is unborn (59|28, 74|21).

Krishna solves all heterogeneous views (74|24).

Krishna is vanquished by exclusive devotion (14|3).

Krishna is Inner Guide (1|7).

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Krishna is the Withholder of the energy of the wicked
(60|19).

Krishna is the Giver of salvation to *jivas* that are free
from vanity (86|48).

Krishna ordains the worldly course of conceited *jivas*
(86|48).

Krishna is Primal God (*Deva*) (40|1).

Krishna is Primal Person (*Purusha*) (63|38).

Krishna is overwhelming flood of bliss (83|4).

Krishna possesses fulfilled desire (47|46).

Krishna is self-delighted (60|20).

Krishna is the opponent of the sensuous (60|35).

Krishna is sung by the best of hymns (86|23).

Krishna is the dispeller of the night of pseudo-religion
(14|40).

Krishna is devoid of increase and decrease (48|26).

Krishna is efficient and material cause (10|29).

Krishna is the only Truth (14|23).

Krishna is Awarder of the fruit of work (49|29).

Krishna is not subject to the consequences of work
(84|17).

Krishna is the Seer of cause and effect (38|12).

Krishna is the Person who is time (1|7).

Krishna is Time's Own Self (70|26).

Krishna is even the Time of time (56|27).

Krishna is Present in the heart of every animate entity,
like fire inside wood (46|36).

Krishna is Grateful (48|26).

Krishna is the Augmentor (like the Full Moon) of the
ocean of earth, gods, twice-born and animals (14|40).

Krishna is the Tormentor of cannibalistic persons
(14|40).

Krishna is the Destroyer of the pride of the arrogant
(60|19).

Krishna is the Root-Cause of the origin, etc., of the
world (14|23).

Krishna is the Cause of the world (40|1).

Krishna is the Creator of the world (70|38).

Krishna appears as if possessed of a body like that of
mundane entities, for the good of the world (14|55).

Krishna is the *Guru* (centre of gravity) of the world
(80|44).

Krishna is the Refuge (*Āshraya*) of *jivas* (individual
souls) who are afraid of birth and death (49|12).

Krishna is devoid of birth (46|38).

Krishna is equally the Internal Guide, Cause and Director
of *jivas* (87|30).

Krishna is the Destroyer of the miseries of persons who
employ themselves in meditating upon Him (58|10).

Krishna is of the fourth dimension and self-manifest
(66|38).

Krishna is Worthy of being gifted (74|24).

Krishna is the Punisher of the wicked (69|17).

Krishna is the God of gods (80|44).

Krishna is rarely cognisable by the gods (48|27).

Krishna is unconcerned about body, house, etc. (60|20).

Krishna is the Supreme Ruler of the greatest gods (73|8).

Krishna is the Exponent of Religion (69|40).

Krishna is the Eternal Son of *Nanda* (14|1).

Krishna is Visible to man with great difficulty (71|23).

Krishna's Presence mocks the world of man (70|40).

Krishna is the Object of palatable drink of the human eye
(71|33).

Krishna is the Internal Guide of all (31|4).

Krishna is Worthy of the worship of all the worlds
(69|15).

Krishna accommodates all the worlds (59|30).

Krishna is the Manifestor of all light (63|34).

Krishna is unstinted in giving Himself away to one who
recollects Him (80|11).

Krishna is the efficient Cause (87|50).

Krishna, although devoid of all mundane quality, assumes mundane qualities by His Inconceivable Power for the purposes of creation, etc. (46|40).

Krishna is not subject to change (64|29).

Krishna is not capable of discrimination, by reason of being void of any extraneous covering (87|29).

Krishna is the Giver of Himself to those who covet nothing (86|33).

Krishna loves those who covet nothing (60|14).

Krishna does no work (60|20).

Krishna is Human, Hidden, Primal Person (*Purusha*) (44|13).

Krishna is Present in the hearts of *jivas* like the five elements (82|45).

Krishna is the Supreme Sorcerer (70|37).

Krishna is Supreme Godhead and the Internal Guide of all (56|27).

Krishna is the Crest-jewel of those whose praises are sung by the sacred lore (71|30).

Krishna is Primal Person and Ever-existing (14|23).

Krishna is the Highest among the Objects of worship (74|19).

Krishna is the Healer of the miseries of the submissive (73|16).

Krishna is the Destroyer of the sins of the submissive (31|7).

Krishna is the Destroyer of the distress of the submissive (73|8).

Krishna is the Residue after the Cataclysm (87|15).

Krishna is devoid of touch with mundane senses (87|28).

Krishna is the Soul and Friend of all animate entities (29|32).

Krishna is devoid of distinction appertaining to an alien (63|38, 44).

Krishna is Inconceivable by His Nature (70|38).

Krishna is the Master of the Universe (70|37).

Krishna is the Nourisher of the Universe (85|5).

Krishna is the Sun that cheers the lotus of the kindred of the *Vrishnis* (14|40).

Krishna is the God worshipped by the *Brāhmanas* (69|15).

Krishna is the Foremost of the *Brāhmanas* (84|20).

Krishna is the Originator of *Brahmā* (40|1).

Krishna is the Worshipped of *Brahmā* (31|13).

Krishna loves His devotees (48|26).

Krishna wears Forms in accordance with the wishes of His devotee (59|25).

Krishna is eternally Present in *Mathurā* (1|28).

Krishna is devoid of the sense of kinship and regards all in the same way (46|37).

Krishna is beyond all Measuring Potency (*Māyā*) (63|26).

Krishna is subdued by the love of *Judhisṭhira* (72|10).

Krishna is concealed by the screen of *Māyā* from the sight of the people (84|23).

Krishna does not follow the ways of the world (60|36).

Krishna is the Destroyer of the fear of the mundane sojourn of the submissive (85|19).

Krishna is the Womb of the Scriptures (16-44, 80|45, 84|20).

Krishna is *Sree Guru's* Own Self (80|33).

Krishna is devoid of hankering for wife, offspring, etc. (60|20).

Krishna is the Ordainer of the worldly sojourn and of the *summum bonum* (1|7).

Krishna is the Cause of all entities (85|4).

Krishna is the Friend of the good (69|17).

Krishna is devoid of discrimination as of kinship

(63|38, 44).

Krishna is Existence (56|27).

Krishna possesses true desire (80|44).
 Krishna is the True Entity (87|17).
 Krishna is True of speech (48|26).
 Krishna is True of resolve (37|12).
 Krishna sees with an equal Eye (16|33).
 Krishna is the Cause of all causes (14|56-57, 63|38, 87|16).
 Krishna is the Originator of all (59|28).
 Krishna is the Soul's own self of all *jivas* (individual souls) (14|55).

 Krishna is Omniscient (16|48).
 Krishna is All-seeing (38|18).
 Krishna is the Embodiment of all gods (74|19, 86|54).
 Krishna is the Seer of all (16|48).
 Krishna is the Lord of all (37|23).
 Krishna is the Stay (*Āshraya*) of all entities (82|46).
 Krishna is All-pervasive and Eternal (9|13).
 Krishna is the Soul of all elements (86|31).
 Krishna is the Knower of the minds of all elements (81|1).

 Krishna is the soul's self of all elements (74|24).
 Krishna is the Inner Soul of all elements (37|11).
 Krishna is the Internal Guide of all elements (47|29).
 Krishna is the Cause of the origin of all elements (64|29).
 Krishna is the Limit of all good (84|21).
 Krishna is Omnipotent (37|12).

 Krishna is the Lord of *Lakshmi*, the Presiding Deity of all riches (47|46).

 Krishna is the Internal Guide of all (63|38, 72|6).
 Krishna is the Stay (*Āshraya*) of all (40|15).
 Krishna is Witness and Seer of Self (86|31).
 Krishna is the Refuge of the good (80|9).
 Krishna is most difficult to serve (88|11).
 Krishna is the Friend of one's heart (48|26).
 Krishna is the Withholder of Creation (82|45).
 Krishna is Withholder, Creator and Preserver (63|44).

Krishna is the Master of the functions of creation, etc. (16|49, 37|12).
 Krishna is devoid of distinction as of kinship (74|21).
 Krishna is devoid of distinction as between kin and alien (72|6).
 Krishna indwells the Universe created by Himself (48|19).
 Krishna is satisfied by the taste of His Self-Delight (72|6).
 Krishna is the Destroyer of the worldly sojourn of His devotees (60|43).
 Krishna is the Wearer of body according to His Wish (1|7).

SREE KRISHNA-CHAITANYA MATH,
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