

A Probe Into Life's Relativities

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Our imperfect knowledge is now captivated within the mundane horizon, and we earnestly crave a release from the prison-walls of unwholesome relativity. That experience will necessarily lead us to conclude the desirability of non-co-operation with finitudinal relativity; for when infinite relativity is talked of we should not ascribe to it any defects of finitudinal experience here. The Supreme Lord did not confirm the impersonal phase of the Fountain-head of nature and Eternal Super-Nature, but prescribed a long track which we should adopt in our sojourn in this temporal world as well as in proceeding to Transcendence. He did not prescribe the short-sighted policy of mom-co-operation with perishable limited things of this world but instructed us to utilize them in a proper direction to get our desired end. No doubt our reliance on petty reasonings about mundane relativity would show an unwillingness to receive the Transcendental Truth unexplored hitherto by our defective aural reception; but a lucky moment would give us an accidental opportunity of paying a little more attention to the remedy which in its miraculous power proves the greatest relishing sauce of a thirsty soul.

Too much attachment to any limited thing will deny us the facility of extensive gains, though the policy of concentration is talked of very highly for our amelioration. Too much affinity for a thing produces marvellous results in a research scholar whose object is to bring to our view the hidden knowledge inherent in the outward object. The operation of Time has set up the function of durability acquired thereby, as for example in the existence of an ephemera. As the research-scholar or the lover of a transitory object is observed to be shifting elsewhere from the object of his quest and as the object has got a temporary existence with the susceptibility of transformation, such exertions are meant to be analogous to time-serving exploits. The inadequacy and the exuberance involved will also prove the undesirability of such temporary fruitive acts. In the emporium of phenomena, our senses are found to engage themselves with all earnestness. When the senses are gratified from the ample service of their need, the satiative sequel does not later on suit their purpose.

The problem therefore that has to be solved is 'where to keep those objects of senses if we require any relief from their exploiting invasions'. Are we to the actuating of our senses by devising some means? The enjoyer of the objects as well as the enjoyed objects are both situated in a tentative position of time. As the provisional existence and activities are captivated in a part of Time, these discrepancies should be redressed somehow to have a proper solution of these puzzling questions. We deal with shaky non-Absolute things. So we should have an inner desire to know the direction of the Absolute. We have had an irrepressible function of handling the phenomena by our senses, and the objects which manipulate our senses are found to be transformable. Because we are

compelled to select our position in a place where there is no such trouble, therefore we seek for shifting ourselves from all limited platforms to one which is secure.

Association with the phenomenal objects has given rise to disruption, so dissociation is readily picked up as a remedy. And how to handle this function should be the next question. By dissociation we mean to get rid of the relativity of knowledge, i.e., to sacrifice our cognitive principle, which is inculcated by a certain school. Maximisation of knowledge might swallow up the two different positions of observed and observer, and uninterrupted knowledge without the two wings of Eternity and persistent dissociation from the manifested world.

When we ascertain that non-co-operation will give us what we have sought, do we mean to make ourselves abstain from all necessities of life in order to gain perfect dissociation from the imperfect objects? The answer will be 'no'. We need not put a stop to receiving the necessities of life, but we accept only those functional activities that are necessary for our definite inadequate things to serve as ingredients facilitating a move towards the Eternal Blissful Knowledge without any reference to our misdirected enjoying mood. If they prove to be of any use to the Absolute, the temporal and faulty phases are indirectly removed from the conception of such things. So we need not have any apprehension of the unsuitability of these things and will discern their immaculate aspect without which they may prove to be snares making us utilize them for our impure purpose. The insipid situation of an impersonal conception need not predominate over us as a settled fact. On the removal of our enjoying propensities in connection with our temporal entities elements incorporated with the Absolute. Then comes the question-' What are the salient features of the Absolute and what should be the nomenclature of the Absolute?' The Absolute is evidently to welcome all sorts of manifestive nature, instead of lurking merely as the unknown in a region behind our sensuous scope. Our sensuous activities are hitherto confined to the non-Absolute and when we care most for the immutable situation of the Absolute, no mutability should dissuade us from our covered object. If we want to clear out of the position of serving transformable objects and have only a single connection of all manifestive things with Him. This will gibe us the much coveted situation of continuing our vital activities in His service in this world too without an undesirable aptitude shifted to the Absolute and we, being His irregular subservients, help Him imperishables, though they have been acknowledge by us to have been meant for our use. So the greatest facility is afforded by our serving temper in place of our wrong enjoying mood which proves fruitless in the long run.

Dissociation from undesirable things, when we have in view the Eternal Blissful Knowledge, will exactly serve the purpose if we can trace out their connection with the Absolute, having no bearing with their origin, and simply welcome with a consideration that they have had only Eternal association.