THE PRINCIPLE & PRACTICE OF ŚRĪ KṚṢṆA-WORSHIP IN VALLABHA-SAMPRADĀYA



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Neither matter nor motion nor time nor potentiality nor even the conscious beings are essentially different from Lord Vāsudeva.

(Bhāgavata Purāṇa:2/5/14).

I have preached three methods by which man may achieve the highest good: 1. method of knowledge 2. method of action and 3. method of devotion. 1. Method of knowledge is useful for those who are disinclined to be indulged in action and fulfillment of volition. 2. Method of action is useful for those who are over-inclined to fulfillment of volition. 3. Method of devotion is appropriate course for those who are neither totally disinclined nor over-inclined.

(Bhāgavata Purāṇa 11/20/6-8).

Mahāprabhu Śrī Vallabhācārya regards Bhāgavata Purāṇa as the conclusive phase of the revelational process of the quartet of the divine words: Śruti i.e. the heard primary revelation, Smṛti i.e. the recollected revelation, Sūtra i.e. the pondered revelation and Bhāgavata Purāṇa i.e. the revealed vision in meditation of Maharṣi Vyāsa. Therefore Mahāprabhu regards it as the final conclusion of the process of revealment[1]. Thus in spite of excessive preference for method of devotion, Mahāprabhu does not want to minimise the due significance of the other

two methods either. Although most of the modern scholars consider him as merely a founder of a Bhakti Tradition, Mahāprabhu himself, nowhere proclaims that the method of devotion is the sole and universal method for achieving the highest good in human life. He, of course, regards devotion as the most excellent and holistic response of individual soul to what God really is, as well as, what He, really, has become in the act of creating this world[2].

According to Mahāprabhu, the division of the Supreme Reality, into compartments of effervescence or sedateness—transcendentalness or mundaineness—Personal Divine Creator or impersonal substratum of this universe, is an approach resembling that of the several blinds trying to judge the shape and size of an elephant by touching it. He says:

> Scriptures describe the Supreme Reality in accordance with the different approaches and eligibilities of different persons. None of such description can ever be totally wrong. Every piece of description proves to be partially true, if read, alongwith the other descriptions. With only such approach we can arrive at the broader view of the Supreme Reality. The Lord always reveals Himself to all within the frame of different capacities of understanding. Therefore Naiyāyikas consider Him as only the creator, Mīmāṅsakas as only action, Vedāntins as only Supreme self, Sāṅkhyas as instruement, some other Sāṅkhyas as merely a knowledge or a knower; or as a foundation of knowledge. These are all partial facets of the One Supreme Reality revealed to the different thinkers or seers. All of them might have pondered or experienced according to the respective aspects that God has revealed before them. Hence differences in their narration is a natural

consequence akin to that of blind men and an elephant[3].

Mahāprabhu also clarifies that in the Vedas, the Supreme Reality is described sometimes as with the forms—some other times as without any form, sometimes as having parts or subdivisions—while some other times as the single indivisible whole without any parts or facets, sometimes as a selfsome phenomena without any limitations in times space or of other object—while some other times as being expressed in the limited framework of time space and objects. How to reconcile such contradictory narrations? Mahāprabhu's answer would be: Neither of the two contradictory descriptions should be refused as false statement or as narrating pseudo truth. Because if we jump to take favour of one set of revealed statements as per our own narrow rational or preferential choice, some other persons may favour other set of revealed statements as well.

Thus the partial reverence, for any revelation, itself is a self-contradictory approach. If one allows oneself to have such self-contradictory approach about the Supreme Reality, there should not be any hesitation for allowing Supreme Reality also to have inherent contradictory nature therein!

This altruistic philosophy of Mahāprabhu, is the innermost core of his thought that finds expression in his idea about God and His infinite number of manifestations. The material world, the individual selves and the different religions—all are the various manifestations of one and only one God.

Of course, Mahāprabhu never claims any originality of his thought. His self-admitted responsibility is the

true interpretation of the revealed scripture, therefore any idea not found in relied scriptures is invalid. This invalidity is not in absolute sense of the term but in special reference of framing any ad hoc idea to understand the purport of scriptural statement. Therefore in this technical sense, he may call it false. But he also admits the scope that even such false ideas could be true on account of the contradictory nature of God, though their truth can not be ascertained due to absence of any reference in scriptures. And even after considering such ideas as false, Mahāprabhu openly admits that their origin has to be in God and nothing but God—nay never in Satan. There can not exist Satan in the non-dualistic realm of God. Therefore all the so called satanic ideas acts or occurrences, are result of the Supreme will of God alone for some divine purpose.

Therefore even the demonic incarnations viz. Hiraṇyākṣa-Hiraṇyakaśipu, Rāvaṇa-Kumbhakarṇa; or Śiśupāla-Dantavakra are incarnations of the doorkeepers of Vaikuṇṭha. They are merely the counter parts in the divine sports played by divine incarnations in form of Varāha, Nṛsinha, Rāma or Kṛṣṇa.

The duality of virtuous or non-virtuous actions, of knowledge or ignorance about God; and the devotion or disloyalty to God—neither of these pairs can be rejected as having no place in divine sport. How Rāmāyaṇa can ever be sung or staged without introducing either Rāma or Rāvaṇa? We need both of them!.

For this reason, not only action or inaction, cognition or non-cognition; and devotion or disloyalty, but also wrong action, wrong cognition and wrong loyalty too

are the partial expressions of divine powers and sports. Mahāprabhu says:

> In spite of being single homogeneous stuff, Brahman acquires infinite numbers of forms and functions. Therefore it is both divisible as well as indivisible. On account of its own will, the single becomes many. The Brahman is blissful conscious being. It becomes matter through its own power of concealing its consciousness and blissfulness. Similarly the single Brahman alone becomes innumerable individual souls through its own power and will of concealing its blissfulness. Brahman can also manifest divine forms without concealing any of the three aspects. Thus out of its innumerable powers, knowledge and ignorance are also His two powers, due to which He makes the individual souls entangled in bondage or makes them liberated.
>
> The ignorance has twofold functions: 1. the lack of self-awareness and 2. the confusion of identity between individual consciousness with a. the physical body b. the tenfold sense/motor organs c. the fivefold vital energies; and d. the fourfold mental functions. Due to above said four confusions of identity an individual soul finally looses the strength of self-awareness. Thus altogether with these fivefold functions of His own power of producing ignorance God entangles an individual soul, which is essentially a part of Him, in worldly bondage.
>
> Similarly the power of knowledge too has fivefold functions: 1. detachment from sensuous objects, 2. capacity of discrimination of what is perishable or what is imperishable form of God, 3. Practice of eightfold yoga, 4. capacity for right consideration after deliberation or concentration; and lastly, 5. acquisition for total love for God through devotion.[4]

If we deliberate on this long passage, it becomes quite apparent that, to regard Mahāprabhu as merely a founder of Bhakti-tradition is only a popular prejudice. This popular prejudice is quite justified as far as the question of practical aspect of Vallabha-Sampradaya is concerned. But if we consider the theoretical preachings of Mahāprabhu, a different picture emerges quite clearly. Therefore in the very beginning of the exposition of his system of thought, Mahāprabhu has made it clear:

> In Pūrvakāṇḍa (i.e. Saṁhitā Brāhmaṇa and Āraṇyakas of the Vedas) the aspect of action of Brahman is prescribed. In Uttarakāaṇḍa (i.e. the Upaniṣads of the Vedas) the aspect of knowledge of Brahman is described. The totality of Brahman is described in Bhāgavata Purāṇa—the above said two divine aspects/powers as well as the Divine person Himself. The different rituals and meditations related to various rewards that the Vedas prescribe, concerning the various subordinate divine forms of Him, are nothlng but the partial expressions of His powers of action and knowledge. While Bhāgavatapurāṇa emphasizes the devotion for Kṛṣṇa, who is the Supreme Reality/Person and whose divine sport is this entire creation. So all sort of ritual, meditation and worship of all sorts of minor deities, ultimately belong to the one Supreme God. Therefore every worship is justified because all such worships alongwith their objects are merely one or other part of the Supreme Worship and the one Supreme Object viz. Kṛṣṇa. The liberations, too, achieved through such partial worship of the parts of the Supreme Divinity are different partial expressions of one Supreme Liberation... Thus our commitment for the method of action, prescribed by Vedas, makes our mind blissful. Our commitment for the method of knowledge, described in Upaniṣads, makes us partake the Brahmic nature (i.e. we realise our essential nature

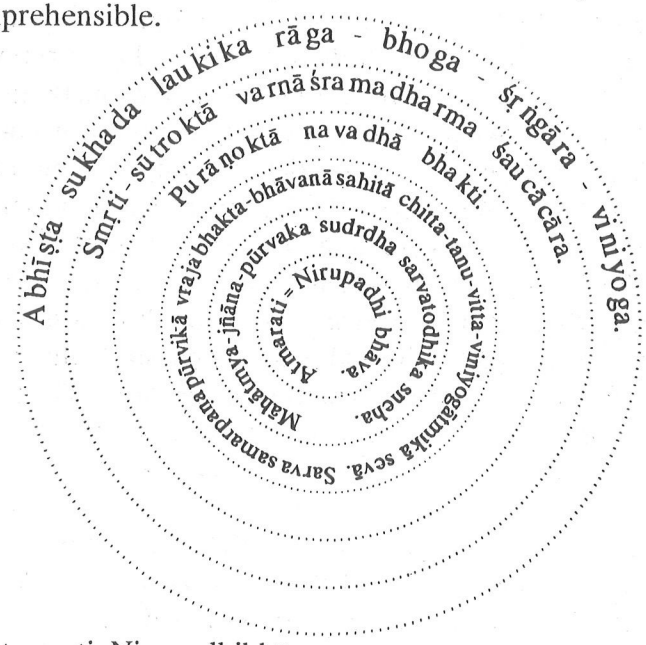
of omnipresence omniscience, etc. as our innermost reality). Our commitment for the method of the devotion, narrated in Bhāgavata, for Kṛṣṇa should be treated as a sign that He is pleased with us. Therefore which method one should adopt is not a real issue but to which method one can really be committed to, is the only real issue. All the three methods are fruitful once, according to respective eligibilities and respective commitments.[5]

In light of this basic presumption, Mahāprabhu clarifies that in present age, method of action and method of knowledge both have become quite difficult to follow or adopt. Method of devotion is comparatively easy. This is the reason why Vallabha-Sampradaya preferred the method of devotion more than the methods of action and knowledge, in practice and for propagation, keeping the doors of theoretical validity of the other two methods open for anybody. As practical program, for the common Seekers at large, the method of devotion is definitely given a preferential priority. This, certainly, does not mean that the efficacy of the method of devotion is unexceptionally universal one. Because Mahāprabhu himself warns in quite unambiguous words: "In present age the paths of devotions, etc. have become difficult to move along with.[6]"

Unfortunately today the commercial setup of the temples belonging to Vallabha tradition; and due to the vested interests of the gurudom there in, one gets the impression that the path of devotion is regarded here as an unexceptionally universal one. This, if not totally wrong, cannot be held as totally right view too either, as far as the question of original preaching is there. The prejudice that the Mahāprabhu was merely

a founder of Bhakti tradition is caused due to such wrong emphasis. So there is some gap between how Mahāprabhu wanted to emphasise the significance of the method of devotion and the present day practice of that method, the sect is propagating in the name of it's founder.

After this introductory clarification I would like to turn to main topic as suggested by the title of this essay. But before that a glance at graphic illustration of the innermost core, as well as, the outermost layer of devotion will certainly make the whole subject more comprehensible.



(1)Ātmarati=Nirupadhibhāva:

Upaniṣad describes Brahman as "Ātmarati Ātmamithuna Ātmānanda."[7] Upaniṣad also speaks of creation as an expression of self-delightment, self-consciousness & self-dependent being of Brahman[8]. I have already

explained that the bliss aspect of Brahman is concealed in partial expression of consciousness of Brahman i.e. the individual souls. These divine powers of manifestation and concealment is again explained in two broad categories:

1. substantially or functionally.
2. noumenally or phenomenally.

In all the beings of creation, the bliss aspect of Brahman, though, substantially may be present yet the created beings may not function as blissful being. Or it may be allowed by God to partially function as blissful being, if God wills so, yet He may not allow any empirical evidence for the same. Therefore though noumenally it may be a blissful part of Brahman yet phenomenally it may not appear to be so. There is also a possibility of some such forms where the bliss aspect of Brahman might be substantially absent. Thus the bliss aspect of the Brahman, phenomenally concealed, may functionally reveal itself in any of Brahmic part.

That self-delightment or bliss aspect of Brahman, when gets outlet through the different layers of individual consciousness, internal mental functions, external sense/motor organs & finally through our physical body towards sensual objects or persons, it is to be understood as worldly attachment. This is the most extrovert expression of self-delightment of Brahman. Because of concealment of bliss aspect, none of sensual objects can ever delight us. Yet these objects can act like a mirror reflection of the Brahmic self-delightment, which gets outlet through the above said media. Thus worldly attachment is nothing but fake reflection of self-deli-

ghtment of the blissful Brahman.

It will not serve any purpose, if we do not try to understand this fakeness also in light of Mahāprabhu's own philosophy. So in example of mirror—a mirror is an objective reality and the act of reflection as well as experience of it are also real occurrences, yet the result i.e. mirror-image is only a non-substantial appearance. Similarly sensual objects are real, their act of reflecting the Brahmic self-delightment is also a real occurrence yet the delighting nature of worldly objects is fake image of the said self-delightment. This is how the Whole is enjoying it's own nature. Substantially our physical bodies as well as sense-objects are nothing but Brahman, though they may not function as Brahman.

Therefore the direction of self-delightment from Brahman to world is a direction of creation, while devotion involves just the opposite direction of it.

Thus to enjoy any visible form, when, we enjoy our own power of vision, to enjoy our power of vision we enjoy our mental function, to enjoy our mental function we enjoy our own consciousness; and to enjoy our consciousness we may also enjoy God or His providence. But then such extrovert root of enjoyment of God too is not a case of devotion. It is merely a chain of reflections going on producing false images, at all the stages and finally getting itself superimposed upon God too!

Contrary to this order devotion arises: when an individual soul loves visible form because he loves his own eyes, he loves his own eyes, because through

the eyes only his mind can become aware of visible forms, he loves his mental faculties because he loves his consciousness, he loves his consciousness because he loves God, who is full of self-delightment. This indeed becomes the case of partaking of partsome consciousness in self-delightment of the Whole.

Mere theoretical awareness of this truth does not suffice but practical and sincere involvement within the self-delightsome God is the true nature of devotion. Thus when one loves God merely on account of His attribute of self-delightment, that one may feel in love for God, it is a case or revelation of pure Brahmic Self-delightment. This is the innermost core of devotion which through Brahmic angle is called 'Ātmarati' i.e. Self-delightment and through individual soul's angle, it is called 'Nirupadhi-bhāva' i.e. unmotivated love for The Supreme Self.

Mahāprabhu says in this connection :

> All the individual souls love their physical bodies, theirs' relation and the sensual objects too, not because these bodies etc. have any power to delight their soul, but because there is a deep-rooted desire in every soul for the Brahmic Self-delightment. This deep-rooted desire remains unsatisfied till it finds it's true object. All worldly desires for any other object are motivated by the unconscious search for this Brahmic Self-delightment. Love is not an ordinary want, as it can not be defined as a want for pleasure; because a lover may sometime inflict pain on himself due to love... Therefore it is unique attribute *of* and *for* God. It is like divine knowledge and other lordly attributes of God. Due to introvert emotional proximity of God, it gets transmitted

in our consciousness and through consciousness elsewhere also e.g. as heat of fire gets transmitted to other objects when they are near fire.[9]

Gosvāmī Viṭṭhalnātha, the second son of Mahāprabhu, says in this connection—

> All the creatures relish the trifling units of this great Self-delightment. All sorts of experiences of delightment, from a level of human being to the level of creator Brahmā, are accountable small or big parts of this unaccountably great Self-delightment of the Supreme Being. It is unexceptionally distributed in different proportions among all conscious beings"[10]

(2)Māhātmyajñānapūrvaka Sudṛḍha Sarvatodhika Sneha:

At this layer, Self-delightment should acquire form of all-exceesding unflinching love for the God following the awareness of His greatness or His lonely worthiness for being the object of love.

Mahāprabhu says:

> One can have all-exceeding unflinching love for God only when one is aware of Him as one's own innermost self. The greatness or worthiness can be recognized, if some one is certain that God alone is the creator sustainer destroyer of the universe, He alone is the Supreme Lord and Self of this universe. Bhāgavata Purāṇa serves both these purposes.[11]

Thus divine Self-delightment, only when uncovered on account of the true awareness of God, can acquires true character of devotion. This divine awareness-cum-

affection is the true definition of the devotion for God *as the God.* Here awareness does not cause this affection but it only allow us to discover Him within ourselves. Therefore no other antecedent is permissible. Devotion must not be caused by desire for achieving any of this-worldly rewards like money, fame, comforts etc. or other-worldly things like heavenly pleasure etc. Having such unconditioned love for Him and due to intensity of such love for Him, which may sometime generate the feeling of identity between lover and beloved, in such apex stage of devotion if awareness of divine greatness is lost, then that too is considered as the most praiseworthy. The affection for Him must not be caused by any other motive because motivated love for God cannot be regarded as the expression of pure Self-delightment. It is rather a polluted one.

At present, some of the gurus of this sect are unhesitatingly advocating the profession of devotional worship as a permissible course in our sect, on the basis of practice and custom of the sect. A book named 'Vimarsha', published few years back by the claimants of the sixth seat of this sect provides an example of the new trend. But otherwise Mahāprabhu's second son & the co-founder of the Vallabha sect Gosvāmī Śrī Viṭṭhalnātha, in his short treatise named 'The swan of devotion', clearly says that any devotional practice done due to motive of earning livelihood or fame, etc. is merely a worldly profession like farming. Moreover it is sinful, also, like using holy water of Ganges in toilet, after defecation.[12]

(3)Sarvasamarpaṇa-pūrvikā Vrajabhakta-bhāvanā-sahitā Citta-tanu-vitta-viniyogātmikā Sevā:

Coming to the third and salient layer of devotion, what we get are the three important factors:

1. Sarvasamarpaṇa i.e. total dedication of one's ownself along with all the belongings. This is neither an act of renunciation nor a tendency of possessing what belongs to us for our own sake. 'Dedication' means possessing whatever that belongs to us for the sake of the worship of God. This is taken as a Vow at the time of initiation called 'Brahmasambandha'. Theoretically it was the initiation for worshipping ŚrīKṛṣṇa but now a days this initiation is given for admitting a person into this cult. Therefore neither the readiness for devotion on part of the followers is checked, which is a must according to the old treatise concerning devotion, nor followers also so initiated normally show any inclination for such mode of devotion.

2. The second factor is 'citta-tanu-vitta-viniyoga' in service of ŚrīKṛṣṇa. Here 'citta's viniyoga' i.e. employing mind in the service of ŚrīKṛṣṇa is to be taken as sincere and intense involvement in worship. To achieve this involvement, one has to employ one's own body and own money in service of ŚrīKṛṣṇa[13]. Theoretically there was strict prohibition for the bifurcation of body and money to be used for worship. That means, as Viṭṭhalanātha Prabhucaraṇa says: "money must not be given to others for the sake of worship nor money should be taken from others for the sake

of worship"[14] At present 99.9% of the temples of this sect do receive money from public. And public, at large, also think that monitory contribution for worship in the temples is the most pious religious duty in Puṣṭimārga founded by Mahāprabhu!

3. The third factor i.e. emulation of sentiments of Vraja-devotees is an internal and unobservable personal factor. For the accomplishment of this purpose, the poems narrating these sentiments are to be sung. This practice of singing is, at least still surviving though not with full vigour.

(4)Purāṇoktā Navadhā Bhakti:

At this layer, the rituals prescribed for devotional worship are incorporated in service. Broadly speaking these are threefold exercises connected with speech mind and body of devotee. Śravaṇa=listening, Kīrtana=recitation, Smaraṇa=recollection — are the threefold exercise respectively connected with body speech and mind of beginner of devotion. Pādasevana=service, Arcana=offering flowers, tulsi-leaf, ornaments, clothes, perfumes, foods, etc. Vandana=showing reverence — are the three devotional rites respectively connected with body speech and mind of little advanced stage. Dāsya=humbleness, Sakhya=friendliness and lastly Ātmanivedan=self-dedication, which is already mentioned before as initiation but here as daily reviving of that sentiment, are the three rites respectively connected with body speech and mind of more advanced devotee. Mahaprabhu says:

> Being aware of the identity of this world with Brahman, or at least being aware of the fact that this world owes

it's being to Brahman, if someone lovingly serves the Lord Hari with all the nine rites of listening, etc., such devotee should be regarded as the best type of devotee. If someone lacks either in love for the Lord or in knowledge of Him, such devotee should be known as of mediocre type. But he who lacks in both love as well as knowledge, yet serves the Lord, such person should be understood as merely a sinless soul the beginner but not a devotee. If such beginner practices religious austerity & detachment along with ninefold devotional rite, he may acquire divine knowledge. Or if such beginner practices eightfold yoga along with ninefold devotional rites, he will be able to develop love for God.[15]

Thus this daily repetition of ninefold devotional practice has its theoretical importance in service of Kṛṣṇa. Could the followers of this tradition have been able to retain that personal and private character of devotion intact, it would have been quite possible for them to maintain the integrity of this layer. But due to pressure of modern busy life, and the institutional mode of devotion has become so much fashionable that in the public temples of this sect, a majority of the devotees never bother for listening what is being sung as part of worship. The salaried singers on the job of singing devotinal poems do not adhere to practice any other eight rites except reciting those poems. The public, who comes to have 'darśana' i.e. glimps of the Deity being worshipped, is not even allowed to touch the feet of that Deity. So question of making any follwer, or even a regular visitor, eligible for 'Pādasevana' is never anticipated! And the salaried staff, many a time not even believing in this particular tradition of devotion,

is kept simply to look after the service of Deity. That staff being not interested in any kind of devotional/spiritual development, goes for strike and lockout for increment in salary. The modern labour law covers the temples under the Industrial Act and allow the employees to form a union of temple servants. Apparently practitioners of ninefold devotional rites are, if not an extinct species in puṣṭimārga, day by day they are becoming rare species indeed!.

(5)Smṛti-Sūtrokta Varṇāśramadharma Śaucācāra:
Mahāprabhu says in this connection—

> The obligatory duties prescribed, in Smṛtis and Sūtras, for the respective Varṇas and Āśramas should be observed as far as possible. These duties should not be ignored if one is capable to perform them. Even scriptural injunction make this duties obligatory, only if, one is capable to observe them. So far as one has strong convictions of what Varṇa or Āśrama one's body belongs to, one must not be negligent of the obligation pertaining to that particular Varṇa and Āśrama. But if such conviction is shaken and this soul becomes aware of its own nature, that it neither belongs to any Varṇa nor to any Āśrama, with such awareness only devotional service of God becomes paramount duty of that particular soul6

But Mahāprabhu himself has clarified all the confusion about the priority between the physical duty pertaining to Varṇāśrama and the spiritual duty of the devotional service to the Lord, when he speaks of how the ageold crumbling system of Varṇāśrama has become an utter flop in present age. Therefore devotion of God is only our recourse left. In spite of this confession, Mahāprabhu

advises his followers not to make any hypocracy in this matter of either blindly observing or blindly breaking all the rules of Varṇāśrama.[17]

This is very delicate situation where no collective decision can ever be taken. Each individual has to introspect his own capacity and circumstances for deciding as to what is practically possible for him to observe and what guideline of Varṇāśrama duty is not possible for him to observe. This is merely a theoretical appreciation. But the practice, in the present day, is in absolute chaotic situation. For example in modern cities the ageold water supplying system of wells has become hazardous to health due to leakage of the underground drainages. The followers, therefore, can not be compelled to use only well-water; and hence they are not permitted by many of the gurus to worship in their home. Śastras are silent over the permissibility of the municipal tap-water so the followers are not allowed to worship in their own home!. This has become more tragic affair for this Sect as many of the gurus have already started using tape water for their own sake but still they think that in worship of Kṛṣṇa tap-water is not permissible. Thus originally Varṇāśramadharma had a protective dermal utility which has now turned up into cancerous dermatitis!.

The unique culture of worshipping Kṛṣṇa in one's own home without any intermediatory priestcraft has lost it's appeal and just the oppsite of it has become rampant practice in this sect. In the treatise called 'Bhaktivardhinī', Mahāprabhu had unambigously preached that to strengthen the sentiment of devotion one has to nurture the seed of it i.e. the worship of Kṛṣṇa

is to be performed in one's own home. All of the nine commentators who have explained this passage admit the efficacy of one's own home to acquire the intended development of devotion, but the public temples have become the necessary evil in our sect. The main reason is said *dermatitis of—"this is pure and this is not pure in worship of Kṛṣṇa!"*

The followers' mass still has quite strong faith in this particular mode of worship but their entry is not permissible in Sanctum Sanctorum of the public temple because they are not Brāhmaṇas. The Brāhmaṇas allowed to enter there and touch the Deity, normally accept initiation not due to faith but for the sake of employment and salary!

(6)Abhīṣṭa Sukhada Laukika Rāga Bhoga Sṛṅgāra Viniyoga:

The food, ornamentation, decoration and music were merely outermost layer of this devotion, has now come out to be the most significant feature of the devotion in Vallabha's sect!

What Mahāprabhu has to say in this connection can be easily understood by below given quotation from his own words:

> Kṛṣṇa, in worship, should nicely be clothed and adorned with all affections. If wife and other family-members alike are interested, then their co-operation in worship can be taken. In case of their being indifferent in worship one should worship alone. If they interfere in our worship then they should be forsaken. No fault occurs in renouncement of the relatives who oppose Viṣṇu...

whatever is the most desirous, the dearest and particularly what delights our heart should be offered to Kṛṣṇa in his worship. No troublesome things should be offered in worship to the Lord. The troublesome things can be classified in three possible ways: 1. that which is considered as troublesome in general public, 2. that which may cause the trouble to the self; and then 3. that which may cause trouble in our mind. Therefore only non-troublesome things are to be offered in worship. Things like mangoes or grapes, easily available fruits, are considered non-troublesome by general public. Kṛṣṇa in Vraja was very fond of milk etc. Anything that we earn or acquire morally and legally, where none has any claim, and if we have relished the idea to acquire it for long time, it delights our hearts, such things are to be offered in worship and not otherwise.[17]

Thus we regard Mahāprabhu as a unique revolutionary preacher, who without being entangled into any conflict with the ageold customs and usages of worship in India, has introduced and preached a wonderful new approach in worship. He is really a matchless figure in this respect. Beside one more fact that the non-dualisitic vedantin thinkers of India always exalted knowledge, in comparision to devotion or action. The dualistic vedantin thinkers exalted devotion in comparision to knowledge or action. Sometimes synthesis also, of all the three methods, is sought as only recourse.

But in case of Mahāprabhu's system of thought, we find that his model or framework, does not require rejection of either duality or non-duality. At the same time he thoroughly keeps non-dualism as the general tone of theoretical basis while most of the practical

advantages of the dualsim in favour of devotion are never lost. He does not require the synthesis of all the three methods of knowledge action and devotion. Nor any such synthesis, of either two or all the three methods, is unthinkable in his framework of worship.

Yet as Bertrand Rousell has said in 'Nightmares of eminent persons': "It is a fate of rebel to found new orthodoxies" has come to be quite true! What Mahāprabhu has preached is not now acceptable to his sucessors and sect. What these sucessors and sect regard as their most demanding obligation was perhaps not even dreamt by the founder of this tradition.

So what we are left with is, in the very wordings of Mahāprabhu, "All the spiritual paths are destroyed, the prevailling age is an age of all the crucked duties, due to ignorance of the meanings and ignorance of the applications of mantras, they have lost their efficacies, due to puzzling multiplicity of the theories and isms people have lost the sense of commitment for the observance of self-taken spiritual vow. So Kṛṣṇa alone is the refuge!

Refernces:

1. Tattvārthadīpanibandha:1/7-8.
2. ibid.1/40-42.
3. Subodhinī:2/2/35.
4. Subodhinī:2/9/34.
5. Tattvārthadīpanibandha:1/26-452.
6. Tattvārthadīpanibandha:1/11-19.
7. Ṣoḍasagrantha Vivekadhairyāśraya:17.
8. Chāndogya Upaniṣad:7/25/2.
9. Taittirīya Upaniṣad:2/1,3/6 & Bṛhadāraṇyaka Upaniṣad:1/4/10.
10. Subodhinī:1/19/16.

11. Aṇubhāṣya:3/4/16.
12. Subodhinī:1/1/1.
13. Tattvārthadīpanibandha:2/227.
14. Ṣoḍaśagrantha Siddhāntamuktāvali:2.
15. Ṣoḍaśagrantha Siddhāntamuktāvali Vivriti:2.
16. Ṣoḍaśagrantha Sannyāsanirṇaya:8.
17. Tattvārthadīpanibandha:1/101/103.
18. Subodhinī:3/28/2.
19. Tattvārthadīpanibandha:1/211/226.
20. Aṇubhāṣya:3/4/49.
21. Tattvārthadīpanibandha:2/236.
22. Ṣoḍaśagrantha Kṛṣṇāśraya:6.



GOSWAMY SHYAM MANOHAR (91-022-6144326).

63, SWASTIK SOCIETY, 4TH ROAD, JUHU SCHEME,
VILE-PARLE (W), MUMBAI 400056. INDIA.