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A Probe Into Life’s Relativities  
by Srila Bhaktisiddhanta Saraswati Prabhupada

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 Supernature, 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 frutitive 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 necessaries 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 necessaries 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 
manifeste 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 give 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.