

Sunder Warumbe

(Causeless Grace)

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Annotations by Katrin Stamm

Amongst the philosophers both of the East as well as the West, the opinion is widely prevalent that the detachment of philosophies from the “theological” jurisdiction, in the course of the development of the human philosophical interest, is equivalent to a corresponding change of the problems of the metaphysical and *zoetical*³ philosophies. But a careful, optimally objective investigation shows that the subject matter of philosophy the *termini a quo et ad quem*⁴ of the cosmical and human life has ever since been the same. The seemingly positivistic disposition of the materialists and agnostics is but the outcome and echo of the realisation of the utter uselessness of the “theological” speculations their human originators wanted to pass off as revealed “Truth” apprehended by the process of theological deduction. Duns Scotus favoured the emancipation of philosophy from the slavery of the so-called “theology” by establishing his theory of the double truth. What is theologically true may be philosophically wrong and vice versa. Since the philosophy ceased to be the *ancilla theologiae*⁵, the opinions about the limitations of human intellectual and rational faculties changed much. But even the scientific philosopher Hans Driesch does not deny the fact that by trying to conceive the whole of the phenomena as the directly manifest objects at a single glance as a disentangled cosmos, he acknowledges the supposition that the philosophical mind is able to participate in the basic ideas of this created world, ideas which,

¹ Svami Sadananda Dasa, see www.sadananda.com.

² Reprint of the Harmonist Magazine 2006 by VBT, The Vaishnava Book Trust.

³ Of or pertaining to life.

⁴ *Terminus ad quem* (“limit to which”) may also refer to the latest possible date of a non-punctual event (period, era, etc.), while *terminus a quo* (“limit from which”) may refer to the earliest such date.

⁵ The maidservant of theology.

involving the *termini a quo et ad quem*, are metaphysical; therefore, we shall have to be satisfied – *nolens volens*⁶ – with a partial order of the *haecceitas*⁷.

By the detachment of the philosophy from the “theology”, the experience of the zoetical nature of the “Geist” was made possible. Formerly *pneuma*⁸ as *donum superadditum*⁹ gave the final judgment by enlightening the particle of *nus*¹⁰; psyche has the fortune to enshrine. But as *pneuma* proved itself as a very unreliable last resort, Geist got every opportunity to display his activities. The so-called theologians are usually inclined to refer to special telephonic connections with the “super-mundane” realm by means of which they themselves as ordinary mundane entities receive extraordinary “revelations” nobody else except themselves has any access to. The so-called philosophers of all schools of thought follow in the wake of their antipodes. Though the “*nisi est in intellectu quod non prius fuerit in sensu*” is an acknowledged fact, and though the “*nisi intellectus ipse*”¹¹ has been limited by Kant’s exposition that we can have knowledge of the phenomena made possible by the co-operation of sensuousness and intellect, but not of the noumena as things in themselves, our intellect being forced to perceive all things as veiled by the screen of time and space, yet Hegel and many after him had the audacity to talk explicitly or implicitly about the absolute mind as a unity of the subjective and objective mind in whom the logical idea is realising itself as “God”. Aristotelian concoctions and Augustinian “revelations” the *nus* enabling man to participate in the ideas and idea as idea of God continue to eclipse the vision of the so-called philosophers.

⁶ Unwillingly or willingly.

⁷ The Latin word *haecceitas* is a term from medieval philosophy first coined by Duns Scotus which denotes the discrete qualities, properties or characteristics of a thing which make it a *particular* thing. Haecceity is a person or object’s “*thisness*”.

⁸ Greek, literally: “that which is breathed or blown.” In Stoic thought: the vital spirit, soul, or creative force of a person.

⁹ The additional/extra gift.

¹⁰ Greek: mind, intelligence, intuitive apprehension.

¹¹ “There is nothing in the intellect what was not previously in the senses” – “except the intellect itself.” – Hobbes (1588-1679) said, that “there is no conception in a man’s mind which hath not at first been begotten upon the organs of sense” - *nihil est in intellectu quod non fuerit in sensu*. Others have thought with Leibniz (1646-1716) that this should be amended by the addition of the words *nisi intellectus ipse* – there is nothing in the understanding that has not come through the senses, except the understanding itself.

The philosophers may call themselves empiricists, phenomenologists or idealists, none of them has been able to give a good, indisputable i.e. Absolute, solution of the problems of the *termini quo et ad quem*. It is nothing but a mere claptrap when Gotthold Ephraim Lessing wrote: “If God had the Truth in his right hand and the search after the Truth in the left one, I would not hesitate a single moment but pray for the latter.” There is an inherent knowledge in man that the Truth is the *summum bonum*. The search after the truth is a painful process. The vast human literature reveals the tragical fact, that we are like leaves, the storm is whirling up and down, hither and thither; we do not know where we came from, why we are falling down, where we have to proceed to. “Philosophers” may philosophise to pass away the time as Schopenhauer and Julius Bahnsen did. But the genuine friends of true wisdom, the philosophers *kat exochen*¹², want and need an Absolute solution of the problem of the *causa prima* and *causa finalis*.

Social and intellectual life has become very complicated. Man has tried to subdue the nature to his will and to organise and rationalise her according to various partly theoretical-idealistic, partly economical-pragmatical principles. The most hidden portions of the subconscious life have been drawn into the psychological and psychoanalytical searchlight, but the result is negative in every respect. Instead of any upliftment or solution of our problems we have come across special psychological problems and we have to suffer more than before, as all subconscious processes have become conscious. Our philosophical endeavours ended in liberalism and relativism: one creed and philosophy is as good or bad, as true or wrong as another one; every one should simply follow a course that suits him. “We renounce Truth. We want happiness and peace”. We have no access to *la Vérité*. We are tired of *vérités*. *Réalité*? The negative we get by viewing the phenomena through the object glass of our intellect, is really negative and all retouching is a vain attempt. *Vitalité*? Yes, that is the paradise we have lost. *Geist* or intellect is the enemy to the soul. Now we have been following rational ways for many centuries, obeyed various categorical imperatives, tried even to live a fully conscious life. Let us then return to the non-reflective, instinctive, natural and beautiful state of *sunder warumbe* – causeless – without why – the state we

¹² Ancient Greek, “par excellence”, from κατά (cata) + ἐξοχήν (exochēn) “prominence, preeminence”.

were living in before we lost our magical conception of the world, before the philosophers and intellectualists came to disturb our primal peaceful paradise.

In the last stage of philosophical exertions the proper subject matter of philosophy the *termini a quo et ad quemdem finem homo ordinatur a Deo*¹³ has been given up. As a matter of fact the philosophy does not continue to exist as the summit of the *universitan literarum*¹⁴. The philosophy followed a suicidal course. But the modern egologic philosophers want to keep their philosophical garment. Therefore, they are trying to prove intellectually, that the intellect is our real Satan. This our intellect is to be defeated by the intellect *viśasya viśamausadham – similia similibus curantur*¹⁵. A philosopher whose sexual i.e. egoistic desires smother successfully his *ratio* does not cut a good figure. Therefore, he refers to the dialectical “divine” process of the self-evolution of Godhead in which process man is participating. The primitive state is the thesis, the rationalistic state is the antithesis, and, enriched by our experiences in the homelessness, we return home i.e. the synthesis; e.g. primitive people living in the closest contact with nature yet have no conscious idea of her beauty. City people having lost any contact with her are longing back to her bosom, are leaving cities to adopt the life of agriculturists and try to forget all the disturbing ideologies, enabled to appreciate nature as their beautiful mother. The picture of this intuitive and instinctive life is supplied by the French philosopher Henry Bergson, the German Ludwig Klages, the Jew Theodor Lessing and other exponents of antiphilosophical philosophies. This aesthetical picture, the product of the imagination of some highly organised brains, is likely to be welcomed by man who is always keen on enjoying an anti-rational and irrational unrestricted life.

As the instincts are individual, familiar, social, national, racial and generative functions of the subconscious human life, they are influenced by all physical and mental processes, by the effects of milieu, food, education, habits etc. Instincts are

¹³ Man is ordered to God as the original and final end. C.f. Thomas of Aquino I.1.1.: *Primo quidem, quia homo ordinatur ad Deum sicut ad quemdam finem qui comprehensionem rationis excedit.* (First, certainly, since man is ordered to God just as a certain end which exceeds the comprehension of reason.)

¹⁴ The word “university” comes from the Latin “*universitas literarum*” the domain of letters, of things written. The entire range (ie. the universe, the whole domain) of available literature was taught in such collegiate societies.

¹⁵ Like cures like.

variable functions dependent on the inherent and acquired character of our desires. We get neither a reliable compass for our own use, nor can we expect any harmonising tendency in social life. But how should it be possible to argue with instinct-philosophers? Instincts are irrational functions. If you are unable to apprehend intuitively what they say, then you belong to another group of instinct-people or you are perhaps an intellectualist. Theologians, philosophers and anti-philosophers – they all have some inaccessible authority, some special revelations in their respective *pneuma, nus* or intellect. They sally forth and propagate their ideas. Pressed hard by our arguments they beat a hasty retreat and on returning to their respective strongholds, they complain of the foolishness of the world and give themselves plenty of butter.

It is, indeed, painful to think, if our object does not correspond to the capacities of our intellect and if the true nature of our self is not to be satisfied with the object of our philosophies. All those who realised the zoetical limitation of our intellect and instincts and at the same time cannot deny the *desiderium naturale*¹⁶ which is expressed by the *true* instinctive feeling that we have been born as men for a higher course than to follow sexual like instincts, which only covet things of this world for their own selfish enjoyment — are sincerely requested to allow themselves to be fully directed by this *desiderium naturale*.

They will then be invited to renounce the argument of *consensus gentium*¹⁷ *et temporum*. The “Harmonist” has the great desire to serve all sincere philosophers by discussing the philosophical and metaphysical problems, which have been touched in this exposition on a real rational basis proceeding towards a solution of them embodied in the Substance Himself Who *sunder warumbe* – causeless – descended to this shadowy place, Himself fully retaining His Substantive Character. The Harmonist is inviting every one and all to allow themselves to be instructed by those, who are part and parcel of the Truth being loyal servants to their actual Divine Master of Teachings and Practice. Unless the Substance Himself is pleased to inform us about His Own Nature out of *sunder warumbe* –

¹⁶ Thomas of Aquin: It is the natural yearning for final being in God (cf. Summa Theologica I 75, 6).

¹⁷ Universal belief/common sense.

causeless Mercy, we shall be liable to mistake the Substance for one of the “substances”, i.e. mere shadows we find in this world.

All endeavourings to denounce the dictations of reason in order to follow freely, i.e. as slaves, the dictations of irrational, contradicting, lust-driven instincts propagated by ego-central and anti-rational pseudo-teachers, cannot deny the scientific fact that man differs from animal by a particular and wide structure of the fore-head region in which the language-centre is localised. The hypothalamus of the lowest animals up to the rodents is richest in nerve-pyrenes. Carnivorous animals, *ungulata* and low monkeys possess a moderate number. The structure of the hypothalamus of man and *anthropomorphous* apes is extremely simple; e.g. rabbits possess 30, the chimpanzee three and man only two nerve-pyrenes. The enlargement of the *cerebrum* corresponds to the diminution of the lower *porticos* of the inter-brain, in which part of the human brain hunger, thirst, sexual desire, centre of sleep, instincts of self-preservation and other instincts are localised.

To use psychological language increasement of intelligence is equivalent to the decreasement of the importance of the instincts. The sensuous impulses of the lower animals are directed from the inter-brain, whereas the instincts of higher animals are regulated by the functions of the cerebral rind. Those who praise Mother Nature should not forget that this their mother has endowed them with organs for mental and rational faculties. We cannot return to the standard of animals, nor do we really want to be partially animalised. Why should we degrade ourselves under the state of animals, if nature has endowed us with higher functions? “Be what you are – nothing else!” That is indeed the real categorical imperative. But how can we now be what we are?

Why should a man of immoral disposition try to be moral, why should he follow ethical imperatives, which correspond to the disposition of an ethically inclined man? After a shorter or longer time he will yet turn out to be immoral. Therefore, don’t try to be moral, if you are a man of immoral character “Be what you are!” Raoul Henry France has been very skilful in preparing such instinctive imperatives, which will not fail to charm man. But before we allow ourselves to be carried away by our instincts, which will load us to the “paradise” where we

can wear ourselves out, we should make sincere enquiries if there is really no other agent to be found.

What is the proper function of mind? May we not hope that our mind will be so far developed in hundreds or thousands of years that we can comprehend the Truth to our real nature, the *causa prima* and *causa finalis* of our life? All knowledge is acquired by means of our senses. How defective they are, every one understands. These senses are physical instruments. We can improve them to some extent by using technical arrangements but the object of our investigations must be the same material, gross or subtle, because the subject and object as well as the connecting link must belong to the same category – a logical fact, which cannot be denied. Now who can assure us, that by scrutinising into the secrets of this phenomenal world we shall get the final solution of our problems? Those who have no other organ than what we have, cannot give any sound reply.

All ideas we conceive date from rational or intuitive reflections of the material, the senses have supplied. There is not the least trace of an objective *nus* to be found. If there would be any objective *nus*, then there ought to be harmony in the realm of philosophy. If the premises are doubtful, the inferences and the comparison of the experiences and the inferences cannot help us in any way. The formula: “*Nisi est in intellectu*” is a scientific rational fact.

Instincts fail, the senses, the organ for gathering impressions and presenting them to the consciousness, the intellect as discriminative function of the mind and the principle of the self-consciousness or egotism – they are altogether incompetent and defective. Shall we then take refuge under the rotten roof of theological speculations, which date from ordinary human beings belonging to the same category of material, real but untrue denominations?

We shall have to appeal to the Absolute Resort Who is not material.

The Western seekers after the Truth are really very fortunate, that they have got this human and Western frame in these days of philosophical breakdowns. They are not prepared to believe in theological speculations, they know the defects of

human senses and mind, they realised the utter uselessness of the instincts, they lost the confidence in the legendary *nus* and the superstition of a “divine” *pneuma*, which allows us to participate in the ideas. And still they are optimists and don’t commit suicide by following any of the blind lanes. The *desideratum naturale*¹⁸ is an inextinguishable desire to return Home, to enquire about the Absolute Truth. This Absolute Truth is not an imaginative entity. “Absolute” is an expression conveying a negative notion – so far mundane vocabulary is concerned. But we shall have to be very careful, not to confound the abstract absolute with the Real Positive Absolute of the Real Divine Theology. By the process of continual abstraction we get a universal notion of negative qualities. We may then begin to discuss about the problems of universals the all-comprehending notion of which the absolute is said to be. Problems arise, if this *universalis universalium*¹⁹ is *ante rem*, *post rem* or *in re*²⁰. But the Absolute is not a neutral entity, not a *noumenon* in itself. The Absolute is the Unlimited, Independent, Unconditioned, Sunder-Warumbe, i.e. Causeless, being the *Prima Causa causarum*²¹ the Absolute Himself. “Absolute Truth” means “*Adhokshaja*”, i.e. He Who has reserved the right of not being exposed to human senses. Therefore, the Absolute Truth is never the object of our investigations, He does not submit to the human rational or irrational instruments. To use scholastic language “*Ultimus finis hominis terminat eius appetitum [naturalem], ita quod, eo habito, nihil aliud quaeritur; si enim movetur ad aliud, nondum habet finem in quo quiescat*” but “*ultimus finis comprehensionem rationis excedit*”²². Having passed

¹⁸ “The natural goal of all striving”, i.e. the Absolute. Cp. Thomas of Aquino (1225-1274), *Summa Theologica*. Following Aristotle he considers the rational ability of the soul as its eternal function. Rational striving after understanding the Absolute Truth is therefore inherent in the nature of the soul, i.e. “natural”.

¹⁹ The Positive Absolute, the totality of everything.

²⁰ *Preceding* things, *succeeding* things or *inhering* things. Related to the discussion in the early scholastic about whether the *universalia* or “general notions” are true reality. The realists, following Plato, considered the *universalia* or ideas as highest reality, *preceding* things (*ante rem*). Those who followed Aristotle assumed that the true reality lies within the things themselves and that the “general notions” were mere names attached to them *afterwards* (nominalists; *post rem*). – Nowadays we would call the realists idealists and the nominalists materialists. – Abaelard tried to achieve a synthesis. According to him, concerning the creation, the *universalia* are *in re*, i.e. *within* the things. For God they are *ante rem*, i.e. the eternal ideas according to which he creates this universe already exist *before* the creation. And for the humans the *universalia* are *post rem* as man has to deduce them from his sensory impressions.

²¹ The primal cause of all causes.

²² Aquino: *Summa contra Gentiles*, lib. 3 cap. 48 n. 2: “The ultimate goal of human life terminates his natural appetite, so that, in being had, nothing else is sought. [...] If he moved elsewhere, though, he could not achieve final peace.” – “The ultimate goal escapes rational understanding.”

through 84 lakhs²³ of births, we have at present a gross physical and subtle, highly organised mental frame. Nature has really richly endowed us. We can make the proper use of our intellectual faculties, if we submit ourselves unconditionally to the Real Transcendental Spiritual Preceptor Who alone can instruct us as how to make the proper use of our functions, while being still engaged in the quest after the Absolute. We cannot find any resting place, unless and until we have found what is the *causa finalis*²⁴ of our life's purpose. This natural or rather supernatural appetite, which is rejecting the rotten food of this world, induces us to run about at the market places of philosophies and theologies. But the Diogenes' lantern of intellects and instincts is insufficient. Diogenes tried to find the Man. We wish to take shelter at the feet of the Real Superman Who alone can sunder warumbe enlighten us as to know, what is the *finis ultimus*, the final goal that transcends the comprehension of our ratio. Unless we get a clear idea of the goal of our proceedings, we cannot follow any path. Then only we may be enabled to direct our activities accordingly. *Finem autem oportet esse praecognitum hominibus, qui suas intentiones et actiones debent ordinare in finem. [...] Ut [igitur] salus hominibus [et convenientius et certius] proveniat, necessarium est [fuit], quod de divinis per divinam revelationem instruantur.*²⁵

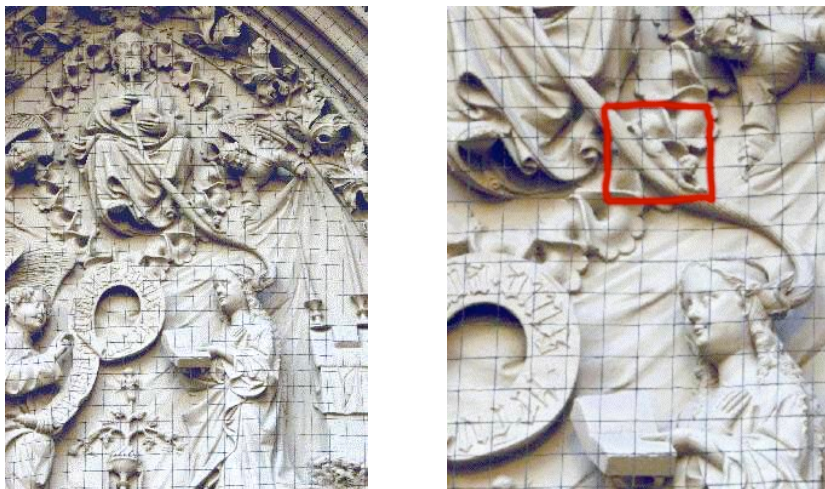
Many "Truths" and "Religions" proved themselves to be truths and irreligions. But this fact cannot be any argument against the existence of the Truth, against the possibility of Religion proper. The etymological meaning of the word "religion" is "that which re-attaches". If the Truth is a Transcendental Entity, then only objects of the same category can be attached to Him, i.e. ethical, mental and emotional functions cannot be the tie, as mind, reason and feelings – psyche – are material. In order to establish religion three factors are required, the Truth, the Absolute Subject as the *causa finalis et causa prima*, the spiritual object which is to be reattached to and the connecting tie. Real knowledge is, therefore, the knowledge of the relationship between the religious Subject and the passive-active object.

²³ Lakh = 100 000. 84 lakhs = 8 400 000.

²⁴ Aristotle. Here: the final purpose or goal.

²⁵ From the first part of the Summa Theologica of St. Thomas (I.1.1.): "But the end must be foreknown by men, who ought to order their intentions and actions to the end.[...] That, therefore, salvation should come to men more fittingly and certainly, it was necessary that they be instructed of divine things through divine revelation." (Cp. appendix).

At the porch of a medieval church in southern Germany a sculpture is to be found representing a tube, in which the Logos, i.e. the Word Which is identical with God, is sliding from the mouth of God to the ear of Mary; the Logos is symbolised by a baby.



*St Mary Chapel, Würzburg
tympanum of the northern portal, 15th century*

That is a dim twilight reflection of the real process. As all things of this world are the perverted shadowy reflections of the true Transcendental Realm, so also all theologies and philosophies are but the unwholesome and defective reflections of the true Theology and Philosophy. The pure aural conception is the only means to attain to the Real Knowledge. The Transcendental Words coming from the Holy Lips of the True Spiritual Teacher, i.e. Transcendental Substance dating from Transcendental Substance, therefore, being Transcendental Substance, listened to with the pure spirit of sincere submission, can alone open our transcendental, i.e. spiritual ears. Apparently the Acharya seems to be a human being, His Words mundane sounds, his servant only a perishable creature. The Absolute has reserved the right of not being exposed to our *sensorium*. But the Absolute can take the initiative – being *causa causarum* His functions are also *sunder warumbe*, i.e. causeless – and reveal His True Nature to the submissive seeker after Him. We are tipsy. Driven by instincts, emotions, and mental desires, we do not know where and who we are. Mind, who is ever anxious to enjoy the things of this world by the medium of the senses, has prepared intoxicating drinks nicely to

taste. So we lost the state of real consciousness. We cannot even follow, if we are told, that we are drunkards. Why? It has become our normal state.

But what an entity is the soul, our real self? The soul proper or the real self has nothing to do with what is called “soul” in theologies and philosophies. Hume, Kant, Fichte, Hegel, Bergson and others are following in the wake of Aristoteles. Aristoteles’ psyche is the *causa formans* or *entelechia*²⁶ of the body. Dissolution of the body is equivalent to dissolution of the “soul”. But the *entelechia* or *causa formans* of the “soul” is eternal, the immortal *nus*. Hume and others stand for the doctrine of *l’actualité de l’âme*, i.e. the nature of the soul is to be seen in her agency, *actualité*, not in a substance. Soul is only a notion summarising the multifariousness of the processes going on in our consciousness and subconsciousness, impressions, activities etc. Mind or spirit – *nus* or *pneuma* are substances. Philosophers generally believe in the existence of *nus* by means of which they can think “transcendental” ideas, whereas theologians claim *pneuma* implanted into the psyche by the sacramental processes and transforming the latter into a pneumatical *psyche* to be the eternal entity enshrined into the human body. Whatever differences may be – they all believe in one non-mundane entity, which has become mundane. The logos is said to have become actual flesh. The *desiderium naturale* makes them seek after the Truth. But mind is misleading them as to identify it or one of its products with the real entity they are seeking for. Klages was not quite wrong when he wrote his voluminous book on “Der Geist als Widersacher der Seele” (the mind as enemy to the soul). The mind is really our strongest enemy. The tree of worldly knowledge is not the tree of life – so Klages, and the wholesome original to that reflected mundane dogma. The mental brambles choke up the tender plant of the jiva, i.e. the real soul. This jiva soul is a non-material entity, emanating as the infinitesimal absolute from the Infinite Absolute, i.e. the Over-soul Aspect of the Supreme Lord Sree Krishna, the Spiritual Embodiment of All-Love. As manifestation from the marginal potency of the Supreme Lord, which is located on the border-line of the spiritual and material potencies, the jiva is liable to be overcome by the clutches of Maya, the

²⁶ *En telos echein* (Greek): Which has the goal/end in itself (and not in anything else). In opposition to Plato Aristotle believed that matter and form (soul) are inseparable. Matter has no end in itself. It needs to be combined with form. And form expresses itself in matter only, not independently.

material potency, if he misuses his inherent freedom and chooses to lord himself over Maya in order to gain selfish enjoyment. The egotistic principle *ahamkara* makes man identify his true self with the body and mind. According to the deeds in their former births the fallen jivas are induced to act and to enjoy or suffer the fruits of their respective deeds, moving in this world, the transformation of the Maya or external potency of the Supreme Lord, the transformation of the pervertedly negative reflection of His chit-potency. The deluding face of the Absolute Truth hinders man to differentiate between substance and shadow, makes him believe that this true and real world is absolutely true, whereas it has its existence only in dependence on the Absolute. But the existence of shadow implies the existence of substance. Not a single thing can be seen in the pervertedly reflecting looking glass we hold above our heads, which does not really exist in our room. But by scrutinising into the details of shadowy matter we cannot get any reply to our urgent enquiry after the Substance. Instead of proceeding from the known unknown to the unknown unknowable we need to be enabled to follow the descending process from the known to the knowable unknown. He, Who is Substance, can elucidate the nature of the shadow, and nobody else.

Maya is fulfilling the Will of the Supreme Lord by deluding the fallen jivas. If we are trying to follow the dictations of Him Who is True Guide of all sincere seekers after the Truth, she will test the degree of our submission and faith in Him by putting us in all kinds of adverse circumstances and inclinations. Natural aptitude for the loving service of Krishna may arise, if we have been blessed by the *sunder warumbe gratia*²⁷ of the Divine Master. Then the face of Maya will be changed. She is no more our enemy. She is very kindly supplying us with various kinds of things and functions, which can be spiritualised by the influence of dedication. If we are enabled to accept every thing as the vouchsafed favour of the Supreme Lord of Love, our worldly activity will cease to be worldly.

The enjoying habits of our present mentality cannot be carried to the Realm of Religion. There is only one Enjoyer, the Supreme Lord. The renunciation of any

²⁷ Causeless grace.

kind of ownership is the enjoyment of the Supreme Lord. To try to retain any worldly or selfish advantage and to serve God at the same time is incompatible. As long as we are distracted by the perception of anything else but the service of Godhead, fear must arise. Fear dates from the fact that enjoying mood is again creeping in, that there is some self-reserved or wanted property for the preservation or attainment of which we have to be anxious.

Absolute self-surrender is the first preliminary condition, if we wish to serve the Supreme Lord of Divine Love under the direction of Him Who is acquainted with the nature of such service. The only relationship, which can exist between the All-Attractor and the attracted, is that of loving serving devotion. Real divine service cannot be established, unless the servant has ceased to consider himself to be masculine whereby is implied, that he claims mastership over others who – so he is wanting – may serve him. Only absolute submissive feminine serving attitude can attract the Lord of Divine Love to correspond *sunder warumbe* by accepting our devotion through the agency of the Divine Master.

It takes much time till after passing through the stages of regulated devotion our devotional practices will be the natural outflow of our heart's spontaneous spiritual love for Krishna. To be allowed to serve the Supreme Lord without any hampering intellectual and rational pragmatical motives, not to expect anything in return, not praying that He may reveal Himself to me so that I may see Him, but that He may make me His Own, that my humble ways of serving His devotees may not displease Him – such is the true longing of the soul's proper self.

The Supreme Lord Shree Krishna, *the sunder warumbe kat exochen*, the Root-Cause of all causes, attracts by His *sunder warumbe* causeless Mercy all the jivas. They realise the power of attraction in the desiderium naturale. He, the All-Attractive Spiritual Body of Eternal Truth and Beauty, is the Object of the devoted loving service of those who understood the utter futility of any other course actuated by the instinctive, egotistic and anti-religious inclinations. The connecting tie between the Subject and the object cannot be established by renouncing or enjoying functions. All religions and philosophies differ from the Religion in this point. The Absolute cannot be appreciated as the Absolute as long

as we want to enjoy the Truth, to possess celestial qualities. He cannot be appreciated, if we imagine Him to be an *esse negativum*. Friedrich Nietzsche and his friends told us: “Oh, Brethren! Remain loyal to the earth”. A supermundane state of quietistic deadlike silence, the phantom of all those, who as weaklings were unable to manage the affairs of this world – the heavenly so-called bliss of the pharisaical hypocrites, who make a show of an ascetical conduct either to deceive themselves, others or both – the brighter and better world, so-called pious people hope to enjoy by renouncing some comfort of this world, the reward for their ethical good deeds – all these goals seemed to Friedrich Nietzsche very dry, tiresome places, not worthwhile striving after. Nietzsche got retching, when he happened to see so-called pious people, moving like ghosts, depressed, unfit to die, despicable in every respect. “If your God were really God, then you would make other faces. If your God were God, he would make you live and dance.” Very fortunate is indeed who feels: all these pseudo-religions and their representatives give me the horrors. There can be no dirtier mentality to be found in this world than the mentality of those, who hope to get eternal bliss by some temporary renunciation, to get a rotten farthing of the infinite, to exchange some doubtful happiness and enjoyment in this world for permanent enjoyment in another sphere by going to the exchange-office of asceticism. They want the service of the Absolute instead of the service to the Absolute. They are even worse than those, who shun all problems and enjoy the things of this world. And why should Nietzsche feel any inclination to imagine that the merging into an attributeless dry nothing, the cessation of the separate existence of the individual, which process is again strived for as an object of enjoyment, that all these doubtful processes may be the goal of his life? But there was nobody in the West, who could have told him that at first he has to make unconditional surrender at the Feet of Him, Who can instruct him about the process, which has to be adopted, if the religious object and the religious Subject and the connecting link is to be realised. But all his modern friends and followers are now fortunate enough, to get the opportunity of getting sound tidings about that Divine Master, Who out of His *sunder warumbe* Mercy sent the messengers of the True Religion of Divine Loving Devotion to Europe – provided Nietzsche’s friends have a real inclination to serve the Absolute. There is every hope that they may meet His messengers.

They will then instruct them how to approach the Absolute in the only proper way of full surrender.

The Absolute is not a mere zero, the Absolute Realm is not the asylum for the aged and infirm intellectualists and emotionalists, nor is Religion an Insurance for the enjoyments of the next life. Good deeds constitute no provident fund, we can consume there eternally. Pantheistic imaginations and endeavourings cannot be carried to the Transcendence, which is the opposite of a quietistic dead house.

In this world, we experience that form and matter differ; the idea is not identical with the object, meant by the word containing the idea. Here every form and matter has many defects. But we shall have to pay all attention, that we are not entitled to transfer the result of our worldly experiences to the Absolute Form. In consideration of the inadequacy of our mundane vocabulary we may say that God is nothing, i.e. He is above all attributes we find in this shadowy world. The laws and so-called objective ideas need by no means be valid there. The *theologia negativa* is only preliminary. At first all our wrong mundane, i.e. *nastik*²⁸-atheistic ideas must be eradicated. It may be a painful process to give up all our wrong ideas and preoccupations, but the Divine Master will out of His *sunder warumbe* – causeless Mercy – enable us to overcome this painful operation if we only submit to Him. The Absolute cannot be moulded into the shape of our limited mental forms. He transcends all possibilities of this world. This world is not an emanative or creative transformation of Godhead Himself as the pantheists or rather anti-theists try to make man believe. This world is only a manifestation of the shadowy, pervertedly reflecting Maya-potency, the external potency of the Supreme Lord.

Our present body and soul, trunk and limbs, name and form etc., are different. According to anthropomorphical theologians Body and Soul of God differ also. Here the limitations of our intellectual and imaginative capacities become palpable. Our material mind is unable to grasp anything behind its zoesis. All the defects of this world are not to be found there. There is no unwholesomeness in

²⁸ Sanskrit: *na + āstika* = not orthodox or not accepting the Vedas as authority.

the Transcendental Realm, no defectiveness, no limitation. If we find variegatedness in this world, the pervertedly reflected shadow of the Absolute World, then every variegatedness here must have its true and pure original. But the variegatedness of the Transcendental Realm even transcends the variegatedness of this world, otherwise the Absolute would be dependent on the Non-absolute, the master would be dependent on the servant. All the liberated souls are serving the Supreme Lord of All-Love there according to their respective inherent characters and dispositions in their respective peculiar ways offering thereby a multiplicity and infinite variety of services to the most Beloved Supreme Lord. They do so as the natural outflow of their devotional disposition. Rays of the sun, which, though different from the sun, yet participate to some extent in its attributes, fulfil the will of the sun, i.e. the will to be effulgent by enlightening the space, because it is their proper nature to do like that. Similarly the liberated souls serve the desires of their Supreme Lord to Whom they are attached by the tie of Krishna's Causeless Mercy and Divine Love and unrestricted loving service. Overpowered by the Transcendental Super-Beautiful Form of the Supreme Lord, they cannot but serve Him in every possible way, *sunder warumbe*.

All expositions of transcendental character are liable to be grossly misunderstood by the human intellect. As long as we are under the clutches of Maya, we are not in the position to appreciate the assumed habits of the Gopees, the spiritual embodiments of the extensions of the bodily Form of the Ecstatic Potency, who feel themselves as wedded wives, in order to display the process of shuffling off the coil of ownership, a process which is most pleasing to the Supreme Lord. But the *sunder warumbe* Mercy of the Divine Master and His associates can open the eyes of our true devotional aptitude so that we may realise that all ethical functions are to be transcended – not to be disregarded – by the unrestricted natural devotional practice. We have got brain and tongue. We are higher organised than animals. But we have got brain and tongue not to misuse them for *nasty* performances or for the acquisition of enjoyable material gross or subtle things, but rather to put them into the service of dedicating them unconditionally at the disposition of Our Divine Master Who can teach us how to listen to the

expositions the Real *Terminus a quo et and quem* and how to use brain and tongue for His service.

The path of submissive listening is the only path, which leads to the philosopher's stone. The Divine Knowledge coming from the Divine Lips of the Divine Master is the only flawless authority.

Now we have to decide, if we want to enjoy or rather suffer the imaginative *sunder warumbe* paradise or if we want to bow down our head at the Blessed Lotus Feet of the Divine Master, the Embodiment of *sunder warumbe*, causeless Mercy and Affection, Who alone can lead us on the beautiful path of devotion, can take us back into the ever-progressive Spiritual Realm of unconditioned *sunder warumbe* loving service of the Supreme Lord of Divine Love.

Appendix:

Aquino, Summa Theologica I.1.1. (About the need of Theology)

Respondeo dicendum quod necessarium fuit ad humanam salutem, esse doctrinam quandam secundum revelationem divinam, praeter philosophicas disciplinas, quae ratione humana investigantur. Primo quidem, quia homo ordinatur ad Deum sicut ad quendam finem qui comprehensionem rationis excedit, secundum illud Isaiae LXIV, oculus non vidit Deus absque te, quae praeparasti diligentibus te. *Finem autem oportet esse praecognitum hominibus, qui suas intentiones et actiones debent ordinare in finem.* Unde necessarium fuit homini ad salutem, quod ei nota fierent quaedam per revelationem divinam, quae rationem humanam excedunt. Ad ea etiam quae de Deo ratione humana investigari possunt, necessarium fuit hominem instrui revelatione divina. Quia veritas de Deo, per rationem investigata, a paucis, et per longum tempus, et cum admixtione multorum errorum, homini proveniret, a cuius tamen veritatis cognitione dependet tota hominis salus, quae in Deo est. *Ut igitur salus hominibus et convenientius et certius proveniat, necessarium fuit quod de divinis per divinam revelationem instruantur.* Necessarium igitur fuit, praeter philosophicas disciplinas, quae per rationem investigantur, sacram doctrinam per revelationem haberi.

Translation:

I respond that it is to be said that it was necessary for human salvation that there be a certain doctrine according to divine revelation, beyond the philosophical disciplines, which are investigated by human reason. First, certainly, since man is ordered to God just as a certain end which exceeds the comprehension of reason, according to a passage in Isaias 64, the eye hath not seen, O God, apart from Thee, what Thou hast prepared for those loving Thee. *But the end must be foreknown by men, who ought to order their intentions and actions to the end.* Whence, it was necessary for that to be saved there be made know to him certain things through divine revelation, which exceed human reason.

Even for those thing which are able to be investigated concerning God by human reason it was necessary that man be instructed by divine revelation. Since the truth about God, investigated by reason, comes to man from few, and through a long time and with the admixture of many errors, on the knowledge of which truth depends the entire salvation of man, which is in God. *That, therefore, salvation should come to men more fittingly and certainly, it was necessary that they be instructed of divine things through divine revelation.* Therefore it was necessary, beyond the philosophical disciplines, which are investigated by human reason, to have sacred doctrine through revelation.