

The Gaudiya

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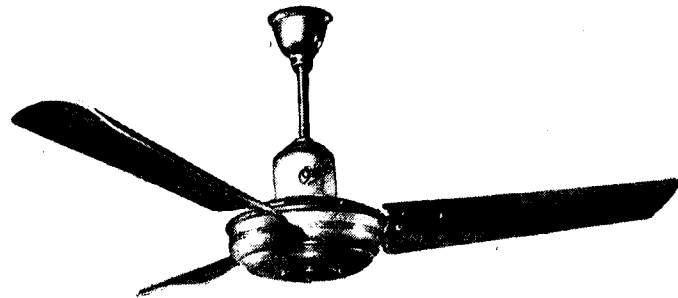
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CONTENTS

	Page
1. Editorial Board of the Gaudiya	i
2. Preface	iii
3. To Shri Gurudeva	1
4. Ourselves	2
5. The Presidential speech of —The Hon'ble Mr. Justice P. B. Mukharji	4
6. Sri Bhagabat Gita and its Influence on the Gaudiya Vaisnavas —By Dr. Sambidananda Das	9
7. Socio-Religious Ritualistic Background Gaudiya Vaisnavism —By Dr. Sambidananda Das	14
8. Self-Surrender —By Haripada Vidyaratna	16
9. Preaching News	17

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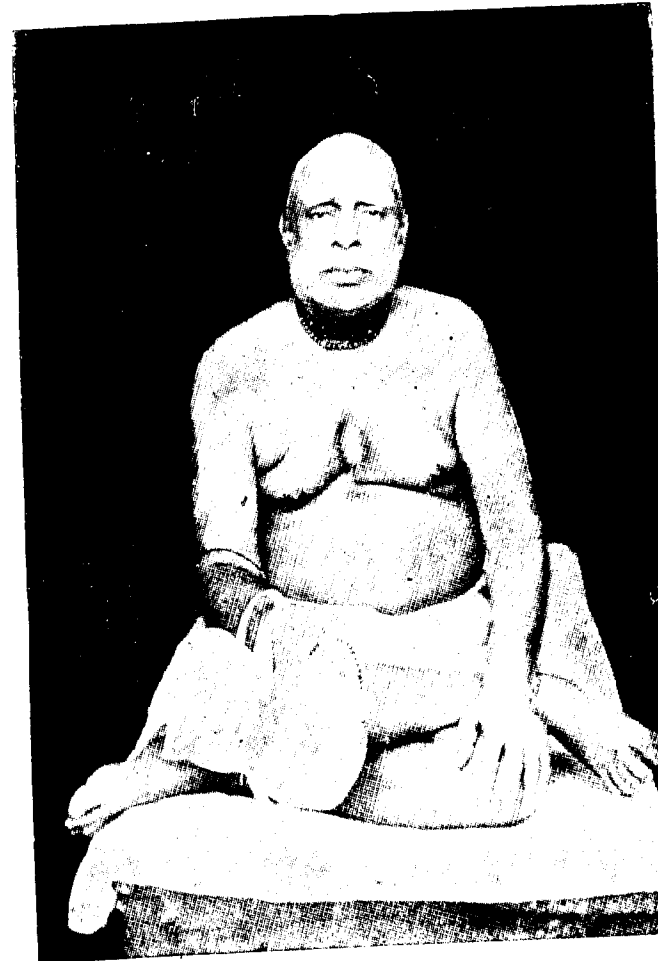
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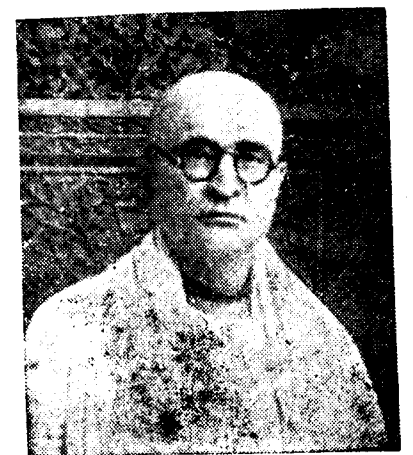
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THE GAUDIYA



Om Vishnupad
Shri Shrila Bhakti Vinode Thakur

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Om Vishnupad (108) Shri Shrimad
Bhakti Siddhanta Saraswati Goswami
Maharaj, Founder of Shri Chaitanya
Math and its Branch Shri Gaudiya Maths.

P R E F A C E



The epithet "Gaudiya" assigned to the Journal has a special significance which requires a short elucidation helping the readers in realisation of the themes which will be dealt with in it.

Western philosophers and modern educationists following their suite have explained "Gaudiya Vaishnavism" as Bengal Vaisnavism or Vaishnavism of Bengal. But Sharbashri Rai Ramananda, Gopal Bhatta Gosvami, Probodhananda Sarasvatipad and many other prominent and staunch followers of Shri Chaitanya Deb, though they were born in different parts of India declared themselves as "Gaudiya Vaishnav". The followers of Gaudiya Vaishnav religion are really known by Gaudiya literature and not by the fact that they were born to a particular land. Gaudiya Vaishnav religion has been created, practised and preached by God Himself. It is the consummate exposition of Sanatan Dharma – Divine love. The literal meaning of Gaudiya as Bengalism is not the really spiritual import of the term "Gaudiya". The intrinsic value of the Gaudiya is his realisation of the Divine Lord, which is his philosophy and conclusive idea about Godhead. In a word, the staunch followers of Shri Chaitanya Deb are really known as Gaudiya, who is not confined to a particular time, space and object. In fine the real devotees of Godhead whom Shri Gaurasundar has solely appropriated or in other words, has made His own, in His both the roles of magnanimity and beauty, i.e. in the highest pitch of His realisation of the Supreme Lord Krishna (the most predominating energy) – the embodiment of love and bliss, and His most beloved consort Shrimati Radhika (His predominated Energy), are known as Gaudiya.

The scriptures, Mantras, devotion, abode, means and end of the Gaudiya all are identical with the Para Tattva (Supreme Entity) – Shri Radhamadan Mohan, Govinda and Gopinath. The word "Gaudiya" is, therefore, not really limited to its denotation.

The advent of Shrimad Bhakti Siddhanta Saraswati Thakur, the Founder of Shri Chaitanya Math at Shri Mayapur, Nadia – the holy Birthsite of Shri Chaitanya Mahaprabhu is a great land mark in the history of Vaishnavism in India. He has given a new orientation of Suddha Bhakti philosophy. Shri Jiva Gosvami, an erudite scholar of vast learning and an associate of Shri Chaitanya Mahaprabhu has given us the philosophy of Achintattva (unthinkableness) and the substance of the Bhagavata as revealed in the three Advai-



His Holiness Acharyadeva Shri Shrimad Bhakti Vilas Tirtha Goswami Maharaj

His Holiness Shri Shrimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Shri Chaitanya Math and its Branch Shri Gaudiya Maths— Explaining Shrimad Bhagabatam.

jnana (one knowledge) conceptions of Brahma, Paramatma and Bhagawan and their respective conceptions from the point of view of Bhakti. Then Baladeb Vidyabhusan, the author of Govinda Vasya gave us the philosophical back ground of Vedic Sabishesha Bichar based on Shri Madhwacharya's Panchaveda theory. After Baladeva Shrimad Bhakti Siddhanta Saraswati Thakur has fulfilled their teachings by preaching the philosophy of Advaijnan (one knowledge) and Aprakritattwa of Suddha Bhakti in an unprecedented way. Suddha Bhakti, the essence of which is seva (service) is really based on a deductive process of thinking. It becomes vitiated in as much as induction enters in it. God as well as His seva is attainable by Suddha Bhakti alone. There is nothing of anthropomorphism, symbolism or *Aropa* in it. It is only Real Truth of the Bhagabat untouched by any mental speculations. The realistic or nominalistic theologies of the West have nothing to do with it. Thus the absolute purity on Bhakti was taught by him through an impartial comparative study of religions. He started a great theistic movement in Bengal and established Gaudiya Maths all over undivided India and abroad to preach it. Shri Chaitanya Math at Sree Mayapur is the centre of them all.

The journal "Gaudiya" was founded by Shrimad Bhakti Siddhanta Saraswati Thakur as the organ of his movement of Suddha Bhakti in the year 1922 in Bengali and edited under his direct control. The movement spread widely throughout the world since the appearance of Gaudiya. Its influence among the Bengali knowing intelligentia was unique. Unfortunately, after His sad disappearance in 1937 A. D. Gaudiya failed to carry out the same spirit and aims during its dark period from 1937 to 1947. By His inspiration and blessings, Gaudiya is again being published from Sree Mayapur, the Head Quarters of the movements.

As the activities of the movement are spreading throughout India and the savants of the West are inquisitive to know the philosophy of Shri Chaitanya, an English edition of Gaudiya will be published from Sree Gaudiya Math, Royapettah, Madras from the Krishna Jayanti day (the 29th August, 1956).

By the grace of Founder the message of Sree Chaitanya Math, popularly known as "Gaudiya Math", is today not unknown to the intelligents in India.

TRIDANDI-BHIKSHU BHAKTIVILAS TIRTHA.

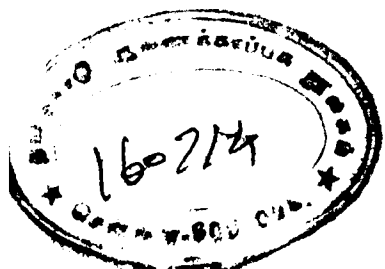
TO SHRI GURUDEVA

How my heart yearns for thy lotus feet,
Sree Gurudeva! — the support and end of my life.
Bless me with thy grace perennial — the eternal source of joy
transcendant.

How sweetly I remember the blissful moments,
Passed in thy holy company!
Then every word that dropped from thy lip,
Came like a Shower of Amrita,
Into the inmost recess of my heart.
Still do I remember how in ecstatic transport
You recited slokas from the Bhagabata and Krishna Karnamrita,
And shed tears in unbearable separation
From thy ever-beloved Krishna.
Enlightened by the halo of the nails of thy feet,
Does one dare speak about Krishna and His Leela transcendental;
For thou art, His grace embodied,
Come to divulge its deepest mystery to human soul.
The world has become too much with us,
We can think of nothing but selfish gains;
So surfeit satiates the soul of humanity,
Or the cry of gravelling hopeless poverty pierces the sky.
Life has become a vicious circle, a nightmare full of suspicion
and fear.

The world is Krishna's, forgetting Him
The intruder's lot we thus suffer.
You taught us — true enjoymet lies in
Complete renunciation unto Krishna;
He alone is the true enjoyer of all;
In Him we are, and are ever to be.
Our master beloved! Show us the way.
Let us not deviate from it,
In deceptive lip-homage to thy words,
While in practice doing just opposite;
Making enemies of our true friends
And running after sordid acquisitions.
For thou art the way, the truth and even the goal;
As Krishna's counter-self manifested as His dearest servitor.
By serving thee alone can we serve Him,
Who is beyond all that is or is not.

Jadunandandas.



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OURSELVES

With prostrated obeisance at the feet of Shri Gurudeva and Gaurisundar, let us all utter the Name of Krishna—the one transcendental embodiment of bliss, consciousness and existence eternal—the Sachchidananda Bigrāha. He is one with His Name although beyond all comprehension of mind and word. And when that name is uttered in deep unison with the heartfelt wishes of Shri Gurudeva and Gaurisundar, He becomes incarnate in the words, that burst forth spontaneously out of one's mouth. And this is pure service of Krishna or unadulterated devotion (shudha Bhakti). A whole-hearted devotee knowing nothing but Krishna's constant and complete service in transcendental love, is also the relative embodiment of that word as its manifesting ground. In the Absolute the servitor and the served are but ever related aspects of the one Whole (Adwayajñanatatwa). The highest aspiration of this little paper is to sing the name of Krishna in unadulterated devotion to Him, harmoniously with the whole world and His whole-hearted devotees.

It is not an organ of any religious sect, nor does it stand for any political ideology or particular social system. Man follows them according to his taste and timely inclinations, and that is a tentative affair. To approach the Absolute the way is but one, for there the means and the end are not different. Really there can be no difference between one religion and another, if their goal be God and God alone. All differences arise from peculiar distinctions regarding the means. To remain fully conscious about them and to try to understand their substance through self-consciousness is real spiritual culture. Then to know God is to know Him as the self-manifesting Truth beyond all sadhana or so called means.

Philosophers speculate about God and their last conclusion is that we cannot know Him as He is. For we cannot know a thing in itself,

as Kant puts it. Yes, if we want to know God as an object of our knowledge, He is beyond all comprehension of word and mind. The way to know Him is to try to understand the true nature of the soul in eternal relation to Him—Brahmavid Brahmaiva Bhabati. We cannot imagine any state of human existence extraneous to that relation. To know Him is to know that we live, move and have our being in Him, ever in life here, and beyond death. In the Absolute there can be no distinction between matter and spirit. Science teaches us today, that what we call matter is really spirit in essence beyond all comprehension of time and space. Their difference arises only from our outlook about them. So the first and foremost injunction of Vedānta has been "Ishabasyamidangsarbam jat kincha jagatyang jagat"—everything here in this world should be permeated with God in constant worship. To remain confined to self-centred idealism is the worst type of materialism. Everything here below is an object for His worship. The world is Krishna's. We are His. The highest fulfilment of life is to become Krishna's object of enjoyment—His servitor in soul, mind and body. All Varna or Asrama religion should be so systematised as to help man's evolution towards this. We regard the Vedas as the ultimate source of God-knowledge. But what our esteemed scholars habitually regard as the Veda is something quite different from what it really is. All knowledge about so many Gods, doling worldly goods to their respective votaries; through indirect circumstantial evidence, i.e., Paroksha Jñana are mere childish attempts to approach transcendental Truth as the Bhagabata says it. Parokshabado Vedoyang Balanangnanusashanang. In some cases they may be means to an end as Jaska has nicely put it in his Nirukta—Mahatmad devataya eka Atma bahudha stuyante Atma eshang Matho Vabati, Atma ashwa, Atma ayudham, Atma ishava, Atma sarba devasya.

The Atma alone is the be all and end all of all such manifestations we call gods. So the Vedas really deal with, first the eternal relation of the over-soul with His manifestations, Krishna and His Shakti Parinati, secondly the means to attain that knowledge, and ultimately the realisation of the highest goal in life—to love and live in Him and for Him. This is called Sambandha, Avidheya and Prayojana. In this we find the highest consummation of Vedic knowledge as the Brahmasutra says—Tattu Samanayat, or as the Geeta says, Vedaiseha sarbaiahamebavedyam or the Bhagabata—Vedyambastabamatra bastu Shibadam. And in relation to Him, His every manifestation is also purnam. So in the Brahmasutra—"Swapayat" sukta. This self-manifesting process of the Absolute was first revealed to Brahma. Then it has come through Shri Narada, Vyasa, Shri Suka and the sacerdotal line of the enlightened mahajanas. This is known as the Amnayadhara of the Vedas and is the one sublime process to acquire Vedic knowledge to which we whole-heartedly submit. All inductive methods of approaching Vedic lore ultimately leads to ne-science and godless speculations entangling the human soul in the meshes of derogatory aims of life. By the bye, we are not revelationists, in the ordinary sense of the term, who believe in a particular personality—one through whom alone God reveals Himself and through no one else, such as Christianity or Islam. Any created being inspired with unadulterated devotion to the Absolute, or His incarnations can be the revealing ground of Adwayajñana as we see in the case of such incarnations of God-head as Bharaha, Matsya and Kurma, Nrisingha and others.

As to means, we ultimately believe in love and service. To utter the name of Krishna is to serve every being on earth and heaven created by Him. Without this attitude of service towards His creation, God's name cannot be uttered, in the true sense of the term. Other-

wise what comes out of our mouth is only a mundane sound—deceiving equally the utterer and one who listens to it. But the highest and true service consists in loving one. To love is to serve. But can a man really love another fellow-being? We say no. True love is the sole function of the soul which comes out only in relation to the Absolute, the over-Soul. We can love Krishna alone—the one eternal Rashamritamurti—embodying bliss perennial. What we call love in the ordinary worldly sense of the term is only a perverted reflection of it. Love is manifested on earth by Godhead alone, for He is the loved, the lover and love in His multifarious manifestations of Absolute relativity. In Shri Gaurisundar we see the highest and purest revelation of it. He is Krishna Himself manifesting His own Self as His Love. This world is created in the process of self realisation of Godhead of which the Upanishad says as His 'tapas'. The Omnipotent and Omniscient can have no ulterior motive for creation except to realise Himself and reveal it to human soul. Krishna realising Himself through His own moments—His three potencies—parashakti, yibashakti and aparashakti is His threefold creation. But para-potency is the essence of them all. Godhead revealing and realising Himself through this transcendental moment is Gaurisundar. So let us all prostrate at the feet of this love-manifestation of Krishna and His second Self Gurudeva, so that this world may be known to us as the love manifestation of Godhead. Then love and love alone will be the key-note of life. The whole angle of vision of our life on earth will be changed for good. Then alone true co-operation and not struggle will be the keynote of life—the one underlying principle of evolution physical, mental and spiritual. This world will become the abode of peace perennial. Or we ever run towards death as the Upanishad declares—tameba biditwati mrityumeti nanyapantha bidyate ayanaya,—There is no other means of avoiding death except to know and serve Him.

THE PRESIDENTIAL SPEECH

of

THE HONOURABLE MR. JUSTICE P. B. MUKHARJI,
Nyayabharati, of the Calcutta High Court, President of the
Bangiya Sanskrit Siksha Parishad, on the occasion of the

62nd ANNUAL MEETING

of

SHRI NABADWIPDHAM PRACHARINI SABHA
in celebration of the 470th Birthday Anniversary

of

SHRI CHAITANYA MAHAPROVU

on Monday (Dolpurnima Day) the 26th
March, 1956 at the Yogpith Temple at Sree Mayapur.

(In rendering the said Bengali Speech into English the
Translator regrets his inability to keep and
maintain the deep meaning, Significance,
import and effect thereof.)

Reverend Acharyya Maharaj and this
assembly of devotees,

On this holy day the refrain of those mov-
ing words comes ringing in my ears....

"Rama Raghava Rama Raghava
Rama Raghava raksha mam.
Krishna Keshava Krishna Keshava
Krishna Keshava pahi mam."
O Rama, O Raghava, protect me.
O Krishna, O Keshava, save me.
Let us all sing the famous hymn to

Shri Chaitanya....

"Bonde tom devachuramonimatularashabista-
chaitanyachandram".

I make my obeisance to that Divine Light
which is Shri Chaitanya.

On a fullmoon evening in springtide, such
as this, about five hundred years ago, Lord
Shri Chaitanya manifested himself in this mortal
world. The universal Divine incarnated
in the individual human being on the prayers
and intercessions of His devotees. That was a
glorious day for India. As petrified Ahalya
came back to life at the holy redemptive touch
of Shri Ramchandra's feet so India—stirred
into life by the advent of Lord Chaitanya. It
was not Nadia alone that acquired the new
life. The birth of Shri Chaitanya ushered a new
spiritual age for the whole of India. Mayapur
the City of—illusions took in its lap something
beyond the Maya or illusion. It is not with-
out significance that the full-moon was under
eclipse on that day because the light of that
full-moon had descended from the heavenly

firmaments in that human form which was
to be Lord Gouranga.

Lord Chaitanya's mother was Sachi, wife
of Jagannath Misra. Lord Gouranga's human
frame was radiant with divine light and—efful-
gent with the splendour and brightness of the
sun and the moon. He played the games of
life to their limit. While his joy was—unbound-
ed his cup of sorrows was full. As a man
he passed through all the ordinary stages of
life, through its joys and sorrows, its pleasure
and happiness, its trials and tribulations and
the feats of intellect and of character. Family
life, marriage, sacrifice and service, all came
to him by turn. During these different stages
he played the role of the perfect man.

At the age of twelve he lost his father. His
elder brother Biswarup became an ascetic and
left the home. Young Nemaï, the apple of
his mother's eyes, developed into a boy and
was famous for all his boyish pranks and tur-
bulence in Nadia. Next he was seen as a stu-
dent in the school of his—great grammarian
Gangadas where he showed the feats of his
—genius and intellect. His victory over
Keshab Kasmiri before whose intellectual
prowess the world had bowed down,
proclaimed to the world Nemaï's brilliant
intellect, his vast learning and great
erudition. Nadia was then the brilliant intel-
lectual Centre of India and Nemaï was the
shining star in that—intellectual hemisphere.
Then came his brilliant discussion with
Raghunandan a student of Basudev Sarbab-
hauma and reputed to be the most well-versed
person in Nyayasastra. It took place while
they were travelling in a boat over the Ganges.
Nemaï defeated Raghunandan in that famous
debate. But then he soon realised that his
intellectual victory had dealt a severe blow to
Raghunandan and had hurt Raghunandan
deeply. A wonderful change thereupon came
over Nemaï. On this spat he threw into the
Ganges this famous book on Nyayasastra of
which he was the author and which he had
prepared with all the love, all the labour and
all the learning. That was rendered possible
by blessing of that great divine sacrifice. A

competitive world always so full of rivalry and
jealousy thus found a new—example and a
new inspiration, in a spiritual life dominated
by divine love which transcends all human
jealousies and rivalries.

Lord Chaitanya married Lakshmipriya the
daughter of Ballavacharyya. There he had a
tragedy in store for him, as if to show to the
world that tragedies were intended to be faced
and conquered. He who came to the world
to conquer and forget sufferings, himself
gladly accepted the lot of suffering in the form
of privation, death and separation from the
dear ones in domestic life. He courted sorrow
and grief when Lakshmipriya died soon after
the marriage. Blessed Bishnupriya, daughter
of Sanatan Misra, became his second partner
in life and was herself divine Lakshmi incar-
nate, the parenial source of all fulfilment and
fullness.

Mahaprovu left for Gaya to complete the
sradh ceremony of his father. This visit to
Gaya opened a new chapter of his life. The
sight of the feet of Lord Vishnu at the ancient
temple of Gaya moved him so deeply that he
felt and realised as if he was holding them in
his own heart. While in that beatific mood
he fainted. While the outer consciousness was
closed he heard through his inner consciousness
the eternal call which rings throughout time-
less eternity, the call that invites men from
darkness to light, from limitation to fullness,
from death to immortality. He received
thereafter his initiation from Shripad Iswarpuri
a great renaissance in the spiritual life of
India began thereafter. The handsome, the
brilliant and the learned Nemaï Pundit whose
great genius had startled the world and who
was so long the light of his mother Sachi
renounced the world and became a monk and
an ascetic to become the light of the world.
He travelled widely throughout India, visited
South India, the Deccan and distant places of
pilgrimage and ushered into existence a new
age and a new climate of a spiritual and religi-
ous life whose call has brought me here to-day
and brought you all in this congregation.

Lord Chaitanya lived only for 48 years in this mortal world of which 24 years were spent as a family man and the remaining 24 years as an ascetic, a monk, a religious teacher, the living example of divine life and one of the greatest reformers that the world has ever seen. But this half a century in his life is not the humdrum half a century that the ordinary man lives. It represented an age, a civilisation and a culture whose empire still holds good, the empire of love and devotion and the empire of selfless service to God and humanity. No man on earth perhaps could display this range of achievement as he did. He was an exemplar in many fields, in the life of the spirit, in the life of society, and in the life of the State. It is only a small part of his mission that we have yet been able to understand. Its major part remains still to be realised and achieved. The full implication and interpretation of his life and mission is yet to come.

Mahaprovu adds an enduring and glorious chapter to the resplendent spiritual history of India. He rescued abstruse metaphysics from its inscrutable mystery and held it up in the light of a living principle of life. What was so long the impenetrable mystery of philosophy with its dark and confusing intricacies and its intellectual and speculative froth became an open chapter under his teaching and guidance. He brought a new message for this afflicted world. He was a path finder. It was the path and the message of the 'Shabda', the sound, and the name of the Lord. He proclaimed that through the Name a man can develop his spiritual and divine nature and rise above all the frustrations and limitations which the flesh is heir to. What was so long speculation became a science in the hands of the great master. The Name of the Lord was the saviour itself. He it was who showed and demonstrated that there was no difference between the Name and God Himself. The Name calls the object of the Name, for God and his devotee are bound by the same cord of love. He demonstrated the identity of sound and the meaning, the subject and the

object. The Word is the Logos. God creates the world with words and forms. Hence the importance of singing the hymns and the Name of the Lord. Lord Chaitanya introduced the "Kirtan" singing the name of the Lord. When the name of God is uttered with all humility, devotion and sincerity God identifies himself with His devotee. The universe is a universe of light and sound. 'Nama' is the Sound: 'Rupa' is the light. The sound of his name appears in different forms and manifestations. Sound creates light. His message is, "Name the Lord and solve the Mysteries of this universe. Recover your communion with the Divine". This was the new technique and the new philosophy of Shri Chaitanya Mahaprovu. This was the original contribution to the technique and the object of Sadhana. He developed this Sadhana and laid down the method and prescribed the procedure and technique to give it a form and cohesion. The "Kirtan" has many forms. Nam Kirtan (chanting the Name of the Lord), Lila Kirtan (singing the glories of the Lord) Eka Kirtan (chanting the Name of the Lord-Solo) and Sama Kirtan (community singing of the Name of the Lord). Mere frantic shouting in concert or in group is not, however, real devotion. What he insisted was the practice of feeling God's presence in every moment and every work in a man's life. The outward chanting of His name must be synchronised with the inner aspiration to be near Him. Ecstasy is a part of that prayer-ful chanting. That is Lord Chaitanya's notable contribution which to-day is the great heritage of the Vaisnava form of devotion to God and the Vaisnava path of self-realisation and Sadhana. On this holy day I cannot but remember with gratitude those devoted Goswami Provus who followed Chaitanya's noble ideal and left for us their great example to emulate.

But it is not only in the realm of religion that Shri Chaitanya came as the great Master. Time has come for us to remember Sri Chaitanya's message for the State and the society. There in his life and in his teach-

ings we shall find solution of many of the distressing problems that to-day agitate and baffle our modern societies and modern States. I shall now request you to glance at that great aspect of this wonderful and manifold personality.

When Lord Chaitanya was born, Bengal was under the Moslem rule. Hindu society, Hindu religion and Hindu culture were in a state of confusion and disintegration caused not only by political oppression and hostility. Many indeed were the faults that had crept in the body of the Hindu Society of that time. At that critical juncture God descended as an Avatar in Chaitanya. He had to fight with the political power in the State. I request you to-day to study carefully the principles of his fight. For, in them lies many a lesson the application of which will greatly benefit our country to-day. Chand Kaji a grand-son of the then Moslem ruler of Gour, issued orders forbidding Sankirtan Parties which were groups of persons going in a procession through the streets uttering the Name of the Lord. What did Shri Chaitanya Mahaprovu do? He did not issue notices and advertisements calling for public protest meetings as we do to-day, nor did he create unnecessary excitement by hurling abuses and criticisms at the ruler or against the political power of the day. He acted with that infinite patience and with that fearless courage which marked out the man of destiny inspired by that one divine idea. He summoned his countrymen and directed them to continue the Name of the Lord, to disobey the orders prohibiting such Name and to suffer for the Name of the Lord without bitterness or resentment. For he knew that God suffered for men. In fact He suffers for him every day by his ignorance and his indifference. His was the divine call for unity in the name of that principle which overrides all differences. Many answered that call. All obstructions vanished. The political powers at first refused to believe that such a thing could happen, but it did happen. Persecution was suffered without protest or vulgarity, but the inspired Spirit did not yield.

The spirit stood dominant, unbreakable and unflinching. That episode alone won over Chand Kaji and destroyed all his jealousy and anger. This was a practical demonstration of what love and understanding can do in the conquest of hatred and perversity. The result was not merely a permission by Chand Kaji to the processionists to go on uttering the Name of the Lord but an unique and glorious provision in his last Will and Testament that not one of his descendants should ever place any obstacle in their way in future generations to come on pain of losing the estate if any beneficiary of his Will disobeyed that command. Today the grave of Chand Kaji is a place of pilgrimage for Hindus and Moslems alike. If such idea could be practised in public life to-day then much of the tragedies of recent Indian history between the Hindu and Moslem citizens could have been avoided. Shri Chaitanya was the first Satyagrahi in the political field of India. His teaching was based on love, sincerity, and simplicity. He demonstrated, not merely in the field of religion and ethics but also in the social and political field, that hatred and jealousy could be conquered by love, that indiscipline could be conquered by discipline and intemperance in behaviour and conduct by temperance and self-control. That is the lesson of the episode of Chand Kaji. Historians will do well to remember that if at that critical juncture Mahaprovu had not preached this gospel to the children of the soil, then the history of India would have been otherwise and the people of India would have perhaps been following the path of bitterness, hatred and frustration. We in this country have not yet sufficiently realised the historic significance of this mission of Lord Chaitanya.

The third mantra of Mahaprovu is the mantra of establishing unity in society. One has to seize hold of the unity that lies at the root of all knowledge of distinction. That formula of unity again is Nama. All have the right to utter and recite Nama. Nor is it only a right, it is also the first and foremost duty. So did Mahaprovu invite all His countrymen

to that right and to that duty. He is at once the Brahma, Hota, Pitvic of that unity mantra in one. All men cannot be united by equal distribution of wealth, men will not be made one if they are made equal in length and breadth, nor can all men be made one by being given one vote each. Union of men with men can be effected only through Nama, by reciting Nama, by remembering Nama, by singing together Nama in kirtan. Nama is indeed the primary seed of that mantra of unity. It is not only true that by uttering Nama men will be united with one another, but there will also be effected the unity with the entire universe by the power of Nama. This is indeed the pledge and the promise of Nama given by Mahaprovu.

I request all the Indian Vaishnava-panthists that this full unity may not be impaired and split up into small sects by being impelled by small sense of differences (Bhedabuddhi); and the undivided Vaishnava Samaj may not be partitioned and beheaded; and that they may not hurt or wound the temple or institutions founded by the Guru by creating differences of opinion. Remember that—although the Narayan-Sila may be regarded as a piece of stone in the eyes of the ordinary man, He reveals to the devotee His own — conscious nature. All divisions should be made up into the shape of unity with lowliness, with good manners and with patience. Do not forget that enchanting Vaishnava ideal, namely, “Hari is to be sung in Kirtan by one who is lowlier than a blade of grass, more forbearing than a tree, by one who is free from conceit and giver of respect to others”.

For this is needed renunciation as well as the sense of separation (Viraha). Remember the great revelation in the Sribas Angan, the incident of Jagai Madhai, the Vyasapuja of Nityananda and remember also the pilgrimage to the Deccan and the auspicious visit to the bank of the Godavari as well as the stay in Nilachal of that Divine Character—rarer even in gods, whose holy character we are assem-

bled here to worship on this sacred day and in this sacred place. Think of the unprecedented sacrifice of Mahaprovu immediately before His disappearance as expressed in the verse; “O God, the Ruler of the world, I do not desire wealth, nor man, nor fair woman, nor poetry, but may I have unselfish and disinterested devotion to Thee, O, Lord, from birth to birth”. May that unmotivated Bhakti remove all your doubts and secure your victory and success—this is my prayer. May you be victorious or all-conquering. If the footsteps grow unsteady in course of the march, if devotion be feeble, then do you remember the story of Mahaprovu’s deep pang of separation, that unbearable mortification arising from sense of separation, by which the almost invincible or uncrossable barrier of Maya of Prakriti can be transcended, the Viraha which makes all separations, distinctions and divisions into one entire full perfection, the Viraha which has been described by the philosopher-poet of India on all times in the following song:—“I see day and night that Pang of separation from Thee (that Viraha of Thine) shining from world to world, decorating the woods and the hills and the skies and seas — what wonderful forms. It is this Viraha of Thine that stands in silence and passes with winkless eyes from star to star throughout the whole night. It is this deep agony of separation that is crystallised in the showers of Sra- vana on the leaves of the trees. In what varieties of love and desires, in joys and sufferings of the labours and works of the world does this pang of separation reveal itself? In how many songs and tunes have the tales of my separation from Thee found expression filling my heart, melting it, shedding tears therein and making my life indifferent to all else.”

May I on this holy day join my humble prayers with those of you all assembled here so that God may give you strength and His blessings to be victorious and successful in this great mission which you have undertaken.

SRI BHAGABAT GITA AND ITS INFLUENCE ON THE GAUDIYA VAISNAVAS

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The Gita is perhaps the earliest of books which gives us a fairly explicit idea of Bhakti. The word ‘Sraddha’ (Faith) which is the first word on Bhakti, may be found in the Chandogya Upanisad (VII. 719), Panini (ii. 2. 34) and so on, but it does not convey any philosophical conception of Bhakti to us. The Gaudiya Vaisnavas make ample use of it in dealing with the subject of surrendering to God as the first step to Bhakti (XVIII 66), Sakti (IV. 6. vii. 4-5), Jiva (XV. 7) (ii. 23-24) Varnasrama (V.13) and so on. Almost all the Gaudiya Vaisnava writers take recourse to it for inspiration and support. There are at least two Gaudiya Vaisnavite commentaries on it, one is called Sarartha Varsini by Visvanatha Cakravarti, and the other is Gita Bhusana by Baladeva. Moreover the Gaudiya Vaisnava writers quote other Vaisnavite commentaries on it. Both Visvanatha and Baladeva have interpreted it in the light of the Gaudiya Vaisnava doctrine. There is not a single book among the whole of the Hindu Scriptures which has had so many commentaries written by all the religious sects, which invariably accept it as very authoritative, placing it almost on the same footing as the Vedanta and Upanisads. It is more popular than any other religious literary work in India. The main cause of its extremely wide popularity is that it contains almost all the principal religious thoughts. Sankara, Ramanuja and Madhva commented on it for use in their respective sects. Yamunacharya has written Gitartha Sangraha, Sridhara’s Suvodhini, Vallabha’s Githartha Vivarana, his son Vittala’s Gita Tatparya, Sri Purusottama’s Amrita Tarangini are also widely read among the Vaisnavas, Kesava Kasmiri’s Tattva

Prakasika is read among the Nimvarka Vaisnavas. Ananda Giri’s Vivecana and Madhusudhana Sarasvati’s Gudhartha Dipika are likewise current among the Mayavadins. Besides these there are numerous commentators among whom the following may be mentioned:—Arjuna Misra, Caturbhuja Misra, Janarddana Bhatta, Deva Bhatta, and so on.

Date of the Gita

The Gita is part of the Santiparva of the Mahabharata. The late Mr. Telang has assigned it to the fourth century B. C. (Introduction to his edition P. XCII.) Mr. Macnical says: “It is post-Budhistic but at least a considerable part of it is pre-Christian”. (Indian theism. P. 76). Sir R. G. Bhandarkar and Dr. H. C. Ray Caudhuri prefer to place it before the 3rd Century B.C. Prof. Hopkins dates it before the 2nd century A. D. We have no unquestionable evidence by which we may determine its precise date. We shall assume that it may have been written during the early years of the Christian era. According to Hindu belief, this book of divine sayings is beyond the limitation of time and has come to us from time immemorial.

No school can claim the Gita as a whole as exclusively fitting to its doctrine. This little book of 700 slokas contains the various religious thoughts current at the time of its composition. Our purpose is to show how the Vaisnavas interpret it to suit their theistic doctrine of Bhakti. The Santiparva of the Mahabharata, of which the Gita is a part, tell us that the Bhagavata religion or Vaisnavite Bhakti is the main object of the teaching of the

Gita. (Mbh. xii. 346. II. Xii. 348.8.) It seems from an unbiased reading that it upholds Bhakti, giving also a relative importance to Karma, Jnana and Yoga. The book falls into three main divisions each of which contains six chapters. The first part deals with Karma in its various aspects such as Sakama Karma (Karma performed with its fruits in view), Phalatvaga Karma (when the work is performed without desire of reward), Madarpita Karma (Karma sacrificed to God); and Yoga is also discussed taking into consideration the respective capacities of the people. The other two parts are devoted to Jnana and Bhakti but the preponderance of the latter may be traced in every division, (VI. 47.) (X. 10). The Author asks those who are not advanced enough to adopt either Jnana or Bhakti, to perform Karma. It fulfils the negative purpose in the working out of life in the world for the benefit of those who are addicted to wordly life and enjoyment. To place oneself under the regulations enjoyed by Karma is not sufficient and ultimate. The author's intention is to make the Karmins develop their latent aptitude for Bhakti. The last two slokas of the sixth chapter are clear in placing Karma and Jnana in their respective positions, relative to Bhakti. Greater than mere mortifiers of the flesh is deemed the person in touch with the Absolute, greater also than the men of knowledge and than the doers of regulated work. "Oh, Arjuna, Of all persons acting in reference to the Absolute, I deem him who worships the full Personality of Godhead (Krsna) in faith (Bhakti) with his mind directed towards Me (Krsna), to be most utterly in touch with the Absolute."

Here Krsna speaks of Karma and Jnana showing their inferiority to Bhakti both in its early and advanced stages.

It is the moods of Prakriti, Sattva, Rajas and Tamas which compel the people to do works (Karma) and thereby fetter their souls (xiv-7, 9.) to the cycle of births and rebirths. It is Karma actuated by the moods (Gunas) which has made us what we ought not to be. We are now in bondage as the consequence of

our past works. To create more Karma means to become involved all the more in further undesirable complexities, from which we may not be able to emerge at all. To pass beyond those three moods is to be delivered from birth, death, age and pain and to realise immortality (xiv-20). For this purpose we have no other recourse but Bhakti, or Sradha, as we find in the following verse :

The men who ever fulfil this teaching possessed of faith and unmurmuring, are released from works. (iii-31).

Ahankara or egoism makes the Karmins proud of being the doers of all deeds. Says the Gita :

Works are done altogether by the moods of Nature; but he whose self is confounded by the thought of an 'I' imagines "I am the doer thereof" (iii-27.)

The Karmins are really discouraged by the author in the following verse :

For the works are far lower than the rule of understanding, O, wealth-winner, seek refuge in the understanding, base are they who are moved by fruits. (ii-49.)

In the second lesson the author exposes and criticises the Karmins in the verses no. 42, 43, 44. They are bound by hundreds of bonds of hope and are given over to desire and wrath. They seek to gather substances unrighteously for the enjoyment of their desires, xvi-12., when they have enjoyed the great Svarga or Paradise and their wage of righteousness is spent, they enter into the worlds of mortals: Thus the lovers of lust (Bhogi Karmi) who follow the law of the Three Books (Trayi) win but a going and a coming." The Gita prefers Jnana to Karma as we find in the following verse :

The man whose every motion is void of lust and fruitive purpose, whose works are burnt away by the fire of knowledge, the sages call 'enlightened'-iv-19.

We should not confuse Jnana of this passage with that of Sankara to whom the phenomenal world is illusive unreality caused

by Brahman Himself being under Avidya or ignorance. The Gita calls (xvi-8) them demons who say that the world is unreal and without foundations, having no supporting reality. Ahangrahapasana or the 'I-am-god' idea has received a very crushing and unwelcome blow from the Gita. (xvi-14.)

"This world of ours is the result of the evolution of Prakriti, and not of Brahman-Bhagaban as Sankara says, who is a Sakti of His and to whose working He is unattached. (ix-9). Prakriti gives birth to this world and the world performs its evolutions under His control and at His will." (ix-10).

Though He causes creation through Prakriti He keeps Himself independent of this. Created beings freed from Maya are not the Brahman. Neither is it the fact, as Sankara says, that He becomes many under the influence of some force (Maya ?) which the Sankarite scholars cannot explain adequately by reference to its existence in relation to the Brahman who is too powerful to be overcome by anything else. His unattached independence is upheld in the following verses of the Gita :

By Me, in My non-manifest form, is this whole universe, in Me abide all born beings, but I am not lodged in them. Yet not in my Own proper self do born beings abide. Behold My relation as the Supreme Ruler (yoga-maisvaram). I am the Support of all born beings, but do not abide in born beings. I am Creator of born beings (ix. 5-7.)

It is the threefold mood of Prakriti under which born beings are made to work, while God, being beyond Gunamayi Prakriti who is subservient to His will keeps His Personality and Autocracy in all glory and splendour on the other side of this world which is subject to the moods and consequently to the changes of birth and death (ix-4,5.).

Nirvisesavad, or the way of Undifferentiated Brahman, adopted by the pantheistic followers of Sankara, is described as one full of miseries.

Exceedingly great is the toil of those whose minds are attached to the un-manifested (Avyakta or Nirvises Brahman). It will give us only pain as its final result. (xii-5).

A very sharp line of demarcation is drawn in the Gita between God and individual souls who never lose their separate identity that the Sankarite Mayavadins so ardently try to do away with. The Gita calls unconditioned individual souls Kutustha Aksara and conditioned individuals, Ksara. The Ksara individuals are not to be identified with the Aksara category who undergo no worldly modifications. The Supreme soul (Paramatma) who pervades and maintains both is a third category. (xv. 16, 17).

Paramatma or Purusottama is Supreme over all individual souls. The latter are by no means His equals, let alone superior to Him. There cannot be any force that may overpower Him in order to make Him many, because the gita says that 'there is no peer to Thee how should there be anything greater in all the three worlds, being Thou of power beyond all comparison—(xi-43)? And there is nothing to transform individual souls into the Absolute, because He is always complete. He does not need the summation of individuals to form Himself into the Integer, as He is. They, being very small, in spite of their spiritual nature, are liable to be misled by the influence of the threefold mood of His Prakriti which has absolutely no power over Him. Conditioned individual should alone are the denizens of this world and playthings in the power of its moods. But the Lord says in the Gita :—

Know you that from Me proceed the existences alike of the good mood, the fiery mood and the gloomy mood; I am not in them but they are under My will. (vii-12). So, according to the Gita, it is their liability to fall into the clutches of the moods which differentiates the conditioned individual souls from God, who is in ever Nirguna or moodless. God never comes to the world being subject to the moods which must

necessarily be traversed by conditioned individuals before they can regain or reawaken to their spiritual nature.

Now the question arises: how should powerless individuals be able to surpass the unsurmountable threefold moods? The Gita provides the means in the following verse:-

For My Maya, who is characterised by the moods is certainly Divine as regards her power, and is hard to cross. Those alone, who take their refuge in Me, certainly pass beyond her sway." (vii-14)

It is submission to the Grace of God which makes the moods powerless to act on submissive individuals. So the Sankarite view of the force of making Brahman transformed to many, falls to the ground. He is too big to become Sankara's sum of individuals as the consequence of some unknown force which in powerless even to the individual who is protected by His Grace. The Gita points out these defects in their design in the following verse :-

Bewildered by these operations of the triple mood, this whole universe does not know Me, the Absolute and Changeless, as existing apart from them. (vii-13).

The Gita may be regarded as a devotional book in which the Lord Kṛṣṇa sings of the glory of Bhakti.

The first seed of Bakti is shown in the following verse :

Surrendering all religions and duties, come for refuge to Me alone. I will deliver thee from all sins, so grieve not. (xvii-66)

The same idea is also found in the Caritamrita of Sri Kaviraja Gosvami in the following lines (ii-XXII-90)

By giving up all these and Varnasrama and coveting nothing of this world, a person surrenders himself to Kṛṣṇa. It is called Prapatti or self-surrender in faith. People should do works until there arises in them *Sraddha* or *Bhakti* to the Personality of Godhead which

makes them give up all Karmas for the sake of their devotion.

The Gita (ix-27) in dealing with Karma takes care to point out that the Niskama Karmin is very different from the Bhakta as Bhakti does not allow any adulteration (xiv, 26). Bhakti is the unmixed function of the soul. Nobody can go beyond the moods but only the Bhaktas who serve God by the spiritual resources of their Aavyabhicarini (Chaste) Bhakti. By renouncing all mundane undertakings (arambha) this Bhakti passes beyond the moods (xiv, 25). According to the Gita the moods are the lines of demarcation between the Karmin and Bhakta, and Bhakti is always performed with Priti (lovingness). The best kind of Bhakti is described in the following verse of the Gita : (x. 9)

"With mind on Me, with lifebreath in me, instructing one another and telling of Me, they eternally please Me by joining in My loving sport."

The Bhaktas have neither mind nor time to do anything else than to sacrifice the same to God. His whole being is absolutely absorbed in the loving service to God whose supersensual pleasure (Tosana and Ramana) is all in all to him. Karmins are too poor to realise this glorious relation existing between God and His devotees. The idea of the Gita has become real and vivid in the practical life of the Gaudiya Vaisnavas. The whole underlying idea of Karma is gradual progress arising from its propensity to discipline while Bhakti is above these propensities and austerities.

Sometimes the Karmins and other sects regard Kṛṣṇa—Vasudeva as equal to, or as one of many gods. The Gita saves us from such misconception. It is only the Alpa-Medhasa or dull-headed people who worship gods other than Kṛṣṇa, as we find in the following verse of the Gita :

"But there is an end to the fruits that come to these men of little wit. They, that make

offering to gods, go to the gods; worshippers of My Divine Personality come to Me." (vii, 23).

Vasudeva—Kṛṣṇa is the mainstay of all dim and partial (Brahman and Paramatma), appearances of the Absolute God-head (xiv, 27; xv, 17) and the source of other gods who are not in any way independent of or equal to Him. They owe their existence to Him Whose orders are carried out by them when they discharge their allotted duties in their respective spheres. Those who worship them are wrong in going against the Scriptural way (i. e. Avidhipurvakam) (ix, 23). The Gaudiya Vaisnavas do not worship any other gods or goddesses, which would pollute their unalloyed devotion.

Sri Caitanya at His meeting and discussion with Prakasananda at Benares and Vasudeva Sarvabhauma at Puri followed the Gita's

teaching, showing the separate and eternal position of the fractional soul, as such in relation to the Absolute Who is Saktiman or the Lord of Sakties, while the fractional soul is but a particle of the essence of a *sakti* of His. Sri Caitanya's exposition on the human soul is based on the Gita and Visnu Purana, and His exposition of Bhakti on the Gita and Bhagavatam. Just before His advent a small group of pure Vaisnavas used to assemble at the Academy of Sri Advaita Acarya at Navadvipa where they held regular readings of the Gita and Bhagavatam, these two books possessing the lifegiving spirit of Bhakti. The great author of Sri Caitanya Caritamrita mentioned the Gita at least forty-eight times in his monumental work on Sri Caitanya's career and teaching. So the Gita, along with Srimad Bhagavatam, may be safely reckoned as the main founts of the Gaudiya philosophy.

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SOCIO-RELIGIOUS RITUALISTIC BACKGROUND GAUDIYA VAISNAVISM

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It is mainly the Pancaratra literature and the Puranas which supplied the Gaudiya Vaisnavas with the socio-religious ritualistic principles, such as Initiation, Sacraments, Sanyas etc.

Pancaratra literature

According to Narada Pancaratra (i. 1. 44) Pancaratra means the fivefold knowledge or the manifestation of divinity by means of his Para, Vyuhā, Vibhava, Antaryamin and Archa forms. In short, it is some sort of Vaisnavite Tantra system. These Tantra Samhitas of the ancient Vaisnavite are held in great esteem, like the Vedas. The great Vaisnava, Sambhu is said to have known it from the lips of Narayana, the wonderful knowledge which is destructive of affliction and of the cycle of births, and rebirths. (Pancaratra. i. 1. 45). It was then transmitted to Narada. We can also learn of the traditional account of the origin of this important section of the literature from the Vrhagendra samhita (i. 31-32), that at the beginning of the Treta age, Ananta, Garuda, Visvakṣena, Brahma and Rudra had their questions answered by Kṛṣṇa in five consecutive nights. Thus each of them learnt from him the religion of Bhakti in the form of Jnana, Yoga, Kriya, and Karya, consisting of Sata Sahasra or one hundred thousand Slokas. By Kriya we mean the construction and installation of the temples and images, by Karya, the socio-religious observances as daily rites, initiation, festivals and the like of the Varnasrama Dharma. The supremacy of these philosophical and theological and ritualistic books is admitted by the Mahabharata. (Santiparva, Mokṣa dharma. Chap. 349). The literature of the Pancaratra

is vast. Each of the Samhitas deals under Adhyas (chapter), Patalas and so on, with some of the topics of the system. Tradition asserts that the number of these Pancaratric Samhitas is 108, but the lists of the Kapinjala, Padmattrā, Visnutantra, Hayasirsa and Agnipurana comprise 106, 112, 141, 34 and 35 respectively. Narada Pancaratra mentions only Brahma, Siva, Kaumara, Vasistha Kapila, Gautamiya and Naradiya. Dr. Schalder furnishes at least 215 names of these Samhitas in whatever form and nine other names mentioned here and there. The number increased in the course of years. They may be divided into the Sattvika, Rajasika and Tamasika Samhitas, but the Gaudiya Vaisnavas are concerned only with the first named section.

The Pancaratric system seems to have been prevalent in the pre-Christian Era. Panini, Patanjali, Besnagara inscriptions and so on contain references to the Vyuhā Visnus, the conception of which is the distinctive contribution of the Pancaratrika system. We are not at all sure whether any of the present Pancaratric literature goes as far back as the pre-Christian era. The Mahabharata refers to Pancaratra. (Santiparva. Mokṣadharmā. Chap. 349. xii. 235. 25). In this Narayaniya section of the Mahabharata, we get the explanation of the Pacaratrika system. The idea of Pancaratra, both in its philosophical and ritualistic aspects, may be traced in very subtle form to the Rig Vedas (XIII. 6. 1.), when Puruṣa Narayana is said to have conceived the idea of a Pancaratra Sattrā (continued sacrifices for five days) as the means of reigning over all other beings. He performed the sacrifices and obtained that dignity.

THE GAUDIYA

Dr. Schraeder.

According to Dr. Schraeder, Puskara, Varaha and Brahmasamhita are the earliest of all Pancaratrika Samhitas. He likes to assign them to a date not earlier than the 8th century. The Sri Vaisnava School seriously deals with the Pancaratra system and literature. Yamuna-Acarya deals with them in his Agama-Pramanya. Its authoritativeness has been well discussed by Ramanuja in his Nitya and commentary on the Vedānta Sūtra under the Sūtra Utpattayasambhavaṭ (ii. 2. 40. ff). Vedānta Desika gives a systematic treatment of it in his Pancaratra Rakṣa. Madhava's Tantra sara is also an excellent work on it.

The Gaudiya Vaisnavas and the Pancaratra literature

According to Sri Jiva Gosvami, the study of Pancaratra is essentially necessary for a swift understanding of the real meaning of the Vedānta. (Paramatma Sandarbha. 18.) They have accepted the Pancaratra and the Bhagavata as the best authority on Bhakti. The author of Caitanya Carita cites Narada Pancaratra and the Hayasirsa Pancaratra in support of his view on the manifestations of God and the system of Bhakti. (M. ii. 159. XIX. 170. XXiii. 8. VI. 145 etc.). He also quotes verses from Vaisnava Tantra, Sattvata Tantra and so on. In support of the ritualistic principles, the author of Haribhakti Vilasa, the great ritualistic work of the sect, refers to many Pancaratra Samhitas. In short, the Pancaratra Samhitas supplied them with the principles of theology, philosophy and Ritual. The life of a Vaisnava is strictly regulated by the principle of the Pancaratric

System. Our Gurudeva Srimat Bhakti Siddhanta Saraswati Prabhupad the great Acarya of the Gaudiya sect, stressed special importance to it, in establishing the Daiva Varnasrama. He has culled numerous verses from Ananta Gautamiya, Narayaniya, Brahma, Bharadvaja, Hayasirsa and others in his scholarly Anubhasya on the Caitanya Carita.

Narada Pancaratra

The Asiatic society of Bengal has published the Narada Pancaratra, which is believed to be one of the samhitas of the Pancaratra. It deals with Kṛṣṇa, and his worship, among others. It gives us an account of the exalted position of Radhika. (ii. 3. 24. ff). It is not accepted as authentic in the Ramanujiya sect (Bhandarker's P. 41). The Gaudia Vaisnavas give high respect to it by citing evidence from it.

Sri Rupa Gosvami quotes at least four verses from it in his Bhakti-Rasamrita-Sindhu (Purva. i. 10 etc), Kṛṣṇadasa Kaviraja, three verses in his Caitanya Carita (M. IX. 157 etc.) and Sanatana Gosvami at least 72 verses in his Hari Bhaktivilasa (V. 140-160 etc.).

Under the ritualistic background of Gaudiya Vaisnavism, the Puranas are as important as the Pancaratra, if not more so. The Puranas have been discussed under the theologico-philosophical aspect. The names of the Puranas in support of its ritualistic principles have been given in connection with the Hari-Bhakti-Vilasa, the great ritualistic book of the sect. The Smṛiti works such as Katyayana Smṛiti, Narada Smṛiti, and so on, have also been cited in that great book.

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SELF — SURRENDER

(COURSE I)

HARIPADA VIDYARATNA M.A., B.L.

The first essential for an aspirant after true, unadulterated devotion to God is self-surrender. It consists in dedicating oneself entirely to His Holy feet without reservation of anything for oneself. Lord Kṛṣṇa has Himself taught Arjuna this highest virtue in the Geeta (18/66) thus :

*Sarva dharman paritajya mamekam Saranam
braja
aham twam sarvapapebhyo mokshyayishwami
ma suchah*

(Leave off all religious rites and take shelter with me alone. I will absolve you from all sins : grieve not).

This is the Lord's final teaching in the Geeta and constitutes the sublimest discipline inculcated on such an aspirant and the most gracious promise for protection. Lord Sri Kṛṣṇa gave the same instruction to another darling of His, viz, Uddhava in the Sreemad Bhagavatam (11/11/32) :

*ajnayaiva gunan doshan mayadishtanapi
swakan
dharman samtajya jah survan mam bhajet
satu sattamah*

(He is the best of all righteous persons who, knowing the merits and demerits of his own religious rites even though commanded by Me (in the Scriptures), gives them all up and serves Me (with unstinted devotion).

Thus we see God has enjoined many pious deeds suiting the different types and conditions of aspirants walking along the path of spiritual progress, but the highest culmination of all spiritual discipline lies in leaving them all in favour of unflinching devotion to Him. This is His own teaching. But men judge

things according to their own standard and do not remember that the various scriptural injunctions are for different types of aspirants after spiritual welfare reaching particular stages of spiritual advancement. The ultimate instruction that God is pleased to give two of His most favourite devotees, Arjuna and Uddhava, refers to the absolute good a servitor soul can attain through exclusive devotion to Him by means of unreserved surrender of his self to His service.

Some say we should not give up our religious rites and incur sin thereby. But they forget that such rites are only suited to different stages of man's spiritual position and not to the perfect type of discipline which is the highest pinnacle in the gradual course of Godrealisation and which is nothing other than our absolute surrender of ourselves to His All-merciful feet. They forget that all our duties in the world as enjoined by the Scriptures are only relative, and when we have worldly attachments in us, we are bound to observe these rules of action that have been laid down as our duties in the Scriptures, the non-performance of which entails heavy penalty for the sins (violation of sastric injunctions.)

But if the highest point of spiritual advancement is reached in the form of full surrender, then we need not be afraid of any fall therefrom. If you surrender yourself entirely to God's will, you are not responsible for consequences of your acts done only to please Him and not for your own sake, though they may be infringing the sastric rules and violating the duties and obligations to different entities whose performance is enjoined by the Scriptures. The Sreemad Bhagabatam has absolved those that have surrendered themselves up

THE GAUDIYA

to God of all such sins in the following lines (11/5/41) :—

*devarshi-bhutaptya nram pitrrnam
na kinkaro nayam rnee chu rajan
sarvatmana yah Saranam Saranyam
gato mukundam parihrtya kartam*

(He is not a servant, nor a debtor with obligation to deities, sages, creatures, relatives and parents and ancestors, if he has given up his attachments of a doer, having given himself up to the Holy Feet of Mukunda (God Sree Kṛṣṇa)

Worldly people have to perform the above five kinds of social duties, so long as they have not wholly surrendered themselves up. As such, they have got to redeem their obligations to the deities through the performance of the vedic scriptures, those to the sages through the study of the Vedas and allied scriptures, those towards the creatures through charity, those towards relatives by their maintenance and supply of their wants, and those towards the manes by oblations. So long as you have not surrendered to His Sacred feet, these are your bounden duties to the society and their non-performance leads you to sin and perdition. But when you have protected yourself under the refuge of self-surrender, you are completely emancipated.

There are others who argue that if one takes to the path of self-surrender, but cannot end the course and has to give it up for some

reason or other, then one is undone without any chance for attaining to a spiritual uplift of any type. The celestial sage, Shri Narada, comes to their rescue and points out (in the Sreemad Bhagavatam, 1/5/17) :—

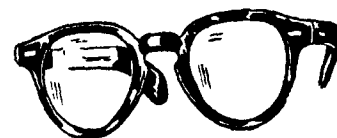
*taktva Svadharmam charanamcuja hareh
bhajannapakvo tha patet tra to yadi
yatra kva va chadramabhuthamushya kim
Ko vartha apto bhajataṁ swadharmataḥ*

(We need not lay much stress on what we call our own religious rites). If some one gives them up in order to serve (after self-surrender) the Lotus feet of Hari and then sustains a fall therefrom, then what mischief befalls him (for having so given up the religious duties)? For, what real good is achieved by those that observe such rites (and do not make self-surrender to God)?

Hence there is no harm in denouncing the worldly duties for the purpose of devoting oneself to God's service. For, when God is pleased with one's self-surrender even in the preliminary stage, one will speedily relinquish one's delinquency, if incurred through want of sufficient strength, and very soon resume one's course of spiritual discipline by means of self-surrender and be fit for His best service through His Grace.

So far we have dwelt on the need of self-surrender to God as the highest goal of our entity. We shall next try to discuss the nature of Self-surrender and means for achieving it.

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PREACHING NEWS

Sreea Bhaktivilas Tirtha Maharaj the President-Acharya of Sree Chaitanya Math of Sreedham, Mayapur has been preaching pure devotional religion all over West Bengal. Starting from Sreedham Mayapur on 22nd May 1956 with a big following he travelled over a great part of West Bengal in Nadia, and twentyfour Parganas districts. Crowded meetings were held at different places where the elite of the localities offered him hearty welcome and listened to his erudite lectures with deep interest. They opened, as it were, a new phase of Gaudiya Vaishnavism. At present he is explaining the Bhagabata, before hundreds of ardent listeners at the Chelta Sree Gaudiya Math in South Calcutta. In his lectures Swamiji laid special stress on the difference between pure devotional religion, manifested by Godhead Himself and man-made religions taught by particular persons in different ages based on human speculations. The former has been preached by a line of Acharyas like Sree Ramanuja, Madhva and Sree Chaitanya Deva in a deductive process having as its fountain-head the Vedas embodied in Bhagawan Sri Krsna Whom the Gopal-tapani Upanishad calls Vedanta-murti (the Vedas embodied). This is the eternal positive religion of the soul. The highest manifestation of it we find in Sree Chaitanya Deva-Who is Krsna Himself the Adwayajnanatatwa manifested as His love transcendental. Love of Krsna is the one eternal function of Human soul. Carried away by extraneous considerations other than this love which is all-comprehensive, men run after new ideas and tentative speculations about truth and become entangled in everproblematic complexities of life, from which the world suffers so much today.

Swamiji's lectures were highly appreciated everywhere by educated persons and sincere seekers after true religious life.

The Chetla Sree Gaudiya Math.

We are glad to inform our readers, that by the untiring efforts of our Swamiji Maharaj, and liberal donations of a high souled widow of the locality, the above Math is being constructed. On 22nd July 1956, the images of Sree Guru Gauranga, Gandharbika Giridhari were installed in the nice math-temple. The installation ceremony was performed with great eclat. Hundreds of people of the locality took Prasad at the South Calcutta Gaudiya Math. Hari-Kirtan went on all through the day. In the evening a crowded meeting was held in the Math premises. Justice Rama Prasad Mukherjee (now Chief Justice temporarily) of the Calcutta High Court presided. Mr. Chapala Kanta Bhattacharya, Editor, Ananda Bazar Patrika, was the Chief guest. Mr. Iswari Prasad Goenka of the famous Goenka family of Calcutta and other respectable persons of the town attended the meeting. Sreea Bhaktivilas Tirtha Maharaj, our President-Acharya delivered a learned lecture and that was highly appreciated by all. He said "In Sree Chaitanya's time people in Bengal lived habitually in opulence. But they cared little for true religion or love of God. The prevailing idea that spiritual culture is possible only when the standard of living is high in a society, is erroneous". "A religion to be really effective in life" he said, "must be based on sound philosophy or it touches our life only superficially". The President highly appreciated Swamiji's lecture and said that it was to the great fortune of the people of the locality that a branch of Sree Chaitanya Math is going to be built in this locality by the grace of Swamiji. He extolled the greatness of the founder of Sree Chaitanya Math, Sree Sreea Bhaktisidhanta Sarasvati Thakur, the greatest Acharya of Gaudiya Vaisnavism in this age. The Chief Guest spoke about the sublime gifts of Mahaprabhu

THE GAUDIYA

to the world. It was God's name and His divine image we see before us. The meeting ended with singing of pure devotional songs composed by Sreea Bhaki Venode Thakur of holy memory. He is regarded as the greatest Vaishnaba Mahajana in this age. He discovered Sree Mayapur the birth-place of Sree Chaitanya Deva and revived the true

type of Gaudiya Vaishnavism in Bengal. Sreea Bhaktivilas Tirtha Maharaj is third in sacerdotal descent from him.

Dr. S. Das, Bar-at-Law, spoke feelingly about universal love and pure devotion to Krsna as preached by Mahaprabhu Sree Chaitanya Deva.

SILVER JUBILEE CELEBRATIONS OF SREE GAUDIYA MATH, MADRAS

We have great pleasure in informing our readers that by the grace of God, Madras Gaudiya Math has completed 25 years of useful and beneficial service to the citizens of Madras and neighbourhood. It is proposed to celebrate its Silver Jubilee on the occasion of the holy festivals, "Sri Krishna Jayanthi" and "Sri Nandotsava". The Celebrations will begin on the 27th August 1956 and conclude on the 1st September 1956. On all these days His Grace Tridandiswami Sree Sreemad Bhaktivilas Tirtha Goswami Maharaj, the President-Acharya of the Math will deliver lectures on Life and teachings of Lord Sri Krishna and Chaitanya Mahaprabhu and concept of Bhakthi etc; as also the Hon'ble Chief Justice of Madras, Ministers, Madras States, Worshipful Mayor of Madras, Speaker of the Madras Legislative Assembly and other distinguished gentlemen will take part in the Celebrations on different dates.

Our next issue will carry a detailed survey of all these functions.

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CONTENTS

	Page
1. On Krishna Jayantee ...	3
2. My heart bleeds (Radha Prem) ... Dr. K. Vaidyanathan, M.A., Ph.D.	6
3. A General Conception of Bhakti. Dr. Sambidananda Das	7
4. Mahaparinirvana ... Jadunandan Vidyarnab, B.A.	12
5. Sreela Thakur Bhakti Vinode ...	15
6. Self Surrender (Course II) ... Haripada Vidyaratna, M.A., B.L.	17
7. Preaching News ...	20

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467

THE GAUDIYA A Spiritual Monthly

Vol. I

SEPTEMBER, 1956

No. 2

"ON KRISHNA JAYANTEE"

Today the Hindus all over the World are celebrating, the Sree Jayanti, the Advent Anniversary of the Supreme Lord of all Lords and the sole Ordainer of all events of the Universe, both mundane and transcendental; from Whom has emanated every entity, animate or inanimate, mortal or immortal; I mean the Birth Day of the Lord Sree Krishna, whom the Brahma Samhita has described as the supreme God, full embodiment of Eternal-existence, Unlimited knowledge of Jnana, and Unadulterated jubilation having no origin for Himself, being the Prime Origin of all entities, the Root Cause of all causes. Sree Krishna, the Ultimate Reality, is One without a second. Sree Krishna, the Absolute Integer, is distinct from His Shakti or counterwhole including her integrated and dissociable fractional parts in their synthetic and analytic manifestations. Sree Krishna is the Predominating Absolute and His Shakti is the Predominated Absolute. Thus He transcends our divergent conceptions about Him and far supersedes the images that we portray for Him in our mind, the resultant combination of our sense-perceptions. He

belies our idea about Him if we take Him as the greatest hero and political leader among Indian Princes of a certain era. Neither does He confirm our opinion about Him that He was in bygone ages a Kshatriya youth brought up among rural people like cow-herds and milkmaids, enjoying some youthful pranks with them transgressing the bounds of morality and decency, nor does He aver to our belief that He was a mortal being like ourselves killed by a hunter with an arrow accidentally aimed at Him. Those that entertain such ideas about Him are misled by the degenerating influence of Maya, His illusory energy.

Now, the question arises that if Sree Krishna is Sachchidananda Vighraha, is all spiritual having nothing material about Him and is existing from time immemorial, how, then, is He born? Birth presupposes that the being born was not existent before and will die in course of time; and if Krishna was born and dead too like an ordinary being, how can He be called an Ever-existing, All-spiritual and All-joyful Being?

We are audacious enough to put such questions only when we have a spirit of scepticism which renders our minds too much hardened with materialism to conceive of things purely spiritual. We should make our unreserved submission to the spiritual people who will condescend to impart the true vision of theirs to us so that we may see the truth divested of the cover of the delusive potency of Maya and feel the transcendental existence of Bhagawan. Our words and for the matter of that, our languages, being in their origin material, cannot describe—things spiritual divested of all grossness and as such cannot convey their spiritual import to the minds of readers and listeners. We are thus misled by the recorded accounts of the birth, career and departure of Sree Krishna and led to believe that they relate to those of one of the conditioned beings like ourselves who might have had some outstanding characteristics in His physical, intellectual and psychic features not ordinarily found in us.

Even in the midst of this perplexity, we are guided, if we are fortunate enough to accept such guidance, by the holy texts of Satwata scriptures leading to God's service, like those of Sreemad Bhagavatam for a spiritual understanding of such accounts. The Bhagavatam like all other religious works and philosophical performances and writings of greatmen has suffered from the imprudent conduct of its useless readers and stupid critics. Men of brilliant thoughts have passed by the work in quest of truth and philosophy; but prejudice which they invited from its useless readers and their conduct, prevented them from making a candid investigation. Every thoughtful reader will certainly admit that Bhagavatam is pre-eminently The Book of India. The whole of this incomparable work teaches us, according

to our great Chaitanya Mahaprabhu, three great truths which comprise the absolute religion of man. The great Chaitanya Mahaprabhu calls them 'Sambandha,' 'Abhidheya' and 'Prayojana' which connote respectively the relation between the creator and the created, the duty of man to God and the prospects of humanity. In those three words is summed up the whole ocean of human knowledge as far as it has been explored up to this era of human progress. These are the cardinal points of religion and the whole Bhagavatam is, as we are taught by Chaitanya, an explanation both by precepts and example of these three great verities.

Vasudeb means pure Satwa, Spiritual Existence which is beyond the three conditions of Sattwa (intellectual existence), Rajas (Physical existence) and Tamas (inactive existence). Vasudeb reveals the existence of God in His chit potency (Knowledge unadulterated with material potency); in fact, God reveals Himself there without any cover. Revealed in that Vāsudeb i.e. pure - Sattwa (distinct from phenomenal Sattwa which again discriminates itself from Rajas & Tamas), quite untouched by Maya, Bhagawan Vasudeva Krishna who transcends all experience acquired by our senses i.e. who is not accessible to empiric knowledge, is always cherished in the mind of Siva. "I (Siva) ever fix my mind on Him with obedience". Krishna has reserved the right of not being exposed to human senses.

This explains to us how Krishna (Vasudeva) is revealed i.e. is born of Vāsudeb. There is nothing material about this Birth which is transcendental and beyond the comprehension of human intellect whose activity is always confined to things - mundane and cannot

grasp spiritual ideas which naturally baffle all its attempts in that direction.

The Nature of transcendental Vraja Leela of Sree Krishna is liable to be misunderstood by the empiric study of the Bhagavatam. The limit of empiric inference is reached by the speculations of the *Paroksha* method. By the abandonment of empiricism, by resorting to the *Aparoksha* method, the Brahma and Paramatma conceptions are realised. But these are not objects of worship. The activity of service is possible only on the plane of the *Adhoksha'ia*, which yields the realisation of the Majestic Personality of the Absolute as Sree Narayana. Aprakrita Vraja Leela, the central topic of the Bhagavatam, is the highest form of *Adhokshaja* realisation.

Exclusive monists imagine that the figure of the object of worship exists only in the mundane world and that in the final position, there is no activity of worship at all. In other words, they deny the possibility of Leela or Eternal Transcendental Activities to Sree Krishna. Srimad Bhagavatam ably refutes this groundless contention in the most explicit terms.

The aim of Vedanta Philosophy is transcendental love of the Absolute, though the Absolute has not been fully explained as 'Akhilarasamrita - Murti' (ever manifested

emporium of relational beatitudes) but the subject treated in Vedanta will explain that Vedanta ends at no other object, but personality of the Absolute Sree Krishna—undeviated and un-vitiated knowledge.

The idea of the negative Brahma of the Pantheistic-School and of a Universal Soul, 'Paramatma' of Yoga School are included in the idea of the personal deity with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy combined in the Person. Human ideas are either mental or spiritual. The mental idea is defective as it has relation to the created principle of matter. The spiritual idea is certainly the nearest approach to the Supreme Being.

Krishna appears as man amongst men is again generally accepted as God above Gods. Krishna attracts love, produces ecstasy in all soul. His person and personal attachments are all spiritual and have no relation to the material world. The material senses of man cannot approach Him. It is the divine spirit in man which can see Him direct and commune with Him. Krishna out of His own supreme power and prerogative may appear with all His Bindaban-Leela before the eyes of all men. But the rational man can hardly conceive and believe Sree Krishna and His Leela. The Highest, the best and the most spiritual ideal of the Divinity is in KRISHNA.

MY HEART BLEEDS (Radha Prem).

KAVIRATNA DR. K. VAIDYANATHAN, M.A., Ph.D.



At the hour of Thy Birth, O Lord Shri Krishna
Why I should bleed, I don't know.
Is there the birth pang in my heart
Wherefrom Thou art emerging with Thy Blissful Form,
Beautiful, effulgent and celestial beyond description?
I am weeping in joy, but pain I can't hide,
The tears I can't stop, the blood I can't stem;
But through all these, Thou makest Thy Presence
Felt in me, in my home, in the world
Where I live and move and have my being.

2

O Sri Krishna, was there a time when I did not
Sing of Thee or talk of Thee in the highest terms?
Still Thou art far away from me with Thy hands
On Thy hips and Thine eyes looking askance.
Thou art pretending strangeness. Thou art
Even like the horizon receding from my approach;
I don't know when I can reach Thee!
Thy entrancing form, Thy enrapturing flute-song
Thy embarrassing smile have all ensnared my soul
Which is poor, unhappy and bewildered
In the maze of dark and light of this world.

3

O I want to clasp thy hand and hug Thy breast
And fix my lips on Thine and close my eyes
In joy ineffable, lost in the ecstasy of Union
Which knows no separation for ever!

A GENERAL CONCEPTION OF BHAKTI

Dr. SAMBIDANANDA DAS, M.A. (Cal.) Ph.D. (Lond.)

Barrister-at-law, Bhakti Sastri

The guiding principle of the VAISHNAVA MOVEMENT of SRI CHAITANYA MAHAPRABHU is passionate devotion (Bhakti) to Sri Kṛṣṇa of Vraja. It is true that Sri Chaitanya Mahaprabhu was not the founder; nevertheless, its new philosophy and psychology owe much to Him and His disciples. A few words on the general conception of Bhakti as understood by the Gaudiya Vaisnavas must be added before we begin the history of the Movement, in order to appreciate how much the idea of Bhakti has been taken and assimilated from other Vaishnava Sects.

The term 'Bhakti' comes from the Sanskrit root, 'Bhaj', plus the suffix 'Kti' - meaning to serve. The loving service of the most beautiful personal God is Bhakti. Quoting a verse from Narada Pancaratra, Sri Rupa Gosvami defines it as the single-minded devotion to the lord of the senses, with all the senses free from the adjuncts of Maya (Sarvopadhi-vinirmuktam nirmalam, Bh.R.S., Purva i,10.). Both the object and subject of Bhakti are supposed to possess the spiritual body of the senses, to enjoy bliss in consequence of communion with each other in fellowship. Bhakti is both the means (Sadhana) and the end (Prayojana). There is no end to its activities even after it has passed the stage of Mukti (Salvation), when Bhakti is at its highest, and bears the name of 'Prema'. For this reason, the Bhaga-

vata Purana calls it "uninterrupted (Apratihata) and selfless" (Ahaituki, iii. 29-12-14.). In other words, its sole aim is the pleasure of God, without any reference to that of the devotee; otherwise it would have been Kama (Lust) in contradistinction to Prema, which is the final object of or *summum bonum* of Bhakti. Kama is as different from Prema as "Utter Darkness is from the brightest Sun". One is iron and the other gold (B.B.C. Adi. IV., 164-171). Bhakti is self-sufficient and independent of Karma or Jnana, or if any other practice. The aim of the Karmins is self-pleasure and that of Jnanins is the attainment of the undifferentiated Brahman, which does not admit of any subject or object of devotion. Hence Bhakti is fundamentally different from them. The Bhakta does not ask anything in return for the service so ardently rendered to God--not even satisfaction at the acceptance of his service, should the pleasure of God be obstructed by the overwhelming joy of the devotee, which may occur (B.C.C. Adi., IV., 201.). Sri Rupa Gosvami tells us that pure devotion (Bhakti) consists in the service of Kṛṣṇa, free from all Karma, Jnana and other beliefs. (Bh. R.S. Purva i, 9). We find throughout Gaudiya Vaishnava literature, a very vehement protest against Karma and Jnana; Rupa expressed himself strongly on the subject, saying that Bhakti would not spring forth so long as the inclination towards the

wicked "Bhukti" (Object of Karma) or Mukti (object of Jnanins) remains in the heart of the neophyte (ibid. Purva, ii. 15).

Sri Krsnadasa Kaviraja compares Karma and Jnana to weeds and advises his readers to root them out from the heart, so that they may not hinder the growth of Bhakti-creeper (B. C. M. XIX, 158-161). Rupa Gosvami gives the six characteristics of the effect of Bhakti:—

- 1: It is destructive of all kinds of suffering;
2. It is the mainspring of all well-being; (Subhada);
3. It sets little value on Moksa;
4. It is the Rarest of the Rare;
5. It is the embodiment of concentrated bliss; and
6. It is ever attractive to Krsna, (Bh. R. S. Purva. i. 12).

Bhakti in itself is sufficient to enable its votary to purge himself of all the adjuncts of Maya, and enter the spiritual land of God, for His love and service. Not only does it not require any help from Karma or Jnana, but it considers them extremely inimical to its process of growth. Mathara Sruti also strongly emphasises that only Bhakti can lead us to God and can show Him. God is submissive to Bhakti which is the highest of all (Quoted by Madhva in his commentary on the Vedanta Sutra. iii, 3, 53).

DIFFERENCE BETWEEN KARMA, JNANA AND BHAKTI

The meaning of Karma is to engage in some fruitful occupation. We should accept its

philosophical meaning. What we do, we do to enjoy its consequences, for the sake of pleasure and the preservation of our body and mind. A man is a willing agent: whenever he wills, he manifests his cognitional faculty in order to produce fruitful works on the physical and intellectual planes. This function of the manifestation of cognitions is known as his work, or Karma. This work of ours is actuated by the three objects of Dharma (ordinary piety); Artha (wealth or acquisition); and Kama (desire, or sensual pleasure). More or less, we all look to pleasure for our body and mind in this world, and yearn to prolong and augment the same in the next. The 'Cause and Effect' theory guides the principle of Karma. To sacrifice, to a certain extent, with a view to deriving more enjoyment, is the principle of Karma. It is this interest in turn which prompts us to work. The Hindus believe in the existence of *Svarga* (Paradise) - where the Devatas or persons in their subtle bodies live a care-free life in excessive pleasure and joy. They are said to have control over the physical world. We may go to *Svarga* by satisfying them by sacrifices offered in their honour and good works done for the public welfare, by means of ethical or pious undertakings. We would live there, by virtue of our works, till their benefit or efficacy is exhausted.

This is somewhat analogous to the theory of the conservation of energy. Our energy now spent is really reserved in *Svarga*, for our future benefit. A considerable portion of the Vedas is devoted to Karma. Jaimini gives a systematic treatment of it in his *Purva Mimamsa*, and the first six chapters of the Gita dwell upon it. These Karmakandins, or Elevationists, cannot eternally enjoy pleasure in *Svarga*. They are bound to come down to the world of pain and misery, on the expiration of

the term allotted for their Karma (Gita, IX, 21). There cannot be any eternal peace, either in *Svarga* or in this world. The former is nothing but a higher world, subject to change and transformation—the invariable conditions of this world. The difference between our so called heavenly and worldly life is a question of the degree of enjoyment in gross and subtle bodies, apart from our true and eternal selves. What we enjoy in this gross physical body here is enjoyable in our subtle body in *Svarga* for a limited period, though on a higher scale; so *Svarga* is not our eternal home, because of the fact that we are obliged to leave it. What is spiritual is eternal, and not liable to transformation with its draw-backs. Our eternal self is something other than this tabernacle made of earth, water, etc; and the subtle body is of Mind, Intellect, and Ego (Ahamkara). It is this subtle body which takes birth according to its desires for the fulfilment of our aims. Our eternal realities (Atmas) lie dormant and make use of our virtual function by outward transformation—as water becomes frozen into snow or ice, while its original property is not altogether lost but remains latent: solidity is occasional and foreign to water.

To enjoy the world through the senses is occasional and unnatural to our soul, who takes no active interest in this sort of enjoyment, whether here or in *Svarga*. Unless we can shake off these foreign elements, the outer garments of body and mind, we have no chance of communion with God—Who is absolutely spiritual; so what is spiritual in us never feels sorrow or want, in sympathy with our bodies and our mind (Gita ii, 23-24). Soul is not born nor does it die. It is ancient yet it is fresh (Gita ii. 20). What we call our body and mind is the property of our real self, who is

spirit pure and simple. It is not affected by this sort of elevation of the subtle body to the so-called 'heaven' (*Svarga*) and its fall from it. The intelligent members of the Hindu population, being tired of the cycle of births and deaths,—promotion to *Svarga* and degradation to this world—seek to find out what we essentially are, and the cause of the miseries invariably concomitant with our life. Here it gives rise to various thinkers, who generally go by the name of salvationists (Jnanin) who denounce Karma as the cause of these difficulties. They say that our desires Karma are responsible for our successive births for the fulfilment of these desires. But Karma has its efficacy, in its own sphere, in our civic and moral life, for the working of the world. Without being attached to Karma, the people would have led a horrible life, detrimental to public morality, and the world would have been full of indolent people. It cannot be ignored unless the people rise high above the common run. The culture of Jnana is reserved for those who are no longer inclined towards the ordinary joys of life.

The Jnanins or Salvationists, finding desires to be at the root of all misery and pain, try to do away with Karma by the cultivation of Jnana or absolute undifferentiated knowledge. The Jains and Buddhists form a considerable section of the Salvationists. Spiritual Centana or life cannot remain inactive. They must do something, and by doing are sure to suffer or enjoy the harvest; so the Salvationists practise various sorts of severe privation, in order to prevent the action of the senses.

The Jaina-Buddhist section of Salvationists seem to prefer Jada (Inanimation) to Centana or lively activity. Their efforts are more or less directed to annihilate the individual soul

and to lose their reality in the vacuum of nothingness which is called Nirvana, or Shunya.

Another School, headed by Sankara, rose possibly in the 8th century. Now the Hindus in general are more or less the followers of this great Acharya. According to Sankara, the individual scattered souls who are subject to pain and misery may divest themselves of them by merging their distinctive realities in one undifferentiated reality, which is styled 'Brahman'. His philosophy is mainly based on several great sayings of Sruti, such as "Sarvam khalvidam Brahman" (Ch. Up. iii, 14, 1). "Tattvamasi"; "Aham Brahmasmi"; "Prajnanam Brahman" etc.

According to Sankarite philosophy, the distinctive entity of individuals is nothing but the working of 'illusion'. There is only one Brahman, apart from which there is no existence of the second. The very idea of the second existence of so many individuals will vanish in our merging into Brahman. Salvation (Moksha) consists in losing individuality. It is very difficult to reconcile this theory with our strong consciousness of individuality. There must be either two realities (the one is Brahman, and the other individual souls) or one Brahman, liable to be degraded to the status of the individual. According to the Sankarite doctrine, the former must be denied; only the second alternative is possible. What is the cause which must exist, of the one being split into the many? There cannot be any other cause, either superior or inferior to Brahman, which is only one cause and second to no other. Sankara has introduced the theory of Maya under the adjunct of which Brahman degrades itself into Isvara and Jiva.

The later Sankarite scholars have used Avidya, which gives rise to the conception of

Jiva (individuals), and Maya to that of Isvara, as the transformation of Brahman. Sankara seems to say that there is something more powerful than Brahman, which undergoes transformation by its influence: in other words that there are two entities: one is Brahman and the other is greater than the Brahman, under the power of which the latter becomes many: but Sankara seems to contradict his theory that there is no second to, or greater than, Brahman. (Ch. Up. iii. 14. 1). Brahman cannot be so called if it is liable to transformation under the influence of others. How can we accept the view of Sankara, without bringing the position of Brahman into question? We can certainly not deny the stubborn fact of the individual entities. Sankara opposed both the Karmakandins and the Buddhists. Karma is activity, which leads to the continuance of existence in the world, and this is opposed to true Sankarite knowledge. His theory may be termed *Cinmatravada* or undifferentiated spirit, which admits no distinction of individuality; while the Buddhist *Shnyavada* or *Nirvana* may be called *Acinmatravada* or the loss of individual in Nothingness, which cannot be adequately described.

Moksha or Liberation, means oneness with Brahmana, in which there is no room for the knowledge which the individual cultivates to attain Moksha. So long as there is knowledge, Moksha is not reached, because Moksha means oneness without any distinction; but knowledge implies the knower, and the object of knowledge; and until we obtain the knowledge of Brahman there can be no Moksh. (Radhakrishnan, vol. ii, p. 645). Sri Sankara sometimes recommends the worship of Saguna Brahman (S. B. IV, 1.3). The people in bondage, having a separate existence, give a form to Brahman, in order to comprehend the incomprehensible, for the purpose of accom-

modating it to their senses; and they worship it as a means to the destruction of the separate entity, by merging themselves in it. (Brahman) Their ultimate purpose is to destroy the difference between the person worshipping and the object worshipped. This kind of cultivation of knowledge or worship is meaningless. It starts with a sense of the finite and ends with becoming one with the infinite. It is nothing more than a false alliance with God, to destroy His position and that of his own Self. It is said that Sankara on his deathbed prayed for forgiveness for having frequented the temple (Radhakrishnan, vol. ii, p. 652), which facts suggest that he did not attain the all-destroying Moksha; otherwise he would not have had occasion to go to any temple. Sankara makes Infinite, finite, by giving it a temporary or false form, of which it is devoid in the true and absolute sense. To lose the individual personality in the impersonal absolute, in which supposed state the individual, the so-called Sadhana or worship, and the Brahman, in form become one, is called Moksha, which provides no room either for devotion or its subject and object. The idea of transitory plurality as distinct from Brahman is strong in the individual in bondage.

Sankara's philosophy is called *Kevaladvaitavada*, which attempts to dissolve all personality into one impersonation, or to inflate a quantitative infinitesimal into infinity.

Sankara fails to explain that influence which gives rise to the idea of the second object as distinct from the absolute, which is not subject to Gunas, which are inseparable from individuals on earth. He pretends to have been freed from the clutches of duality by assuming the unfettered Brahmana position which

effectively prevents him from acting as a teacher.

Let us consider whether what Sankara says is realised by him, or whether it is mere theory; that is to say, simply academic in character and requiring to be experienced by others. It is obvious that he had not realised in his own life what he put forward, because of the fact that his position as Brahman did not allow him to speak as a teacher to any second person, unless he adopted the idea of duality or plurality, which is incompatible with his theory of absoluteness devoid of a second in a state of salvation. (Moksha). How can he be in a position to enlighten us with the knowledge of an impersonation to which he has not himself attained, still being a teacher, or knower? In that position, he cannot but feel the crushing weight of duality, which he attributes to the adjunct of Maya of nescience, which is said to have differentiated us from the absolute; but we know it (Absolute) is independent, self-sufficient, and too high to come down, as so many beings are being contaminated by Gunas of Maya. Sankara and his followers are called *Mayavadins* because of their peculiar theory of Maya, which is denied its eternal entity for the sake of argument, in spite of the fact of its existence.

So devotion or Bhakti is different from Karma and Jnana on fundamental principles. The Bhakta or devotee from beginning to end retains the permanent personality in the eternal tie of love, which always implies and never does away with, the existence of the absolute God-head, as the object of devotion, eternally distinct from the devotee who gets brightened at the very idea of becoming one with the God-head, as the perfection of his devotion, which, on the other hand, flows eternally and in pure

form after he has liberated himself from the Gunas of the world. Devotion is not the means to some end, as Sankara thinks, in the fulfilment of which it ceases. Moksha in the Vaishnavite theory means the freed state in which a devotee serves the Godhead in His Spiritual Form; whereas Sankarite Moksha destroys everything either Sadhana or devotion, or its subject or object.

Bhakti keeps herself aloof also from Yoga, the ends of which are almost similar to that of *Kevala jnana*, with a difference in regard to the means adopted for the realisation of absolute-ness. Yogins practise many kinds of Yoga-bhyasa which resemble physical feats, training, discipline and psychical control of the mental process directed to acquire "*Citta Vrittinirodha*", or the absolute control or concentration of mind necessary to obtain the 18 psychical powers, such as Anima, Laghima, etc. The

highest of the ends of Yogins is *Kaivalya*, which causes one to merge into the oneness of the Absolute. Bhaktas do not believe that the skill of the Yogins or the pedantic wranglings of the Sankarite scholars may lead to the sphere of the Absolute. Moreover, Bhaktas despise the very idea of becoming equal to, or one with God—as they think that, that would be utter insincerity. They retain their eternal servitor's position all through; they are neither prompted by schismatic exploitation nor by the Hedonistic alluring elevation of the Karma-kandins; nor do they follow the pessimistic salvation of annihilating the self-identity being afraid and tired of wordly misery, like the Buddhists or Jnanins. They neither enjoy nor pose themselves as enjoyers, nor do they give up everything of the realistic world as undesirable. (Bh. R. S. Purva, ii. 93, 125.)

(To be continued)

M A H A P A R I N I R V A N A

JADUNANDAN VIDYARNAB, B. A.

Two thousand and five hundred years ago, the great Buddha was born on the full-moon day of Baisakha in the Lumbini garden of King Shudhodhan of Kapilavastu. People all over the world celebrated this day of days to honour the memory of the blessed one, the worthy one, the enlightened one—"*Namo tasya bhagwato arhato smmasambudhas*". Every country is doing it in its own way, but the tone of deep sincerity in its homage to the enlightened one is evident everywhere.

Of all religions in the world, Buddhism is perhaps the most widespread. Its followers know Buddha as the first, the highest and the

purest. And of course in some respects it is so. He can be called the first to awaken in man the deep consciousness of the human value of his fellow being. Even Christianity—the great humanitarian religion owes this to Buddhism in some respects. Then it gave to man the great moral value of religion as such, which almost came to a nil and was submerged by the vedic sacrificial cult in India and by anthropomorphic nature-cults in other countries such as Greece, Egypt and Babylon. These are the two outstanding features of this religion. Of Nirvana, Hinduism, preached it for hundreds of years before Buddha came. He gave to the world, only a particular aspect of it. The echo

of it, we find in the Upanishads in such passages as,—*yato bacho nibartante aprappa manasa saha or yasyamatang tasyamatang matang yasya na beda sa. abigyatang bijatang vigyatang abigaratang*—*Truth is beyond minds or words. He who says I know Him shall never know the Absolute.*

He was really the first great and notable propounder of Mayabada, later on taught by Shankara and others of the Advaita school. This line of thinking has almost become the fundamental Indian outlook on life, and formed the basis of peculiarly Hindu thought movements, popular, philosophic and often transcendental in ancient and middle ages.

In the beginning, the religion preached by Gautama Buddha was not looked upon as a cult different from sanatan vedic religion taught in the Upanishads. Buddha is regarded as an incarnation of Vishnu in the Satwata Puranas.

A great (?) scholar and savant of the Calcutta University says that we have learnt to honour Buddha from such Western scholars as Rhys David and others. But such servility in thinking is really shocking. We think that until and unless a nation learns to think independently in its own way, it cannot be called independent in the true sense of the term. And these are our cultural pioneers!

Every Hindu knows, thinks about and even worships Buddha in his truest swarupa (self), but not as Western speculative thinkers represent him, which changes everyday. His teachings have become the very woof and warp in the Indian pattern of life high and low. A Hindu makes no distinction between what Buddha says or his own Sastra enjoins. Of course he does not speculate about him, which is an insult to that divine personality.

This attitude of shradha is inimical to Western mode of thinking and its self-duped imitators.

From an inductive point of view, mostly followed by these scholars, Buddha was a great propounder of a particular school of thought different from the orthodox Vedic school. But Buddha himself never claimed such originality. His way of approaching the sublime truths of the Upanishads was somewhat different from the orthodox school which follows the evolutionary process, first of Karma as in the Samhitas and then of Jnana and Bhakti as in the Brahmasutra and the Upanishads. Buddha's line was essentially ethical. Based as it is on ultimate *dukkhabada*, its attitude towards the cosmic flow is negative and intensely analytical-*byatirekapanthi*. But to approach the Absolute Whole (*Purnam*) we must take to the combined synthetic process of negation and assertion (*byatireka* and *anwaya*). Buddha's means are essentially ethical and pragmatic which deeply appeal to our common sense. So it was once so acceptable to the common mass of people. Buddha never tried to do away with Vedic caste system but his conception of caste was different from that of the orthodox class. It was based on character and action. Buddha himself was a great preacher. After his enlightenment about at 35 or 36, he continued to travel from place to place and preach his religion to one and all till his death at eighty.

The Brahmin, the king, the paria and the beggar were equally welcome to his fold. But Vedic Brahminism was essentially a family and caste-based religion confined to a certain class of people living in a certain tract of the country. When Buddhism was propagated in countries outside India and came into contact with cults and sects prevalent in those places,

it took a new shape; and began to be regarded as a religion distinct from Vedism. Its later development as a non-Vedic religion begins from this. Later Buddhist thinkers gradually eliminated all traces of Vedic influence from it and took pride in tracing its origin to 'Tathagata' Buddha alone. It became a purely personal cult like Christianity or Islam based on various lines non-Vedic thinking. Many a popular and local cult prevailing in India and outside merged into it. While Hinduism has ever tried to uphold the purity of its Vedic origin. Buddhism's separation from Hinduism was thus complete. So post-Buddhist Hindu Acharyyas like Shankara, Ramanuja, Madhwa and others always tried to maintain this distinction.

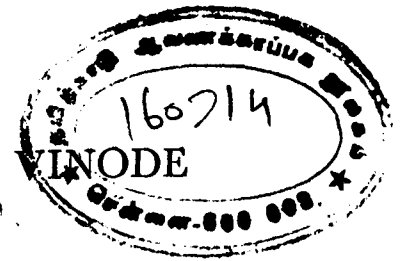
Hindu SatwataPuranas regard Buddha as the incarnation of Vishnu's mercy. He came here to lift humanity from the mire of three kinds of sufferings spiritual, natural and supernatural. Later Buddhist thinkers and to a certain extent Buddha Himself regarded sorrow as ultimate. But this is somewhat different from the vedic attitude towards it. There is sorrow no doubt, due to nescience but it is

evanescent—*matrasparsha* and *agamapayee* i. e. it comes and goes in time and affects the body and mind as only the Geeta says. When we can face it with real faith in the Absolute it vanishes and helps the piritual evolution of life

This attitude of denial born of absolute *duskyabada* towards the cosmic flow led Buddhist thinkers later on to deny the existence of the soul as an independent entity and take to *kshanikabada* the theory of transitoriness of the world. But Sanatana Dharma is founded on the rock-basis of the existence of the soul in all its various aspects. Standing on this *achala-pratistha*, Vedic Sanatana Dharma has gradually absorbed Buddhism so much so that it is hardly to be found on the soil of this ancient land where it was first preached.

With all respect to Him who came to save mankind from sufferings of all kinds and preach peace to all, let us sing with Jaydeva the Great Vaisnaba poet of Bengal:—*Nindasi jagwabidherahaha Srutijatam sadayahridaya darashita pashughatam Keshabadhrita Buddhasharira jaya-Jagadisha Hari.*

SREELA THAKUR BHAKTI VINODE



The one hundred and sixteenth birth day ceremony of Sree Sreela Thakur Bhakti Vinode was performed with great eclat at the Chetla Sree Gaudiya Math in South Calcutta on 17th September. Chetla Sree Gaudiya Math is a branch of the Chaitanya Math at Sreedham Mayapur, the birth place of Sree Chaitanya Deva. On the previous day a great meeting was held in the Nat mandir of the Math. Hundreds of people from adjoining areas congregated. Hon'ble Sree Sankar Prasad Mitra, Bar-at-law, minister, West Bengal presided. The hall was tastefully decorated and hundreds of men and women attracted by the name of the great Vaisnaba savant attended the meeting. His Holiness Sreela Bhakti Vilas Tirtha Maharaj, President-Acharyya of Sree Chaitanya Math at Sree Mayapur, the birth place of Sree Chaitanya Mahaprabhu graced the occasion by his presence and erudite speech. Dr. Sambidananda Das, Bar-at-law, introduced the President and said—our beloved minister Sree Sankar Prasad Mitra is not a new man to us. His maternal grandfather Sri Devaprasad Sarvadhicari of all India fame was a habitual visitor of the Gaudiya Math and used to listen to Hari Katha from Sree Sreela Prabhupada Bhakti Siddhanta Saraswati Thakur. Sreela Bhakti Vilas Tirtha Maharaj then addressed the meeting. He said, Thakur Bhakti Vinode was born in the year 1838. His ancestors were opulent Zamindars of Bengal, but he was not born with a silver spoon in his mouth. He was brought up in his maternal uncle's house at

Birnagar, a famous village in West Bengal. They were rich zamindars. His relation with the famous Thakur family of Jorasanko in Calcutta was quite intimate. Satyendra Nath Thakur, the first I.C.S. of India and elder brother of the world famous poet Sree Rabindra Nath Thakur was a dear friend of his. He called Dwijendra Nath, the eldest son of Maharshi Devendra Nath as his *Baradada* (eldest brother). Thakur Bhakti Vinode then entered Government service and became a Collector and District Magistrate. When he was Magistrate of Nadia, a district of West Bengal, he had all access to the Government papers relating to the history of the district in which Mahaprabhu Sree Chaitanya Deva was born. After minute research, he came to the conclusion that present Sree Mayapur must be the birth place of Sree Chaitanya Deva. Thus was discovered the site where Mahaprabhu was born. There almost a temple town has grown up to-day by the indefatigable exertions of Prabhupada Sree Sreela Bhakti Siddhanta Saraswati Thakur and his disciples. When Thakur Bhakti Vinode came, Gaudiya Vaisnabism was at the lowest stage of degradation. Thakur Bhakti Vinode who was a great scholar in English, and Sanskrit, (which he learnt from the famous Pandit Iswar Chandra Vidyasagar Mahashaya) began to dive deep into the sea of Vedic and Pauranic lore and discovered the valuable jewel of pure devotion which is the quintessence of all theistic shastras. He wrote Krishna Samhita which agitated the whole educated society of the time. Then he wrote about hundred books

dealing with devotion in its various aspects. These books are store houses of deep scholarship and erudition. He revived Gaudiya Vaisnabism in its pristine glory.

The contributions of Sreela Thakur Bhakti Vinode said Bhakti Vilas Tirtha Maharaj towards the revival of Sanatana Vedic Sadhana are inestimable. But it is to be deeply regretted that his country men can still hardly appreciate their great values. Our institution is devoted to the propagation of his teachings. The material prosperity and grandeur of the West may, for the time being, capture the imagination of this ancient land, but it is our firm conviction that it will never deviate from the path of Vedic Rishis. Real equality, fraternity and peace for which the world hankers today, lies in spiritual sadhana whose highest and purest embodiment we find in Sree Chaitanya Deva. To love and to serve Krishna is the last word in it. Service without love of God and His creation begets spiritual degeneration and death in the long run. Can the highest standard of living from an economic point of view give us real happiness? India will ever say "No". Thus concluded our President Acharya Sreepad Bhakti Vilas Tirtha Maharaj. Then the President said, "My relation with the Gaudiya Math begins from my early childhood. My grand mother's Sree Bigrha is still worshipped at the Math temple and we feel deeply grateful for that. When Gaudiya Vaisnabism had degenerated into lowest stage of degradation, Thakur Bhakti Vinode came and regenerated it and preached its tenets as the highest and purest teachings of Vedic culture and sadhana. His second contribution was his great discovery of Sreedham Mayapur, the birth place of Sree Chaitanya Deva. Real peace, truth, social justice and equality among different sects and people of the world are to be attained through spiritual regeneration of the race whose inmost essence is service and love of Krishna as swamijee has preached to us today." Then Iswari Prasad Goenka of the great Goenka

family of Calcutta spoke about the supreme excellence of devotion and the devotee by quoting memorable slokas from the Bhagabata. Other speakers spoke about the great Vaisnaba Savant, "We see real Thakur Bhakti Vinode in his works and not in what he did as a Government servant or in any other mundane capacity. His life is a great asset of the nation. He was real Paramahansa and a true Krishna Bhakta to be distinguished from and superior to crores of Mukta purusas. Though outwardly an ordinary householder, he was the Guru of the people of all asramas for he was sublimely versed in Krishna tattwa, the summum bonum of our spiritual existence."

The day of his advent, the thirteenth full moon day of Bhadra (17th September, 1956) was observed in the midst of a great festival. Thousands of people flocked at the Math-premises from distant parts of South Calcutta. Every one of them was served with Mahaprasad by Sreela Bhakti Vilas Tirtha Maharaj who attended to them individually from early morning till evening. It was really a sight for the Gods. Without distinction of caste, creed or colour everybody received Prasad to his heart's content and sang the great glory of the Vaishnaba savant. The workers of the South Calcutta Gaudiya Math under the leadership of Sri Atulananda Brahmachari and Sri Nara-hari Kirtiratna worked day and night to make the Utsava a complete success. But our heart-felt gratitude goes to the youth of the locality. Under the leadership of Sri Chanchal Kumar Basu, who did everything in his limit to make the Utsava a success and untiringly worked all day and night, they quite voluntarily offered their services. Among them Sri Sunil Banerjee, Sri Asim Kumar Roy Chowdhury, Sri Somar Chowdhury, Sri Sambhu Nath Dutt and others are to be mentioned for unstinted wilful untiring service. Their great enthusiasm for the propagation of God's name and to distribute His Mahaprasad among people at large deserve great praise in these decadent days of scepticism and disbelief. We again offer our heart-felt thanks to them.

SELF-SURRENDER

(COURSE II)

HARIPADA VIDYARATNA, M. A., B. L.

In surrendering the self one must so discipline oneself as to fully realise that all one's acts and thoughts are riveted to the only one goal, viz., service of Godhead. One must feel within oneself that whatever one thinks be about the ways and means for the fulfilment of the Lord's free and unrestrained connotation; whatever one acts must be directed towards that object. This requires that mind and genius must be so trained that they actuate the body in such a way that it would completely come under the ideation of the self or ego in its unadulterated form, which, being unfettered by either the enjoying mood of the senses or the disposition of escapement from the worries of the world, has as its own intrinsic function alive, viz. the seeking of the pleasure of God alone. Pure unalloyed love of God is the very essence of the soul (self) in its uncovered form, not overpowered by the distracting influence of the mind and body. When it has formed a desire for enjoyment, it has deviated from the right course of conduct and yielded to lust forgetting its own essential function, viz., service of God.

So self-surrender is equivalent to self-realisation. As soon as the ego feels that its essence is the service of God and that the desire for enjoyment is a satanic revolt therefrom, there must be an attempt to regain that position. This truth was taught to the great saint, Sree Sanatan Goswami Prabhu by His Godship Sree Sree Mahaprabhu Sree Krishna

Caitanya Deva. (Vide Sree Caitanya Caritamrita, Madhya Ch. 20)

Jiver swarup haiy Krisner nitya das

Krisnar nitya das jiva taha bhuli galo
Eti dosa maya tar galay bandhilo.

(Essentially a soul is an eternal servitor of God Krishna. When he forgets that he is an eternal servitor of Krishna, Maya (elusive power of God) ties him up round the neck for this fault.)

A true devotee knows the nature of self-surrender. There are some factors of devotion of which the principal one is self-surrender. Without self-surrender the other factors are only formal, they lose their zest and lead to self-deception. Prahlad Maharaj has taught us nine such factors of which self-surrender forms the sine qua non. He tells his father Hiranya Kasipu when he was asked which he thought to be the best study. (Sreemad Bhagavatam, 7/5/23-4) :—

shravanam kirtanam visnosh smaranam padasevanam
archanam vandanan daasyan

sakhyamatmanivedanam
iti pumsarpitavisnou bhaktiscet navalakshana
krieta bhagavatyaaddha tanmanyae adheetamuttamam

(I think the best study consists in offering devotion of the nine characteristics directly to God Visnu viz. audition, vocalisation and

remembrance of His name and glory, service at His Feet, His worship, prostration at His Feet, His servitorship, friendly attitude towards Him, all attended by self-surrender to Him).

Thus from the very first stage all along self-surrender forms the main factor of devotion to God, the others following suit.

These characteristics have been elaborated in the Bhakti Rasamrita Sindhu into sixtyfour courses by Sree Rupa Goswami Prabhu, the chief instructor of the practice of true devotion, the subject he was taught by Sree Sree Mahaprabhu at Prayagdhama (vide Sree Caitanya Caritamrita, Madhya, Ch. 19). There also self-surrender forms the main course, for the other ones are meaningless without this essential element though it (atmanivedanam) occupies the fortyninth place in the list. The first course is also self-surrender in the shape of surrendering oneself to the holy feet of Sree Gurudeva (Preceptor) as he is Mukunda-Prestha (God's most beloved) with whom Lord Sree Krishna has identified Himself in His instructions to Sree Uddhava in the following term (Sreemad Bhagavatam 11/17/27:—

Acharyyan mang bijaneyat

(Know the Preceptor as indistinguishable from Me).

This first course (Gurupadashraya) has been thus explained by Thakur Srila Bhakti Benode (the fore-runner of the present day Caitanya movement) in his famous treatise Jaivadharmā. From shraddha or firm faith generated by attentively and wistfully listening to talks about God from true devotees and about the beauties and charms of true devotion, the highest a good man can attain, one becomes an aspirant after true devotion and falls to

selecting a proper preceptor (a real devotee of God Krishna) and fully gives oneself up to the best Guru of one's own choice for learning the ways and means from his instructions as exemplified in his own conduct, as directed by Lord Krishna in the Geeta (iv, 34):—

*tad biddhi pranipatena pariprasnena sevaya
(Know that after bowing or self-surrender to the
holy feet of the Guru, by putting questions to
clear up doubts and by offering unreserved service
to him).*

The shraddha as referred to above is the firm faith that devotion to God is the highest good, that it is obtained mainly by shravan (audition), kirtan (vocalisation) and smaran (remembrance) of God's name and glory and not by karma (virtuous deeds and rites), jnana (inductive knowledge), yoga (practice of self-controlling exercises) and such other processes. Then follows sharanapatti or self-surrender in the six forms viz., (1) whatever is favourable to devotion to Krishna is to be accepted, (2) whatever is against it is to be rejected, (3) Krishna is the only Protector, (4) Krishna's protection is resigned to, (5) Krishna is submitted to unreservedly, and (6) realisation of one's own helplessness. And this leads the aspirant to be anxiously impatient for the guidance of a sad-guru (worthy preceptor) towards the fulfilment of his object of being established in the service of Krishna. The aspirant is now a deserving disciple ('samitpanih' - Mundaka Sruti 1/24/2) prepared for receiving instruction, for he is now 'jignashu shreya uttamam' (Sreemad Bhagavatam 11/3/21) i. e., ardent to learn the highest good. He submits to a worthy preceptor who is 'shrotriyam brahmanistham' (Sruti) or 'brahman sabds pariccha nisnatam (Bh.) i.e. firmly established in the Vedic lore and God. Lord Sree Krishna

Caitanya Mahaprabhu, Who is none other than Sree Krishna Himself came to play the role of the ideal devotee to show to the world the beauty and glory of true devotion has defined a preceptor thus:

*kiva vipra kiva nyasi sudra kana nay
jai Krisnatattva vetta sai guru hay
(Whoever has a deep knowledge about Krishna is the
proper preceptor, whether he is by birth a
Brahman or a Sudra, whether he is (a householder
or a monk). (Sree Caitanya Caritamrita 2/8/127)*

Having thus fully surrendered himself to the holy feet of his worthy preceptor, the aspirant after diksha or initiation into the practice of devotion gradually becomes a full-fledged devotee.

At the beginning is shraddha, then comes sanga or close companionship with the holy man viz. Guru through self-surrender, then follows the performance of devotion (bhajan), as the result of which 'anartha' (evil of hindrance) is extirpated; after this steadiness (nistha) in devotion is secured and from it ensues a great liking (rochi) for God's names, figures, attributes and acts (nama, rupa, guna, leela). Thence arises asakti i.e., a strong attachment to these, which brings forth bhava i.e., a state of beauty and then matures into prema i.e., pure love of God, the highest achievement for an ego. This graduation in the progress of an aspirant is recounted by Sree Mahaprabhu's associate devotee viz., Sree Rupa Goswami Prabhu in his well-known treatise, Bhakti - Rasamrita - Sindhu (5/4/15-6):

*hadou sraddha tatah sadhusanga-alha bha'anakriya
tatonarthanibritih syat tato nistha rucistatah
atnasakti state bhavastatah premanibhavadanti
sadhakimanamayan premnah pradarthaaba
bhavet kramah*

Thus we see that self-surrender forms the very foundation of true devotion to God. Its main feature is thus defined in the Haribhakti Kalpalatika:- "Self-surrender is known to be the renunciation of all attempts for one's own pleasures for effecting those of God like that of a true devotee to Krishna, who has made over his mind and body to the gratification of His transcendental senses and who being free from any desire for personal comforts is also free from egoism." A self-surrenderer says, in the Stotraratna, "Even today, O God, I make over to Thy holy feet my egotism or sense of superiority consisting in my social position derived from my body and in designations based on my merit, whatever they may be. From today I am entirely Thine."

God has extended His benignity when He has promised to accept the devotee who can unreservedly say, even for once, "Lord, I am Thine." God in the form of Sree Rama Chandra declares (in the Ramayanam) to the encouragement of His devotees:—

*Sakrideva prapannaaya tavaasmiti yaacate
abhayan sarvabhootebhyo dadaamyetad bratan mama*

(It is my vow to grant protection against all beings to whomsoever takes refuge with Me only, once, praying, 'Lord, I am Thine'.

Once, and only once, one has to offer oneself up to Him and the whole course follows if so facto. A sincere surrenderer at once gets rid of all fear. If you make a full surrender only once, you reserve nothing to yourself and as such have nothing more to surrender. Surrender and acceptance thereof occur simultaneously only once. And the effect stands for ever.

The word 'Surrender' is so popular that every one of us utters it daily. But where is

the result? We are yet seen grovelling in the quagmire of enjoyment or at best trying to run away from it when it shows its own ugly shape of trouble and grief. Where is our self-surrender of which we talk so much? The fact is that we employ self-deception to convince ourselves and others too, for the matter of that, that we have surrendered ourselves to guru (preceptor) and God. Our superficial sincerity is not real. We cherish within the depth of our heart a hidden desire for seeking pleasure in some form or another, and there is the rot. No profession or protestation of self-surrender can help us unless and until we can wrench out the desire for enjoyment from its hidden corner. We are insincere at the bottom.

The desire for emancipation, too, has its origin in the desire for enjoyment, for the failure to secure enjoyment for long and conse-

quent bitterness of disappointment lead us to seek for means for escape therefrom. This is more insincere than the plain hankering after pleasures, for in our desire for emancipation, there is a feeling of our superiority over those who run after gross enjoyment, and as such, self-deception is the more formidable.

We say often, but that most insincerely, that we depend wholly on the will of God, when we experience that we cannot get anything with our own exertion that He withholds from us. We may pray to Him for delivering us from the desire of enjoyment, knowing that there is evil inherent in all enjoyments. Is this or that self-surrender?

Next we shall discuss the means by which we can really surrender ourselves to God's Holy Feet.

PREACHING NEWS

Silver Jubilee Celebration at Madras Sree Gaudiya Math on the occasion of annual festivals "Sree Krishna Jayanti" and "Nandotsab"

By the grace of His Divine grace Sree Sreela Bhakti Siddhanta Saraswati Goswami Maharaj, the Founder-Acharya of the Math, the Madras Sree Gaudiya Math has completed the 25th year of its Birth in this Presidency Town. His Holiness B. V. Tirtha Maharaj, the President-Acharya of the Math graced this celebration with his August appearance, along with his entourage. The news of this celebration and arrival of the Acharya Deva were published in all newspapers of the city and the whole city stirred up to receive the Acharya Deva with all grandeur. On the 26th

August the elite of the City including the worshipful Mayor and Bhajan Mandalis were awaiting the arrival of the train with eagerness at the Central Station. When the Acharya Deva stepped at the Station first of all the Mayor received His Holiness with garlands and bouquet and Sri K. Venkataswami Naidu, ex-Minister then the devotees of the Math and other respectable gentlemen successively worshipped with profuse garlands. His Holiness was then taken in a procession to the Math, where His Holiness was worshipped by the devotees.

The math was tastefully decorated with electric lights, clothes, flower and foliages and it assumed a very picturesque sight drawing the attention of all who went by its side. Microphone loudspeakers were set and the whole locality resounded with songs, Kirtan with Khole and Kartal. Stream of visitors of all class including ladies, boys and children flowed into our Math to see Sreepad Acharyadeva and highly decorated deities in the temple. The celebration continued for a week from the 27th August to 2nd September. There was heavy crowd everyday through-out the week. It was very pleasing to see that many gentlemen and ladies visited our revered Acharya with fruits of various kinds and saluted His Holiness lying prostrate on the ground. Many high class gentlemen and ladies, many scholars and pandits of different shades of opinion were coming to the Acharyapad and listening to about the wholesome precepts of Sree Chaitanyadeva, which the Acharyapad

explained in a very simple and lucid english language so that every listener could easily understand the Chaitanya Philosophy and with entire satisfaction in mind. His Holiness passed these busy days always speaking to the people even without a little fatigue.

The Celebrations lasted for a week from the 27th August to 2nd September, with whole day programme and five public meetings were arranged in the evening in the Sree Krishna Hall of the Math, in which His Holiness Acharyyapad delivered fine eloquent lectures on the subjects— (1) The message of Sree Chaitanya Deva, (2) The Ideal of Sree Gaudiya Math, (3) Sree Krishna, His Life and Teachings, (4) Sree Krishna Bhakti and (5) Conception of Bhakti according to Sree Chaitanya Deva.

The respectable persons who participated in the meetings on different dates as Presidents and Chief Guests are mentioned below:—

President		Chief Guest
Date		
27—8—56	Hon'ble Sri N. Gopala Menon, Speaker, Madras Legislative Assembly.	Hon'ble Sri M. Baktavatsalam, Minister for Agriculture, Madras.
28—8—56	Hon'ble Raja Sri Shunmuga Rajeswara Sethupathi Minister for Public Works Madras.	Dr. T. M. P. Mahadevan, Head of the Department of Philosophy, Madras University
30—8—56	Hon'ble Dr. P. V. Rajamannar, Chief Justice, Madras.	Hon'ble Sri C. Subramaniam, Minister for Finance & Education, Madras.
31—8—56	Sri C. R. Srinivasan, Editor, 'Swadeshmitran'	Hon'ble Justice Sri W. S. Krishnaswamy Naidu
1—9—56	Hon'ble Sri B. Parameswaran, Minister for Hindu Religious Endowments, Madras.	Sri V. R. Ramanatha Iyer, Worshipful Mayor of Madras

August 29 was the advent day of Sree Krishna and the math was flooded by huge crowds. There was a whole-day programme from 5 A. M. to 12 midnight for Bhajan, Sankirtan, discourses on Bhagabatam and His Holiness was wholly absorbed in the discourses to a great number of listeners on the nature,

attributes, activities and immense love pastimes of the Lord Krishna who is ever existing and therefore has no birth and death. He dwelt on the supreme need of human birth as spiritualism. Every human being is composed of body, mind and soul. Man takes care of only body and mind and pays little

attention to soul. It has been enjoined on us by the Scriptures that we should not confuse body with soul and we should pay special attention to soul which is ever existing and unchangeable, whereas the body and mind are subject to decay and constant change. It would, therefore, be an utter folly if we pass our invaluable life only in the care of mind and body which are two wrappers or uniforms of the soul. The function of our mind is to give directions to our five sense organs—eyes, ears, nose, tongue and skin to enjoy five material elements which are beauty, sound, smell, juice and tactual perception which are called “*Panchatanmatra*” i.e. the five objects of enjoyments. The condition of human soul at this stage is dormant having practically no activity. Mind is very active and prone to enjoyment.

Now it has been the duty of a really saintly person who is very kind to all as God is, and who is ever conscious of soul and its function, to awaken the function of the soul, to give the true nature of one's self who fortunately comes in contact with him. When mind and body look to soul then we are alright, otherwise we are unfortunate.

In the Vedas Gayatri is the Mantra to worship God. Mantra means the contrivance by which one attains relief from the influence of mind—“*Mananat Trayate*”. Mantra brings inspiration of soul. Man, being endowed with rational consciousness, has been depicted in the Sastras as the paramount creation of Godhead and as such he has capacity to worship Godhead to whom he is ever related. Vedas are not created by any Rishis or any super men who are not immune from Bhrama, Pramada, Karanapataba and Bipralipsa which are the four defects debarring them to be the true expounders of the truth. If one of is

opinion that Vedas are created, he then come within the limitations of time and space. But the thing which is within these limitations is defective and therefore not helpful to attain the truth without defect. As such, Vedas are eternal as God is eternal and are, therefore, helpful to guide us to the proximity of the Absolute truth, which is not possible by knowledge acquired from experience, i. e., empiricism.

Gayatri is the inner meaning of the Vedas, systematised thing of which will be found in the Vedanta Sutra, the essence of the Upanishadas. Sutras are very concise, suggestive and full of obscure reference of vedic literature and written by Sree Veda Vyas. Bhagaban Narayana uttered “Omkar” or Pranaba to Brahma, which has been extended as Vedas which are not accessible to women, Sudras and fallen Brahmanas. As such, Veda Vyas wrote the Mahabharata and Puranas for this class of people. Still he did not find peace of mind and was one day found by his preceptor Narada in a very pensive mood seated on the bank of Saraswati in Badarika Asram. He asked him (Narada) of the cause of absence of solace in his mind even though he rendered so much service to the human society. Sree Narada then said that as he (Veda Vyas) had not described the pastimes and attributes of God in detail, Who is the perennial source of bliss and peace and only prescribed the social and political codes and laws, he (Veda Vyas) could not secure peace. He was then advised by Narada to describe in detail the various Activities and Lila of the Ultimate Reality Krishna and which he did by composing the Sreemad Bhagabatam, the pure Commentary of the Brahma Sutra. When the glory and name of Bhagaban were recited by him, he really availed himself of peace and bliss and he concluded this treatise

by the last sloka which runs thus:—“*Nama Sankirtanam jasya sarba papa binashanam. Pranama dukshashamanastam namami Harim Param.*” The meaning of this is—I bow down to Hari, the Supreme Lord, the recitation of Whose Name and glory destroys all sins and salutations to whose venerable Feet destroy all afflictions.

On the 2nd September, a grand procession was led by the Acharya Deva under the auspices of Sri Gujrati Brahma Samaj, Madras; Astika Sabha, Mylapore, Madras; All India youth Congress, Madras, in George Town. At the end of the procession a meeting was held in which Hon'ble Sri N. Gopala Menon, the Speaker of Madras Assembly presided. A city address was accorded to the Acharya Deva. His Holiness, the Acharya Deva blessed the people with a speech full of spiritual advice.

At Srirangam and Madurai: On the 6th September, Acharya Deva went to Srirangam and was given warm reception by the Chairman of Srirangam Municipality along with the people of the town. An address of welcome was given to His Holiness by Sriranga Seva Sangam at a public meeting. In reply to an invitation from the citizens of Madurai, His Holiness went there on 7th September morning and was received at the Station by the Chairman of Madurai Municipality and the Session Judge along with hundreds of citizens. His Holiness was worshipped by Purna Kumbha and the holy Veda-Mantras. His Holiness was taken to the City in procession with decorated elephants and other pleasant instruments as the part of the procession. His Holiness halted there for two days and delivered several lectures. His Holiness was given a city address and temple honours in various temples.

Due to the strenuous efforts of Sri N. Natesan, Advocate and Sri N. V. C. Nataraja Chetty, the functions at Madurai were very successful.

Everything will be narrated in detail in the Silver Jubilee Issue which will come out next.

Bhajan at the residence of Sri K. Sitarama Rao on 19th September 1956

Sri K. Sitarama Rao, Proprietor of Hotel Dasaprakash and other Hotels came to the Math and invited the Swamiji to perform Krishna-Kirtan-Bhajan at night at his residence No. 35-A, Gangadeeswarar Koil Street, Madras-7.

Brahmacharies of the Math were taken to his residence by his car and they performed Bhajan. The Swamiji of Bhandar Kari Math, Udipi, who has been camping at his residence since two months performed Special Puja to the Deity and gave a short discourse in Sanskrit with a conclusion of blessing upon Sitarama Rao to be wealthy, because his money is utilised to the service of the Lord.

About hundred distinguished persons attended. The following were among them:

- The Hon'ble Sri C. Subramaniam, Education and Finance Minister.
- Sri R. Krishnamurthy, Principal, Pachayappa's College.
- Dr. K. Vaidyanathan, M. A., Ph. D.
- Sri N. Raghunatha Iyer, Asst. Editor, The Hindu.
- Dr. K. Venkat Rao, M. D.
- Sri S. N. Davey, Income-Tax Officer and others.

CONDOLENCE

Shripad Ramgopal Vidyabhusan M.A. expired

Our sorrow knows no bound to hear that Shripad Ramgopal Vidyabhusan, M. A., is no more in this world. He expired at 8-30 p. m. on Monday, the 20 August, 1956, at his native village Kesiadanga in the district of Nadia at the age of 82 years 9 months uttering Mahamantram in full sense. He was born in that village on November 3, 1873. corresponding to the Rashpurnima day of 1280 Bengali Era. From very childhood he was strong, stout, statwart, courageous and faircomplexioned. He had keen interest for learning. He began his life as a teacher and after passing the M.A. Examination in Mathematics in 1899 A. C. he was appointed a Professor of the Bankipur College. Later on he served as a manager of various estates such as the Pal Choudhury State of Natuda, the Krishnagar Raj estate etc. His service was highly appreciated every where. He is famous for honesty and many more good qualities.

After coming in contact with Probhupad Srila Bhakti Siddhanta Saraswati Goswami Thakur the illustrious founder of Shri

Chaitanya Math and the Gaudiya Maths he became Prabhupada's disciple. He was a man of profound study of Vaisnava literature. Though he was the professor of Mathematics and manager of estates, his knowledge in Sanskrit was very sharp. He translated the Bhaktirasamritasindu, the Krishnakarnamrita and the Bilapakusumanjali into Bengali. He was given the title of 'Vidyabhusan' by the Vishwavaishnava Rajashabha, of which he was one of the Secretaries. He was also one of the Vice Presidents of the Editorial Board of the Bengali-Goudiya and a member of the working committee of the Nabadwipdhama-procharini Shabha. After retirement he lived at Sree Chaitanya Math Shridham Mayapur for the last 8 years.

He practically stood by the side of our present president Acharyya for propagation of Shri Chaitanya cult as undertaken by our Prabhupad. He frequently expressed his appreciation and satisfaction for the perseverance and hard labour of Sreemad Bhakti Vilas Tirtha Maharaj for preservation and protection of the great Institution and Shridham Mayapur.

B. K. Shraman

ESTD: 1906

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Anandha Arikeerai Vithai Thailam

Anandha Sandanathi Thailam

Anandha Scented Chunam

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