

*Shri Shri Krishnāya Namō Namah*  
*Jai Guru Sankara*

## The Real Philosophy of Mahāpurusism\*

Sonaram Chutiya

In the *Shvetāshvataropanishad*, it is found:

**Vedāhametam purusham mahāntam  
ādityavarnam tamasah parastāt /  
tameva viditvātimirityumeti  
nānyah panthā vidyate'yanāya // 3/8**

*Meaning:* Beyond the realm of knowledge, existing in the form of light, that *Mahāpurusha* I have known. Only by knowing this Mahān Purusha can one overcome death. For attaining the *parama pada* (Supreme Goal), there is no other way or path.

The sun among the Purānas (Purāna Surya), the *Srimad-Bhāgavata Mahāpurāna*, also speaks about this Mahāpurusha:

**dheyam sadā paribhavaghnabhishtadoham  
tīrthāspadam shivavirinchinutamsaranyam /  
bhṛityārtham pranatapālabhavābdhipotam  
vande mahāpurusha te charanāravindam // 11/5/33  
tyaktvā sudustyajasurepsita rājyalakshmim  
dharmistha āryavachasā yadagādaranyam //  
māyāmrigam dayitayepsitamanvadhāvad  
vande mahāpurusha te charanāravindam // 11/5/34**

The translation of Srimanta Sankaradeva:

**He Mahāpurusha he pranata pālak /  
sadābando tomārese pada pankajak //  
sadāye cintibe yogya ehise caran /  
bhakatar kare ise bānchita puran //  
bhava parābhavaka ehise kare ksay /  
parama pabitra ise tirthara ālay //  
mahāsukhamay ito carana dukhāni /  
Brahmā Hare ākese sevanta satya māni //  
bhṛitya mātrakare yata pidāka gucāve /  
samsār sāgara tari ise mahā nāve //  
he Krishna bando herā carana tomār /  
Sri-Rāmacandra rupe dhari avatār //  
pitrira ādese chādi rājya abhilās /  
patni Sitā sahite khapilā banabās //  
ānara dustyaja yito devara bānchani /**

**hena rājyalakshmika tejilā raghumani //  
suvarnara mriga dekhi bhāryyara bacane /  
goilā māyā harinaka khedi Nārāyane //  
henase bhakata priya prabhu purnakām /  
tomāra carane sadā thākoka pranām //**

**- Nimi Nava-Siddha Samvāda : 383-87**

O Mahāpurusha! O *pranata-pālaka* (preserver of the obeisant ones)!  
Thy Lotus Feet only [we] always salute.  
Only Thy Feet are always worthy of contemplation;  
Only they fulfill the wish of the devotees.  
Only they wear out all worldly adversities.  
Extremely sacred, only they are the abode of pilgrimage.  
This pair of Feet greatly blissful,  
Brahmā and Hara (Siva) worship them only, regarding them as Truth.  
They immediately wipe out all pains of those serving them.  
Only they are the great boat to survive the world-ocean.  
O Krishna, we salute Thy Feet, O Lord!  
Incarnating Thyself in the form of Sri-Rāma,  
forsaking desire of kingdom, at father's command,  
Thou did go into exile in the forest, along with wife Sitā.  
That (kingdom) which is ungettable for others and which is the desire of gods,  
such a [prosperous] kingdom, the very seat of Lakshmi, Thou did forsake, O Raghumani!  
Seeing the golden deer, hearing wife's words,  
Thou did go in pursuit of the illusory deer, O Nārāyana!  
Such is Thy affection for the devotee, O Lord Purnakāma!  
At Thy Feet, let our salutations always remain, O Lord!

Ice, water and vapour – basically the same thing; [only] the form varies with respect to temperature. The controller of infinite universes is also of three levels with respect to 'guna' (attribute) and 'ākār' (form):

- (1) nirguna + nirākār = Brahman, (attributeless, formless)
- (2) saguna + nirākār = Vishnu (with attributes, formless), and
- (3) saguna + sākār = Krishna (with attributes, having form).

It is for this reason that Brahman, Vishnu and Krishna are fundamentally one. In the presence of the nirguna nirākār Brahman, the entire universe exists:

Without water, without earth and without sky,  
Without the great winds, without moon and without sun's light;  
Without summer, winter seasons, without day and night.

**nāhi jal, nāhi sthal nāhike ākās /  
nāhi mahā bāyu candra suryara prakās //  
nāhi sita nāhi ushna ritu nāhi rātri din //**

**-Anādi Pātan**

Srimanta Sankaradeva begins the *Kirttana* - his *vāṅmayi murti* (image-like holy book) - with a salutation to the nirguna nirākāra, yet sanātana (Eternal) Brahman. And again he has said: the Brahman (Supreme Spirit) takes on incarnations in many forms, assuming many a name. By terming saguna sākarā **Krishna** as Brahman, Srimanta Sankaradeva has opened the gates of bhakti (devotion) towards Him. Srimanta Sankaradeva's soul-manifest (abheda ātmā) Sri Sri Madhavadeva has reiterated in the refrains of the *Nām Ghosā*:

**Matsya Kurma Narasimha                      Bāmana Parasurāma**  
**Halirāma Barāha Sri-Rāma /**  
**Buddha Kalki nāme dasa                      ākriti dharichā Krishna**  
**tayu pāve karoḥo pranāma //**

I bow down at Thy Feet, O Krishna! Thou, Who hast incarnated Thyself in various forms with diverse names: Matsya (the Fish), Kurma (the Tortoise), Narasimha (the Man-Lion), Vāmana (the Dwarf), Parasurāma (Rāma with the Axe), Halirāma, Varāha (the Boar), Sri Rāma, Buddha and Kalki.

Even though the nirguna nirākāra Brahman turned saguna (but nirākāra) after creating the entire universe and the worlds, yet assuming a vyāpak (all-pervasive, boundless) form like the sky did He remain. The Vedas began to recite:

**tadvishnoḥ paramam padam sadāpasyanti surayah /**  
**diviva cakshurātataḥ //**  
**- Rig Veda**

On the relationship between Brahman and jagat (world; creation), Srimanta Sankaradeva has remarked:

**mukuta kundala yena suvarnare bhinna nuhi michā mātra nāma rupa yata |**  
**-Veda-Stuti**

Like the (golden) crown and the (golden) earring which are non-different from the gold, [but] which are only false names and appearances.

For the easy understanding of this tattva (philosophy), a remark made by **Hanumanta** is quoted here. Before Param Brahman Rāma, Hanumanta had said:

**dehabuddhyā dāso'smyahat jivabuddhyā tvadamsakah /**  
**ātmabuddhyā tvamevāham iti me nischitāmatih //**

[O Lord!] I am Your servant in terms of deha-buddhi (from the perspective of body), a part of You in terms of jiva-buddhi (from the perspective of the embodied self) and in terms of ātma-buddhi (from the perspective of the soul or ātmā), I am You only.

For the jiva also, the first tier of spirituality is 'I am Thine', second comes 'Thou art mine' and in the third stage, 'I am Thee only'.

According to Srimanta Sankaradeva and Sri Sri Madhavadeva, the **Mahān Purusha** (purusham mahāntam) of the Upanishads, **Mahāpurusha Krishna** of the Srimad-Bhāgavata and **Rāma** are one and the same (abhinna). By declaring that the creation is His expression and 'jiva amse tumi pravesilā gāve gāve' (*Kirttana*), they (Sankaradeva and Madhavadeva) have introduced the jivas as being the

parts (amsa) of Krishna. All things considered, the final verdict is:

Brahman (Param), Vishnu and Krishna are **eka-tattva** (One Truth), one and the same. All jivas or, in other words, every one of us, are His amsa. To cut through māyā that acts as the barrier in the realization of this amsā-amsi (part-whole) relationship:

**diyo upadesa bhajo tomāra carane /  
māyār bandhana cindo sravana kirttane //  
-Veda Stuti**

[O Lord!] Give us Thy counsel so that we may pray at Thy Feet,  
so that we may break the barrier of māyā through sravana and kirttana.

This is the upadesa (advice) given by Srimanta Sankaradeva. And regarding Param Brahman Krishna's invaluable gift (to us), do not let Srimanta Sankaradeva's thunder-like declaration-

**Krishna Surya bhoilanta udita /  
Nām-Dharma karilā bidita //**

The sun named Krishna has risen  
Religion of *nāma* it has spread

- go in vain. Do avail this golden opportunity of becoming one with the nāmi (God) by taking His nāma (Name) – this is our only prayer.

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*[A recipient of the prestigious Srimanta Sankaradeva Award, Vaisnava Pandit Sonārām Chutiya is a leading scholar of Assam Vaisnavism . Author of a large number of books, monographs and articles on the Neo-Vaisnavite philosophy of Sankaradeva, he, through his writings, has waged a relentless struggle against regressive societal forces and practices. Shri Chutiya also held the office of padādhikār of the Srimanta Sankaradeva Sangha, the largest socio-religious organization in Assam.]*

*[\* Translated from the original 'Mahāpurusiyā Dharmar Dārsanik Tattva' written in Assamese and re-produced in Vaisnava Pandit Sonārām Chutiya Racanāvali (Srimanta Sankaradeva Sangha, 1998); English translation of the verse from the Nām Ghosā by HM Das ('Mahāpurush Shree Madhava Deva's Nam Ghosha', VTU, Vrindāban, 1957); other English translations of Assamese verses ours; although we have tried our best to faithfully adhere to the original by translating as literally as we possibly can and also to retain the original flavour, we admit that it is impossible to convey the spirit of the original in case of writings of this stature. As such, our translation is most imperfect and we seek forgiveness from all, including the author, for any lapse on our part - [editor@atributetosankaradeva.org](mailto:editor@atributetosankaradeva.org) ]*