

468

The Gaudiya

vol-1

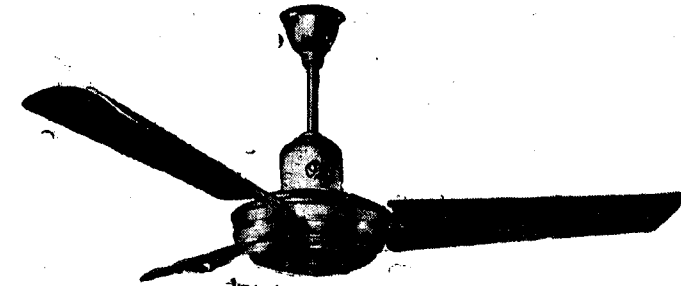
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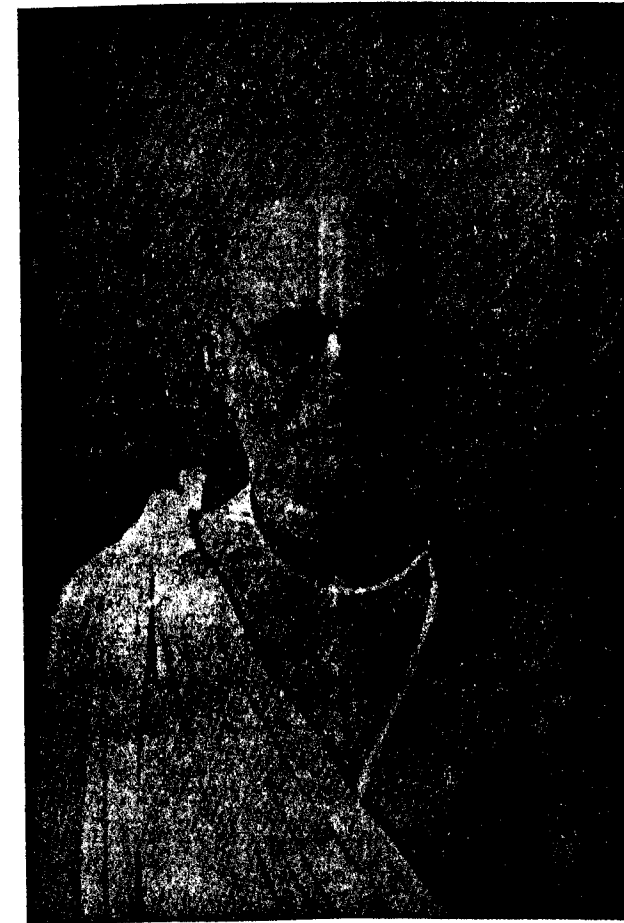
P. O. Sree Mayapur, Dist. Nadia, (West Bengal.)

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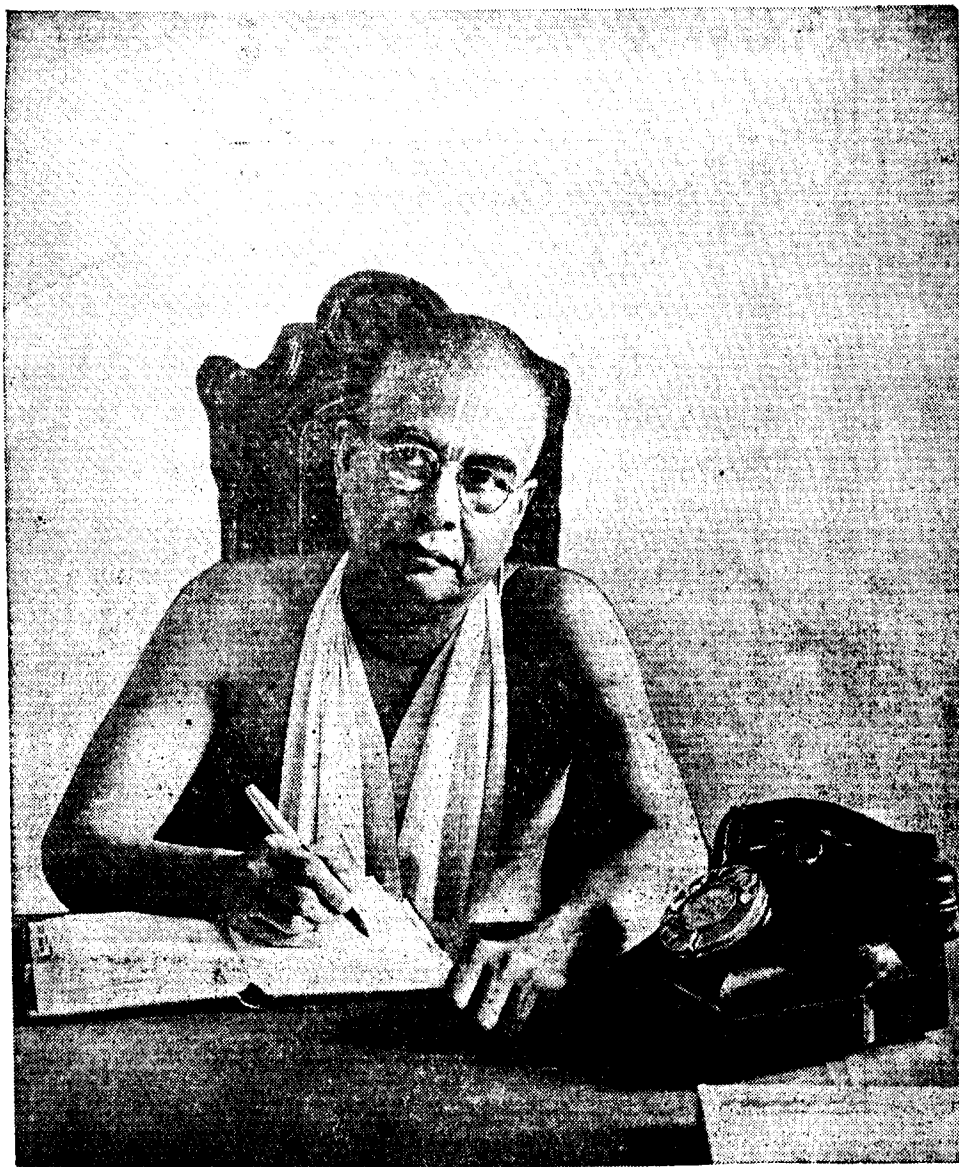
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9. Sree Swananda Sukhada Kunja. Godrumdwip, Swarupgunj, Nadia.
10. Sree Subarna Behar Gaudiya Math, Swarupgunj, Nadia.
11. Sree Madhyadwip Gaudiya Math, Routara, Krishnagar, Nadia.
12. Sree Ekayana Math, Hanskhali, Nadia.
13. Sree Mahesh Pandit's Path, Kanthalpuli Chakdaha, Nadia.
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Founder of Sree Chaitanya Math & its Branches Sree Gaudiya Maths.



His Holiness Acharyyadev Shri Shrimad BHAKTI-VILAS TIRTHA GOSWAMI MAHARAJ
President of Sree Chaitanya Math, and its branches Sree Gaudya Maths

The Message of our President - Acharyya to the Nation

In these anxious days of tension, when fear and suspicion among the nations of the world prevail, I appeal to the right thinking people of good meaning in the language of our Lord Sree Chaitanya Mahaprabhu to have living faith in God, cultivate love for Him, exploit none, seek no gain for yourself and give ungrudgingly all the respect due to others. Practise humility and forbearance in our individual and collective life believing that God lives in every sentient being. Serve God and humanity and thereby endear yourself to all. Establish brotherhood between man and man irrespective of nationality and race on the footing of equality between man and man. No person has any separate or independent existence of his own apart from God.

B. V. Tirtha.

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A Spiritual Monthly

MADRAS GAUDIYA MATH SILVER JUBILEE ISSUE

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OCTOBER & NOVEMBER, 1956

No. 3 & 4

SILVER JUBILEE OF THE MADRAS
GAUDIYA MATH

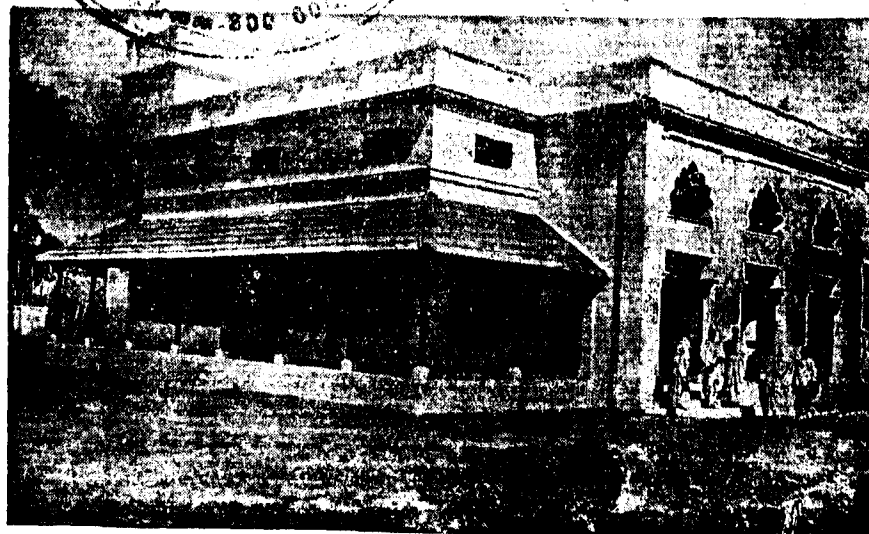
We have celebrated the Silver Jubilee of the Madras Gaudiya Math which coincided with the last Krishna Jayanti. Just 25 years ago in 1931 the celebrated founder Acharjya of our Institution—Om Visnupada Sri Srimat Bhakti-siddhanta Saraswati Thakur founded the Madras Gaudiya Math in a rented house at Gopalpuram in Madras. Mr. T. S. Ramachandran, I.C.S. and his illustrious father, being attracted by the sublime teachings of Sri Chaitanya Mahaprobhu, made a gift of a plot of land at Royapettah where the present Math is situated. On the 23rd of January, 1932 the founder Acharjya laid the foundation-stone of the present temple on the said land. The present temple of the Madras Gaudiya Math was built at the entire costs and expenses of the Maharaja of Jeypur, the well known philanthropist of Andhra, in appreciation of the teachings of Sri Chaitanya Mahaprobhu. On the 27th of January, 1932 His Excellency Sir George Frederick Stanley, the then Governor of Madras laid the foundation-stone of the Assembly Hall in front of the temple. His Excellency the Governor said as follows on the said occasion :

G—2

"In spite of the very short time in which the Mission has been established in Madras, it has obviously made great headway; it has attracted many influential men to its fold and has succeeded in finding a permanent site on which to expand. I wish to say what a great pleasure it is to me to meet to-day the spiritual head of the mission, the President Acharjya (Sri Sarasvati - Thakura) and I pray that his work and that of all the members of the mission may be blessed by the Divine Grace which inspires them, and that they may ever progress towards their object of bringing peace to India and all mankind."

Mr. T. Ponirula Pillai, a contractor of Madras, built the Assembly "Krishnakirtan Hall" at his own costs.

On the 29th of January, 1932 the Corporation of Madras gave a civic address to our celebrated founder Acharyya in appreciation of his manifold activities and efforts for spiritual uplift of mankind. Last year the Corporation of Madras accorded a civic reception to our present Head of the Institution—Tridandi-Swami Srimat Bhakti Vilas Tirtha Maharaj



SHRI KRISHNA KIRTAN HALL OF SREE GAUDIYA MATH, MADRAS

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in appreciation of his noble work for spiritual revival of India.

Some may ask why the followers of Sri Chaitanya Mahaprobhu of Bengal founded a Math in Madras. They may not understand the purpose of establishment of the said Math. It may not be out of place to tell our readers that south India is a place of pilgrimage for all Vaishnavas of India. The founders of all the four recognised Sampradayas of Vaishnavas, namely Sri Madhva, Sri Ramanuja, Sri Nimbarka and Sri Vishnuswami were born and flourished in South India. It is they who propounded the Vaishnava Philosophy and Doctrine which subsequently spread through out India. Sri Chaitanya Mahaprobhu accepted the Madhva Sampradaya by obtaining initiation from Sri Isvar Puri a disciple of Sri Madhavendra Puri who claimed as belonging to the devotional section of the Madhva Sampradaya. Our apostolic succession from Sri Madhva to Sri Chaitanya Mahaprobhu is as follows: (1) Sri Madhva. (2) Sri Padmanabha. (3) Sri Nrihari. (4) Sri Aksobhya. (5) Sri Jayatirtha. (6) Sri Jnanasindhu. (7) Sri Dayanidhi. (8) Sri Vidyanidhi. (9) Sri Rajendra. (10) Sri Jayadharma. (11) Sri Purusottama. (12) Sri Vyasatirtha. (13) Sri Lakshmipati. (14) Sri Madhavendra. (15) Sri Isvara Puri. (16) Sri Chaitanya-Mahaprobhu. Historically speaking the Gaudiya Vaishnava Sampradaya of Sri Chaitanya Mahaprobhu sprang from the Madhva Sampradaya. But they introduced many new ideas. Sri Lakshmipati Tirtha or more precisely Sri Madhavendra Puri was the first to add the ecstatic Bhakti in the form of love-in-separation of Krishna which reached its zenith under Sri Chaitanya Mahaprobhu.

Sri Jiva Goswami, the celebrated philosopher of the Gaudiya Vaishnava Sampradaya has

actually found the Gaudiya Vaishnavite philosophical system of Achinta-Vedaved-Vad in Sri Madhva's 'Bhagbat Tatparya.' The later philosopher of our Sampradaya, Sri Baladeb Vidyabhusan in his writing acknowledges supreme allegiance to Sri Madhva saying that their philosophical system is after that of Sri Madhva and that the latter was the first Acharjya of their Gaudiya Sampradaya. It is obvious from the nature of references to Sri Madhva's literature that the Gaudiya Vaishnava writers on philosophy thoroughly studied the Madhva literature before they wrote their doctrine. Sri Chaitanya Mahaprobhu Himself visited Udipi, the head quarters of the Madhva Sampradaya and had discussion with their the then Head, Raghubarya Tirtha. But He differed from him on the conception of 'Sadhya' and 'Sadhan.' Dr. Farquahar tells us that the Madhva Vaishnavas introduced the Kirtana form of worship into their Sampradaya as the result of Sri Chaitanya's visit to their head-quarters. (Outline of the religious literature of India—P. 303).

Sri Chaitanya Mahaprobhu also visited Sri Rangam, head-quarters of Sri Vaishnavas and stayed for 4 months in the house of a Sri Vaishnava, Sri Venkata Bhatta by name in 1511 to observe Caturmasya. Sri Gopal Bhatta Goswami, one of the six Goswamins or Masters of the Gaudiya Vaishnava Sampradaya was the son of Venkata Bhatta. Sri Chaitanya Mahaprobhu inspired him and commanded him to go to Sri Vrindaban and join Sri Rupa and Sri Sanatana Goswamins and assist them in their noble mission with which they were entrusted by Him. Sri Gopal Bhatta Goswami followed and materialised the said Divine Command. Probodananda Saraswati—the author of 'Radharasa Sudhanidhi,' perhaps the best book on the love of

Srimati Radha for Krishna, was the brother of the said Venkata Bhatta. These two distinguished followers of Sri Chaitanya Mahaprobhu who contributed so much to the literature and doctrine of Gaudiya Vaishnavism came from among the Sri Vaishnavas of South India. Sri Chaitanya Mahaprobhu made an extensive tour of whole of South India upto the Cape Comorin, visited every place of pilgrimage, had discussion with the then leaders of religious sampradayas of South India and preached to them the best form of Bhakti, gave them new light to perfect what was wanting in them. Sri Chaitanya Mahaprobhu certainly accepted the philosophical doctrine from the Sri Vaishnavas and assimilated them in His own doctrine. Sri Chaitanya Mahaprobhu discovered in course of His tour of South India two precious treatises—'Sri Brahma Samhita' and 'Krishnakarnamrita,' which He brought, and introduced and popularised among His own followings.

The Gaudiya Vaishnavas are greatly indebted to the Vaishnavite writings of the Acharjyas of the South as a whole Sri Jiva Goswami distinctly admits that he gathered the materials for his famous 'Sadsandarbhās,' the first great book on Gaudiya Vaishnavite philosophy, from the writings of the Acharjya of the South. He particularly mentions that he has accepted the views of Ramanuja's 'Sribhasya' in formulating his philosophical doctrine. He tells in the very beginning of his 'Sadsandarbhās' that they (Sadsandarbhās) are merely the complete and systematic treatment of Gopal Bhatta's book in which the latter gathered the essence of all philosophical systems of the Acharjyas of the South. Sri Rupa Goswami, the principal Master of Gaudiya Vaishnava Sampradaya cites verses from Kulasekhara's 'Mukunda Stotra mala' and Yamunacarya's Stotra. So it is clear that the early Gaudiya

Vaishnava leaders were influenced by the literature of Sri Vaishnava Sampradaya.

The founder Acharjya of our institution also toured the length and breadth of South India, collected literatures from the various Maths and studied them. He installed the images of Sri Ramanuja, Sri Madhva, Sri Nimbarka and Sri Vishnuswami for the daily worship at the main temple of Sri Chaitanya Math; introduced Sri Vaishnavite literature into his theological school and published many of them with his own commentaries and above all adopted Tridanda Sanyas following their example.

Our founder Acharjya requisitioned the services of a great Madhva Pandit of Udipi. The said Pandit taught our preachers the Madhva philosophy at our head-quarters in Bengal. The said Learned Pandit wrote a book called "Sri Saraswati Digvijaya" dealing with the various religious discourses which our founder Acharjya had with the leading men of India.

We are here to exchange our ideas and experiences with the Vaishnavas of the South. We are to preach the teachings of Sri Chaitanya Mahaprobhu and His contribution to the religious thoughts of the world. In the teachings of Sri Chaitanya Mahaprobhu we find the synthesis of all religious experiences supplemented by His own contribution in the shape of love-in-separation for Krishna.

Our Madras Gaudiya Math has completed its 25th year of services to the people of South India. We are proud of having had among us in the celebration the first citizen of the city, the highest Judiciary of the State, and many learned men and dignitaries as well as common men. We are very much encouraged in our mission by the ungrudging patronage and assistance rendered by the people of the South.

SREE CHAITANYA MATH PRESIDENT-ACHARYYA IN THE CITY OF MADRAS

The Madras Gaudiya Math celebrates Sri Krishna Jayanti as its Annual Function every year. At this time, the President Acharya of the Math, His Holiness Tridandiswami Sri-Srimad Bhakti Vilas Tirtha Maharaj comes down to Madras from the Parent Centre (Head quarters) Sree Chaitanya Math Sree Mayapur, W. Bengal to grace the function.

stirred up to receive His Holiness with all grandeur. A Reception Committee was formed headed by the worshipful Mayor of Madras Sri V. R. Ramanatha Iyer, Ex. Minister AVL. K. Venkatasamy Naidu and a good many number of officials. On the morning 26th August, the Central Station was crowded with a huge gathering of good



A Group Photo at the Central Station when Swamiji got down from the train.

Sri V. R. Ramanatha Iyer, the Mayor of Madras; Sri K. Venkataswamy Naidu, Ex.-Minister and Ex.-Mayor; Sri K. Kamala Kannan (Councillor), Sri B. M. Das, the Director of Central Leather Research Institute; Sri Y. S. Narayan B.A. and others are seen with Acharyya Dev and his Party.

This year also His Holiness kindly consented to grace the Silver Jubilee Celebration in connection with Sri Krishna Jayanti. The arrival of President Swamiji was announced in Local dailies in advance along with the whole programme of the Silver Jubilee; and whole city

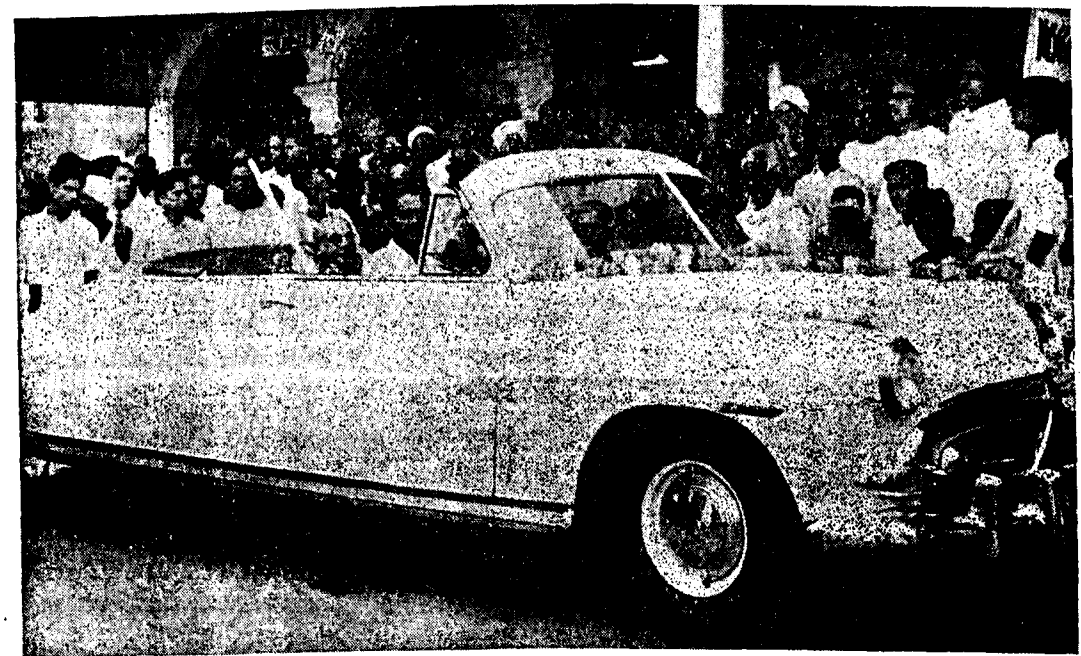
souls who all giving up their all works came to pay their homage to the Acharya Dev. The Calcutta Mail, in which the Acharya Dev was coming, when was visible at a distance, the Math Kirthan Party, Mahamantra Bhajan Mandali and Mylai Bhaktha Gana Sabha

shouted "Guru Maharaj Ki Joy" and the vibration stirred the Station. The huge crowd followed them towards the platform to greet their Beloved Swamiji. The joy and enthusiasm of the eager crowd knew no bounds when the Acharya Dev got down from the train. First of all the Gopalpuram High School Scout Boys consisting of 50 in number gave a guard of honour and then the worshipful Mayor of Madras, received His Holiness with garlands and bouquet and the next, Sri K. Venkatasamy Naidu, Ex. Ministers, Ex. Mayor; Ex. Deputy Mayor T. S. Govinda-

which was arranged by Sri T. S. Mahalingam (Car-broker). A car procession also followed the Swamiji covering the following roads and streets of the city to the Math:—

CENTRAL STATION—Medical College, Stanley Viaduct, Body Guard Road, Mount Road, Triplicane High Road, Pycrofts Road, West Cott Road, Royappettah High Road, Lloyds Road, Gaudiya Math.

While the procession was passing through the streets many people paid their homage to the revered Swamiji. At Triplicane High Road,



Acharyyadeva was taken in a large Car Procession from Central Station to the Math.

samy and the elite of the city warmly received the Swamiji and paid their homage. The press photographers were very busy in taking snaps all the way. The swamiji was taken through special exit, followed by a big procession with all the police bondobust.

After reception at the Station the Swamiji was taken in a well decorated big tourist car

the Swamiji was worshipped by the K. S. Ekambaram, the Councillor of Triplicane with flower and fruits. His old mother also came out to have the blessings of Swamiji. A good many number of local people also honoured the Swamiji there. At Pycrofts Road (Triplicane) many people garlanded Swamiji, amongst them Sri Salendranath Bose, the Superintendent of 'The Mail' worshipped

Swamiji at his door. And on the way others also received Swamiji with their presentations.

When Swamiji reached at the Math Sri M. Kuppuswami Mudaliar (a well known merchant) with his family and Sri K. R. B. Manian (Auditor) worshipped Acharyya Dev and Kuppuswamy did Aratria of Acharyya Dev with crimson and camphor light.

A few names of the persons of the vast crowds who were present at the Central Station are mentioned below :—

Sri V. R. Ramanatha Aiyer (Worshipful Mayor of Madras), Sri K. Venkataswami Naidu (Ex. Minister and Ex. Mayor), Sri T. S. Govindaswamy (Ex. Deputy Mayor), Sri K. Kamalakannan (Councillor), Sri T. Venu-gopal Rao (Ex. Deputy Mayor), Sri B. M. Das (Director of Central Leather Research Institute and President of Bengal Association), Sri A. K. Mukherji (A. G. of Andhra) Sri Gauranga M. Mukherjee (Manager, F. C. Osler & Co.) Sri S. Balakrishna Joshi (Headmaster, Hindu Theological High School), Sri Raja V. Gopala-krishnan, Sri T. S. Mahalingam (Car Broker), Sri V. Ramasivam, M.A. (Press Information Bureau), Sri Y. S. Narayana, B.A. (Andhra Scientific Co.), Sri R. Sunderlal Saxena (Accountant, Chelaram & Co), Sri Samdat Vatsa, M.A., Mahamantra Bhajan Mandali (consisting of 40 persons), Mylai Bhaktha Gana Sabha, Sri Jethanandaji (J. B. Mangharam ram & Co.), Sri S. N. Sankar, (Allex Miller & Co.) Sri N. Majumdar (Accountant, Chicago Telephone Co.), Sri P. Radhakrishna Naidu, (Prop: Radha Bros.), Sri M. T. Lingam (Prop: Indo Burma Ceylon Lodge), Sri Sada Sivabrahma, Sri P. Krishnamurthi, Sri Ram Gopal, Dr. I. M. V. Rao, Sri Raj Kishore, Mrs. Vatsa, Mrs. Raj Kishore, Sri. C. Srin-

vasa Das, Sri Dhrindranath Dasgupta, Sri Ramachandra das, Sri M. Radhakrishna, and others.

Acharya Dev was busily engaged during this short staying in Madras to entertain the innumerable visitors to enlighten them with Harikatha and delivering the lectures in the afternoons.

DISCOURSE WITH SRI V. B. RAMASWAMI

One Sri V. B. Ramaswami, 79, Royapettah High Road, Madras, organiser of Astika Sabha against the recent movement launched by one Mr. Naiker for propagation of Nastikabad (Atheism), came to Acharyadev and prayed for his sympathy with their cause of theism. Sri Acharyadev expressed his full-fledged sympathy for the sublime cause and said that this sort of movement could not stand simply for the reason that the idea is suicidal and entertained when egoism is prevalent in one's mind. It has been categorically proved in our scriptures, Srutis and Smritis which are not the production of imperfect human intellect, that people think themselves as the creators when their real consciousness is overpowered by egoism ultimately resulting in destruction. As has been said in the Geeta.

"Ahamkara Bimudhaatma kartaaham iti manyate"
Man should not be befooled by this sort of agnostic thoughts which are extremely baneful to the society. This sort of atheistic movement not being based on truth will subside shortly. We need not worry for this.

DISCOURSE AT 3 P.M.

At 3 P.M. three gentlemen came to pay homage to His Holiness. One of them was a Doctor to whom His Holiness said "Doctors cure physical ailments whereas saintly persons heal internal diseases. Sree Chaitanya Maha-

prabhu had two intimate followers named Sree Nityananda Pravu and Thakur Haridas to whom His injunctions were, "Go friends, go through the streets meet every man at his door and request him to chant the Name of Krishna." Whenever opportunity comes we should go to Sadhupurush and listen to him. It is the Sadhus who can save us and relieve us from the clutch of mundane attachment by reciting the name, fame and glory of God to us. As has been said in the Sreemad Bhagabatam :

"Santoh eba ashya Chhindanti manobashangam-uktibhih." It is this Sadhus only who can secede the bondage of our affinity to the ephemeral object by chanting the name of Krishna". The following gentlemen came to the Math, on The very day to pay their homage to His Holiness and listened to :

1. Dr. T. S. Sundaram, 2. Sri P. R. Triveni-niram, 3. Sri S. Sundarmurti, 4. One gentlemen of the Firm of Kishan Chand Chelaram, 5. Sri B. Ethiraja Pillai, 6. Sri V. Srinivasan c/o The Madras Mail, 7. Sri K. L. Tarwardy, Advocate with his family, 8. Sri Lilaram Tarachand Dasavani, 9. Mr. Somdutt and Mrs. Somdutt.

His Holiness spoke to them about unalloyed devotion and its culture :

"Bhakti is eternal and inherent in man. It is dormant in the beings while in state of bondage. It should, therefore be awakened by an association with real saints and listening to the precepts imparted by them, the realised souls. The holy precepts will reveal within the hearts of the listeners the distinction of Karma, Jnana and Bhakti. They will appreciate by the grace of Sadhu that Karma and Jnana are

the two alloys deterrents to the unalloyed Bhakti and try to make themselves immune from those two alloys. Inspiration will come from holy association with saints and help them to get rid of the influence of the alloys. We must know that our body is the temple of God and Satans will have no entry into it. Painting of Tilaks on the body these will remind us of the existence of God in us. Twelve tilaks are painted on twelve places of the body indicating the twelve names of God.

There are two systems of Bhakti viz. 'Baidhi' and 'Raganuga.' When there is no inclination to serve God, Sastric injunctions are imposed on us to practice the system and we serve God out of fear or duty and this practice is called 'Baidhi' Bhakti. Our aim should be to avail of 'Raganuga' Bhakti which means natural and inalienable attachment of mind to God. Sree Ramanuja system of Bhakti is 'Archana' of Narayana in 'Parabyom' (Vaikuntha) where God is served only with two and a half 'rasas' viz. 'Santa,' 'Dashya' and 'Gaurab-Sakhya' i.e. Narayana is worshipped with awe, reverence and reservation whereas the display of 'Raganuga' Bhakti is found in Braja, the seat of the Supreme Lord Krishna above the domain of Vaikuntha. Here Krishna is worshipped by His devotees with full fledged five rasas and mainly with 'Madhurrasa' revealing the consorhood of God-head. This is culmination of unalloyed devotion as propounded by Sree Chaitanya dev.

One who is fit to philosophise and willing to undergo spiritual discipline is the Adhikari to attain the most covetable serving mood for the loving God Krishna.

Programme for Silver Jubilee Celebration of Madras
Sree Gaudiya Math on the Occasion of Annual
Festivals “Sri Krishna Jayanti and Nandotsava”

The Math was fully illuminated with lights, (supplied by Messrs. Chandra & Co. Mylapore). Cloths decorations (by N. Deenadayalu Naidu), beautiful cloths and festoons added to its splendour and grandeur, giving a picturesque view from a distance, captivating the visitors. Stream of visitors of all classes including ladies, boys and children flowed into our Math to see Sreepad Acharyadev and the deities of the temple.

There was whole day programme of Kirtan, Bhajan, Bhagabat discourses and lectures throughout the period of the celebration continuing for a week from the 27th August to 2nd of September. Microphone loudspeakers

were set and whole locality resounded with songs, kirtans, with Khole and Karatal. There was heavy crowd every day throughout the week. It was very pleasing to see that many high class gentlemen and Pandits of different sects of opinion visited our Revered Acharyyadev with fruits and garlands and paid their homage to Acharyyadev lying prostrated on the ground and listened to about the wholesome precepts of Sree Chaitanya Dev which Acharyyadev explained in a very simple and lucid English so that every listener could easily understand the Chaitanya Philosophy with entire satisfaction in mind. Acharyyadev passed these busy days always speaking to other people without even a little fatigue.

Daily Programme detailed below :—

5 A.M. to 6 A.M.	—	Aratrika and Bhajan.
6 A.M. to 7 A.M.	—	Discourses on Srimad Bhagabatam.
7 A.M. to 8 A.M.	—	Puja.
9 A.M. to 10 A.M.	—	Bhajan.
10-30 A.M. to 11 A.M.	—	Bhogaraga and Aratrika.
11 A.M. to 4 P.M.	—	Interview with His Holiness President Acharyya Tridandiswami Sreemad Bhakti Vilas Tirtha Maharaj.
4 P.M. to 6-30 P.M.	—	Bhajan and Sankirtan.
6-30 P.M. to 8-30 P.M.	—	Lectures. (meetings).

Apart from these there were other local Bhajan parties who participated in the Celebration and sang melodious Bhajan songs with different kinds of musical instruments. Their names are mentioned here:—

1. Sree Gauranga Bhakta Samaj.
2. Sree Natt Annaji Rao & Party.
3. Jaidev Ashtapadhi by Ghantasala Venkateswar Rao and his party.
4. Mylai Bhakta Jana Sabha.

Programme of the Meetings (Daily at 6-30 p.m.) at
Sree Krishna Kirtana Hall of the Math.

Date	President	Chief Guest	The speeches delivered by H.H.B.V. Tirtha Maharaj, President Acharyya of the Math
27—8—'56	Hon'ble Shri N. Gopala Menon, Speaker, Madras Legislative Assembly.	Hon'ble Shri M. Bakthavatsalam, Minister for Agriculture, Madras.	The Message of Shri Chaitanyadev.
28—8—'56	Hon'ble Raja Shri Shunmuga Rajeswara Sethupathi, Minister for Public Works, Madras.	Dr. T. M. P. Mahadevan, Head of the Department of Philosophy, Madras University.	The Ideal of Sree Gaudiya Math.
30—8—'56	Hon'ble Dr. P. V. Rajamannar, Chief Justice, Madras.	Hon'ble Shri C. Subramaniam, Minister for Finance & Education, Madras.	Shri Krishna, His Life and Teachings.
31—8—'56	Shri C. R. Srinivasan, Editor, 'Swadesamitran.'	Hon'ble Justice Shri W.S. Krishnaswamy Naidu.	Shri Krishna Bakthi.
1—9—'56	Hon'ble Shri B. Parameswaran, Minister for H.R. Endowments, Madras.	Shri V. R. Ramanatha Iyer, Worshipful Mayor of Madras.	Conception of Bakthi according to Shri Chaitanyadev.
*2—9—'56	Hon'ble Shri N. Gopala Menon, Speaker, Madras Legislative Assembly.	Shri V. R. Ramanatha Iyer, Worshipful Mayor and T. Govindarajulu Naidu (Jeweller).	Reply to the Welcome Address.

* Under the auspices of Sree Gujarati Brahma Samaj, Madras; Astika Sabha, Mylapore; All India Youth Congress, Madras; the President Acharyya was taken in a procession through George Town and after the termination of it an Address was given to His Holiness at a public meeting at 27, Ekambareswarar Agraharam, Madras-3.

First Public Meeting held on the 27th August '56

President:—Hon'ble Shri N. Gopala Menon, Speaker, Madras Legislative Assembly.

Chief Guest :—Hon'ble Shri M. Bhaktavatsalam, Minister for Agriculture.

The meeting opened at 6-55 P. M. as soon as the Chief Guest Shri Bhaktavatsalam attended and was received at the Math

premises by the President Acharyya of the Math. The prayer song “*Jashomati Nandana Brajabara Nagara*” was sung by His Holiness Tridandiswami Shri Shrimad Bhakti Kumud Santa Maharaj. The hall was packed with a huge number of audience consisting of educated men and women.

Shri Kesavalal Tarwady, advocate, Madras High Court while proposing the election of the President of the meeting spoke very highly of the activities of the Gaudiya Math and the wonderful capacity and mercy of the revered President Acharyya of the Math who has solely dedicated his life for the propagation of the holy precepts of Lord Shri Chaitanya Dev on Bhakti cult among the society

Spiritual Institution. This function will continue upto 2nd of September and many honourable persons have been invited to participate in the function. Sree Gaudiya Math of Madras has completed its 25 years of useful service to the people of Madras at large in way of Spiritual enlightenment. I should say I am more blessed having the opportunity to inaugurate the Silver Jubilee function. I



Left to Right :—In Picture : Shri Acharayyadeva Shri N. Gopala Menon, Shri Narahari Kritiratna and Shri M. Bhaktavatsalam.

irrespective of caste, creed, colour and country.

The Chief Guest was requested to begin the work of the meeting as the President could not turn up in time. He took the chair of the President accordingly and addressed the meeting in Tamil.

Gist of the speech of Shri M. Bhaktavatsalam :—

It is a great privilege for me to inaugurate the SILVER JUBILEE function of this great

desire that Bhakti cult should be spread and preached among the people through religious discourses and Bhajan. Shri Chaitanya Mahaprabhu gave privilege to one and all without caste and creed to worship LORD through Bhajan. Bhajan is one that all people can participate to worship LORD through which alone we can have a pure mind, good deeds and Spiritual uplift. Shri Chaitanya Mahaprabhu came some 500 years before but today since 25 years Sree Gaudiya Math in the heart

of the city rendering great service to the people in preaching the cult of BHAKTI. The ideal love and service for which the Math stands can only bring the unity amongst us.

The President Acharyya of the Math then addressed the meeting at 7-20 P.M. in English and during the course of the speech the elected President arrived at 7-36 P.M. and he was welcomed and garlanded by Shri Narahari Kritiratna, Secretary, Madras Gaudiya Math in the midst of loud cheers and applaud. Shri Acharyyadev delivered his speech for about an hour.

Speech of President Acharyya on 'The Message of Shri Chaitanya Dev.'

I welcome our President, Hon'ble N. Gopala Menon Speaker, Madras Legislative Assembly, our Chief Guest Hon'ble M. Bhaktavatsalam, Minister for Agriculture and ladies and gentlemen who are present in the meeting for participating in the Silver Jubilee Celebration of the Gaudiya Math which has completed 25 years of beneficial service in propagating the teaching of Shri Chaitanya Mahaprabhu who brought a message of love, peace, harmony for all the people of the world.

Frustration is written large on every human attempt made today to solve the ever-complicating problems of our life. Every venture to bring about harmony and peace in any field ends in rapturous complexities of a baffling nature. In politics we are being divided into innumerable quarrelling camps, every one of which claims to possess the panacea of all evils. The ship of society everywhere has shunned its ancient moorings; but it finds a new haven where it can rest peacefully and repair its leakage. Daily widening gulfs divide the different classes in it and each individual thinks of nothing but self-aggran-

disement and considers his self the centre of the universe. The ancient and the traditional frames of religion in which it once thrived so well, have broken down everywhere. In these days of decadence when perverseness is the hall-mark of individualism, when man has lost all hope in the future and is always eager to take the world as it is, scoffing at religion as visionary and unrealistic, weaving of dream-worlds for the deluded; one naturally feels very shy to speak of God, but He is the rock of ages.

Of the many biographies of Shri Chaitanya Mahaprabhu, Shri Chaitanya Bhagabat, written by Shri Vrindaban Das dealing with the first part of His Life, is regarded as the most authoritative and excellent treatment of His early life.

Krishnadas Kaviraj's Shri Chaitanya Charitamrita which emphasizes the second and third parts of Shri Chaitanya Mahaprabhu's Life is regarded as the most philosophical and instructive treatment of His most interesting period.

Shri Vrindaban Das was born in 1507; he had seen Shri Chaitanya Mahaprabhu during the first 15 years of his life and Chaitanya Bhagabat was written shortly after the disappearance of Shri Chaitanya Mahaprabhu.

On a full-moon day in the month of Falgun, when there was an eclipse of the moon, in 1486, Shri Chaitanya Mahaprabhu was born in Shri Mayapur, Nabatiya which was at that time under Moslem rule who had grown tyrannical.

He was called Nityai Pandit in His boyhood. As a student, He was gifted. He was the greatest scholar in grammatical literature and paramount in 'Nyaya' system of philosophy and 'Alankara' (Rhetoric).

It was at the age of 16 or 17 He travelled to Gaya with a host of students to perform the post-funeral rites of His father; there He met saintly persons like Paramananda Puri, Brahmananda Puri, Raghunath Puri and Shri Iswara Puri. He was initiated by Iswara Puri, a Vaishnava sannyasi and a disciple of the renowned Madhabendra Puri. Upon His return to Nadia, He turned out a religious preacher and His religious nature so strongly represented that the people of Nabadwip were astonished at this change of Him. He was then no more a contending 'naiyayika', a wrangling 'smarta' and a criticising rhetorician.

To lead a strictly moral life and recite the Name of Krishna in love and devotion to Him was His first simple message to the people at large. The essence of His teachings sprang from universal principle. He believed in the individual personality and maintained the pre-eminence of faith over caste, regardless of tribe and family. It led those who were opposed to His teachings, headed by selfish priests and dogmatic scholars and students to oppose the movement with violence. This opposition could not be tolerated. He determined to win their sympathy and co-operation by personal sacrifice to asceticism for the greater cause of the humanity. Shortly after this, He proceeded to Katwa in Burdwan District and took to ascetic life from Keshab Bharati and took the name Shri Krishna Chaitanya.

After His renunciation in the 24th year of His life, in the month of 'Magh' (January) He started for Puri. Having arrived there, He went straight to the temple of Shri Jagannath, looked at the Transcendental Immaterial Image (*Aprakrita Divyaa Mngalo Bigraha*) of the Lord Jagannath and fell into trance. Here He stayed for some time at the house of Sarba-

bhouma Bhattacharya, the then greatest vaidantic pandit of Sankara school and Naiyaika and the Court Pandit of the Hindu King Pratap Rudra of Orissa. He held discussions with him and refuted the monistic (*Kebalaadwaita*) doctrines of Sankaracharya. After some time, He started for South India and made extensive tour, visiting the important holy places and preaching His Bhakti cult. He stayed for 4 months in the house of Venkata Bhatta, a Ramanuja Vaishnava at Srirangam.

According to Shri Chaitanya, Vedas are the only source of spiritual knowledge. Vedas really define all 'karma', 'akarma' and 'bikarma' although at heart they are wholly given to the service of Godhead. It has prescribed various tempting fruits of different 'karmas' but they are only to attract the childish-minded towards it. But the real teaching of the Vedas consists in detachment from 'karma' fruits through devotion to God and thus attain 'Naiskarma' which is Bhakti. This is the substance of the whole of Vedic teachings about 'karma.' A fascination for the enjoyment of 'karma' fruits makes us forget the true significance of 'karma' in our life as a whole. We have forgotten to take into account the meaning of 'karma' in the totality of our life. Intoxicated with the outward glimmers of so called successful 'karma' we call civilisation, we turn a deaf ear to its inner and true significance. We turn away from its inner evolution. Every right thinking soul must admit that this is the worst tragedy underlying modern civilisation. Thus instead of showing the path of liberation for which human spirit yearns, his karma binds him down in its satanic coils and life becomes encumbered with baffling complexities at every moment. The real aim of karma is not enjoyment which must be ephemeral and misleading; but awakening of the inner consciousness and yearning to know the Truth—'tattwajignasa.'

In the case of knowledge—'Jnana', the voice of Shri Chaitanya is clear, profound and pure. Knowledge acquired through senses, knowledge of Jiva soul and transcendental Absolute Jnana acquired mainly through the Scriptures. According to Shri Chaitanya, Shrimad Bhagabatam is the pre-eminent book of India, the best, truest and most impartial interpretation of Brahma Sutras:—

*Artho Ayam Brahma Sutrnam Bharatartho
Binirnaya
Gayotri Bhasyo Rupo Asau Vedartha Pari-
brंहito*

Knowledge is really one and all pervading—different aspects of one Adwayajnana are termed as Brahma, Paramatma and Bhagaban. All sense-perceptions appear to be deceptive and meaningless if there be no transcendental knowledge of the whole behind it. Our knowledge about the jiva-soul is also partial and misleading unless we know it in relation with the Over-soul Paramatma. Thus the true nature of these two are known to us only through our knowledge of the Absolute, acquired through deep penetration. This alone gives us really detachment. And meditation in the Vedanta Murti Krishna whom the Brahma Sutra defines as:

*Iswarah Paramah Krishnah
Satchidananda Bigrahah
Anadir-adi Godindah
Sarbbha Karana karanam*

is the highest 'Purusartha.' Philosophical knowledge and mere disinclination obstruct the course of Bhakti. Knowledge of God's nature and wisdom regarding the nature of the intimate relation of man with God may be regarded as unobstructive to Bhakti.

The monistic view is that the Brahma is absolutely devoid of any quality, is indeterminate, is false and is not in consonance with the

Scriptures; for the very name Brahma signifies that He is supremely great.

True philosophic knowledge is the secondary effect of Bhakti. True tattwajnana consists in the realisation of God in His three-fold form as Brahma, Paramatma and Bhagaban. The reality of God can only be properly realised and perceived through Bhakti. Knowledge is more remote than realisation. Bhakti brings not only knowledge but also realisation. It is therefore held that Bhakti is much higher than philosophic knowledge. The 'Nididhyasana' of the Upanishad means the worship of God by reciting the name and glory of God; all the bonds of his karma are torn asunder.

The eternal possession of bliss and eternal cessation of sorrow is the ultimate end of man and this can be achieved through the true knowledge of God in His essence (Swarupatwa) and associated with His qualities by one who knows also the nature of his own.

Shri Chaitanya Mahaprabhu preached a religion based on Bhakti and Prema, which attracted all the educated and the uneducated alike. His system of philosophy is known as 'Achintya Vedaveda' which is the most complete and full fledged theistic system based on the revelatory truth vouchsafed by Prasthantraya. He recognised all the four systems of theistic philosophy that flourished before Him, namely, 'Bishistadwaitavada' of Shri Ramanuja Acharyya, 'Shuddha Dwaitavada' of Shri Madhwacharyya, 'Dwaitaadwaita' of Shri Nimbarka and Shuddhadwaita of Shri Vishnuswamy. This attitude of reverence and respect towards other systems of philosophy is rather rare in the philosophical and religious world, as every system of philosophy tries to prove the other systems fallacious in order to prove itself correct.

of knowing God have also been laid down in the Geeta in the sloka — “*Tadbidhi Pranipatena Pariprasnena Sebava.*” There modes have been determined in this sloka to know God — viz, ‘Pranipat’ means submission to Guru (spiritual guide), ‘pariprasna’ means honest enquiry about the nature of object of worship and ‘sebaya’ means by service. Now the question may arise, how to select one such Guru who can help the worshipper on the points mentioned above? The symbols of Guru have been clearly defined in the Sreemad Bhagabatam, the most authoritative sastra in the following sloka —

“*Tasmat Gurum prapadyeta jignasu Shreva
uttamam
Shabde pare cha nishnatam Brahmani
upasamasrayam.*”

One should take the help of a spiritual guide to know the best good of life. The spiritual guide is he who is aware of the essence of Scriptures, has engaged himself in the service of Para Brahma Bhagaban and has controlled his senses. Guru is also called Uttam Bhagabat who perceives God in all beings and all beings in God. This idea has been supported by a Bhagabat sloka viz., —

“*Sarbabhuteshu jah pashyet Bhagabatbhabam
atmanah
Bhutani Bhagabati atmani esha Bhagabat
uttamah.*”

This kind of Guru can help us to approach Sruti, the study of which is compulsory to know the nature of God. If you dispense with the study of Sruti, you will be misled and your sadhana will not be crowned with success.

Discourse with Shri G. Rathod and his wife:-

The gist of the discourse is given below :—

Our body should be protected in relation to the service of God when this body is a Temple of God. When we are forgetful of this relation, we take care of our body only for enjoyment and as a result we are put to various bodily ailments. Our intellect, body and wealth and mind are for the service of God who is so kind to give us all these things to be utilised for His service and His servitors. If we fail to utilise them for realisation of God, we shall have to repent when we will have to leave this world where we shall have to leave behind all which we have gathered for self-enjoyment throughout our life. God has given man chances in the form of human beings to serve Him which His other created beings than man have been deprived of, they having no intellect and no power of discrimination between right and wrong. Therefore we should not neglect and forget His service which can only be done by human beings, the paramount creation of Godhead.

Listening to Divine messages from the holy lips of a saintly person is the only way to understand the spiritual object and to serve Him. This service to God is the perennial source of permanent bliss. We have forgotten God, embraced this world and cannot see the proper nature of things.

We are running after mirage where we hope to obtain water to quench our thirst, but we do not really find water there. So we should recite the Name and Glory of Bhagaban in attachment to Him. This system of Bhajan is the only alternative to get rid of the clutch of Maya. This is the essence of all scriptures.

Second Public Meeting on the 28th August '56

President :—Hon'ble Raja Sree Shunmuga Rajeswara Sethupathi, Minister of Public Works.

Chief Guest :—Dr. T. M. P. Mahadevan, Head of the Department of Philosophy, Madras University.

Subject :—The ideal of Sree Gaudiya Math.

The Chief Guest arrived at 6-30 P.M. and he was received by His Holiness Sreepad Acharyadev and other members of the Math.

respectively dealing on the Chaitanya Philosophy and the nature and process of Bhakti cult.

The President arrived at 6-45 P.M. and he was cordially received by Sree Acharyyadev and led to the meeting hall. Garlanding of them was done by Sree N. Kritiratna. Prayer song was sung by Sreepad Bhakti Kumud Santa Maharaj. Sreepad Acharyyadev then spoke on the subject — “**The ideal of Sree Gaudiya Math.**” Before his speech Sree Adwayajnanananda Das spoke on for a few minutes. The



In Photo :—Sreepad Acharyyadev, Sree T. M. P. Mahadevan and Raja Sree Shanmuga Rajeswara Sethupathi are seen.

His Holiness explained to him the Bhakti cult as propounded by Sree Chaitanya Mahaprabhu and mentioned the names of the Sree Chaitanya Charitamrita and the Bhakti Rasamrita Sindhu, the famous books composed by Sree Krishnadas Kaviraj and Sree Rupa Goswami

gist of the speech of His Holiness Acharyyadev is furnished below :—

The Speech of His Holiness Acharyyadev on 'The Ideal of Sree Gaudiya Math'

Hon'ble President, Chief Guest, gentlemen and ladies, I thank you all for participating in

the Silver Jubilee function of our Math. Today's subject matter is "The Ideal of Sree Gaudiya Math". Truth-determination is the ideal of Gaudiya Math on the basis of the Sreemad Bhagabatam which is the best, purest and most impartial commentary of Brahma Sutra. In the first sloka of the Bhagabatam, "*Satyam Param Dhimahi*," the Supreme God should be devoutly worshipped and prayed to. No deep genuine and real worship is possible and no sincere and earnest prayer can be addressed unless we know the exact nature and characteristics of Brahma or the Supreme Being. We find determination of truth, the Absolute Truth, the loving God who is friend of all (Suhridam sarbabhutanam) Sree Chaitanya Mahaprabhu accepted the authority of the Sreemad Bhagabatam.

What we call systematic thinking, there is little of it in Vedas and Upanishads. The Vedic thinking was first systematised in the Brahma Sutras, attributed to Sree Veda Vyasa.

In the Upanishads as well as in the Brahma Sutra, Brahma has been proclaimed as the one object of worship, as we find in the first aphorism of the latter "*Atha-ato Brahma-vidinasa*" wherein Brahma has been determined as the ultimate reality, the object of worship. In some of the Upanishads we find that Paramatma has been prescribed as the ultimate reality as in the Brihad-aranyaka Upanishad it has been said :—

"*Atma ba ara drashtabyan shrotabyo, mantabyo, Nididhyasitabyah.*"

In the Sreemad Bhagabatam these ideas have been well systematised and the full-fledged conception of the ultimate truth has been given in this sloka :—

"*Badanti tat tattwabidastattwam Jaj Jnanam — adwayam Brahmeti Paramatmeti Bhagabaneti Shabdyate*"

In this we find the ultimate reality as 'Adwaya-jnanam,' i.e., the one knowledge, the absolute reality without second, which has been termed as Brahma, Paramatma and Bhagaban. Brahma and Paramatma conceptions are the partial conceptions of Bhagaban, the Entire Godhead who is Krishna Himself. Thus the determination of truth consists in the determination of the object of worship who is Krishna Himself and this has been established in the Sreemad Bhagabatam by another sloka :—

"*Eta changsakalah pungsah Krishnastu Bhagaban Swayam.*"

There are various manifestations of God head, who are the partial entities emanated from Him. But Krishna is the Supreme God.

Brahma and Paramatma cannot be the object of worship. The activity of service is possible only on the plane of the 'Adhokshaja' which yields the realisation of the Majestic Personality of the Absolute as Sree Narayana. 'Aprakrita' Vraja Leela, the central topic of the Bhagabatam, is the highest form of 'Adhokshaja' realisation. According to Sree Chaitanya: Brahma, the ultimate Reality, cannot be indeterminate (Nirvishesha); any attempt to prove the indeterminateness of Brahma would only go the other way, prove His determinate nature and establish the fact that He possesses all possible powers and attributes. The Brahma is indeed devoid of all phenomenal qualities but He is indeed full of non-phenomenal power. Love in God is the highest virtue for every being. Nature of this love is causeless and unobstructed and it brings forth peace by which the soul is pacified. We cannot know Him by our empiricism or rationalism. A full and complete surrender of the finite personality to the Infinite; surrender of everything held

near and dear with all its defects and imperfections, perfections and excellence cannot but appear to be an exceedingly fascinating doctrine. Such a surrender constitutes the purest act of sacrifice. The relationship between the Infinite and finite with love grace and sympathy on the part of the Former and realisation of helplessness and complete surrender of personality and obedience to Divine Will on the part of the latter is termed 'Bhakti.'

The definition of unalloyed devotion (Bhakti) as we find in Bhakti Rasamrita Sindhu by Sree Rupa Goswami :

"*Anyabhilashitasunyam jnanakarmadyanabritam Anukulyena Krishna-anushilanam Bhaktiruttama.*"

Bhakti consists in attaching oneself to Krishna for His satisfaction alone without being in any way influenced by the desire for philosophic knowledge, karma or disinclination from worldly things (Vairagya) and without being associated with any desire for one's own interest. Bhakti is the transcendental process to approach God.

Yajna cannot produce the desired effect. A King named Sashabindu killed so many cows in his sacrifices that hillocks could be formed by their hide. True import of Yajna is that the whole life of man is a continual sacrifice at the Altar of God-worship.

Love and service is the essence of the precepts of Sree Chaitanya Mahaprabhu. Mukti (emancipation) and Bhukti (enjoyment) are on the same category. 'Mukti' is nothing but cessation of sorrows, whereas eternal cessation of sorrows and possession of bliss is the ultimate end of man; this end can be achieved through the true knowledge of God in His essence and as associated with His qualities by one who knows also the nature of his own self.

The gist of the speech of the Chief guest :

I am glad to associate myself with the holy saints of the Gaudiya Math. It is significant that the Gaudiya Math Silver Jubilee Celebration is being performed to establish the Supremacy of Krishna Bhakti at the 25th anniversary of the Math. We, Hindus, are naturally apt to associate with the worship of the Transcendental Divinity who is Krishna Himself and this truth we find in the Sreemad Bhagabatam wherein it is laid down that *Krishnastu Bhagaban Swayam*. Sree Jayanti indicates the celebration to commemorate the Advent of Lord Krishna. This holy celebration brings about victory, beauty and glory as we find in the Geeta—

"*Jatra yogeshwarah Krishno jatra Partho Dhanurdharah Tatra Sreerbijoyo bhutirdhrubanitir matirmama.*"

Where there is Krishna there is victory; where there is sin there is defeat. Sree Jayanti is unique as it is conquest over everything.

Man's being is not simple. It is rather complex. All our teachers stress on the beauty of the human personality because of the fact that it is endowed with a special trait of rationality, i.e., power of discrimination. People of India are of different characteristics. South India is intellectual and North emotional.

In the fifteenth century when Sree Chaitanya Deb appeared, Nabadwip was full of intellectuals. There was enormous culture of Nyaya though not philosophy and metaphysics. Problem of life was solved by Lord Sree Chaitanya by preaching Bhakti cult. Truth cannot be established by intelligence or logic as we find in the Brahma Sutra and Upanishad:

"*Tarka-a-pratisthanat*" and "*Nayamatma prabachaneno labhyo*" Truth can only be ob-

tained by him whom He chooses i.e., His devotees. Sree Chaitanya Deb was born to show the way of Bhakti and realisation of God. True knowledge is Bhakti. Bhakti is not sentimentalism. Bhakti cult was immensely discussed by Sree Vedabyas in Badarikaasram and its full play was exhibited in Brindaban by Lord Krishna. Krishna Himself appeared as Sree Chaitanya Deb to remind people that Dharma is not forgotten. Destruction is construction in disguise. That condition of mind which flows towards God, stays there, makes complete surrender and unalloyed contemplation is Bhakti as river flows towards ocean without interruption and without budging an inch from the Feet of the Lord. Bhakti is the essence of Indian Scriptures. In the Geeta we find the essence of Bhakti propounded by Lord Krishna in His own mouth—“*Sarbbadharman parityajya Mam ekam sharanam-braja*”, that is, take shelter to Me giving up all other virtues. Here is Bhakti if we remember the Lord.

Discourse on the 29th August '56 Shri Krishna Jayanti Day

Discourse at Raman Lodge, Sri P. S. G. Rao's house at Gandhinagar

His Holiness Acharayya Dev arrived at the above place at about 10 A.M. with six devotees. Mr. Rao is a very good gentlemen of religious temperament and has great regard for His Holiness and every year he invites His Holiness at his house on the Krishna Jayanti day to offer Pujah with his friends and members of his family. This year also the arrangement was made as usual and before a small gathering of learned gentlemen His Holiness spoke about the birth of Krishna and mode of His worship after bhajan songs were sung by His Holiness

The Presidential Address :-

I am thankful to the Gaudiya Math that has done me honour by giving me an opportunity to preside over this meeting. The President Acharyya of the Math has given an intelligent and illuminating lecture explaining the ideal of Gaudiya Math. It is very interesting to me and very helpful to achieve spiritual upliftment. Awakening of the soul should be the call and end all of our life. The highest culture of life that we have listened today should be materialised when real happiness will be achieved as real peace is not available in the materialistic administration. I am very happy that the Chaitanya Math and Gaudiya Math are doing yeoman service to the society by giving spiritual light. Any service can be considered to be the real service when one, does such service, completely surrenders oneself to the Infinite. This Math is doing such service.

The meeting terminated at 8-30 P.M. after vote of thanks.

Tridandiswami Sri Srimad Bhakti Kumud Santa Maharaj and Sri Narahari Kritiratna. The gist of the discourse is given below :—

Recitation of the names of God is the best and simplest way of worship of Godhead. In Kalijuga recitation of the names of Krishna has been prescribed in the Scriptures as the only way of the worship and if all other worships are done, that should also be done in accompaniment with Sankirtana. How to recite His name? The worshipper should recite His name with love, attachment and devotion. At present moment we have attachment to ‘Dharma’ (piety), ‘Artha’ (wealth), ‘Kama’ (desires) or

Moksha’ (salvation). Without being influenced by any desire of philosophic knowledge or for any desire of self aggrandisement we should recite His name. Krishna’s pleasure is Bhakti and our own pleasure is not Bhakti. The former is love (prema) and the latter is ‘kama’ (desire, lust) as has been defined in the Chaitanya Charitamrita. Archana of Krishna is not meant for Kalijuga. Everyone is entitled to worship God. No wealth, no ornament and no strength is required for worship of God. Only love for Krishna is necessary. Krishna’s name and Krishna Himself are identical. If I have attachment to the worldly objects, I cannot see Krishna. End of the Scriptures is the revelation of nature of God. There will be no sincere, genuine and earnest prayer until and unless the nature of God is known. Natural inclination and satisfaction of mind will appear by such recitation. Association with Sadhupurusas will help us to be detached from the affinity of the material objects.

After the discourse was finished, Mr. Rao with his whole family made obeisance to the holy feet of His Holiness with various presents.

Discourse with Sri T. S. Mahalingam and with others at 12-30 P.M.

Sri T. S. Mahalingam and the Manager of the Lloyds Bank with his family came to see His Holiness who spoke to them the merits of Bhakti and the mode of worship of God by recitation of the name of Krishna which is the only means of worship in Kalijuga and also of the benefit of association with Sadhupurusas.

Discourse with Rajah V. Gopalakrishnan

Rajah V. Gopalakrishnan worshipped Acharyadev in the Math with camphor light, fruits and various other presents. This gentleman has great regard for our Acharyyadev. Everyday

during the stay of Acharyyadev he came to Math and attended discourses and lectures. To day Acharyyadev explained to him about the process for attainment of God’s mercy and His service citing many slokas from different authentic sastras and also said about the summum bonum of human birth and wealth we acquire in life.

Discourse with Sri Sadananda at 2-30 P.M.

One Sri Sadananda, a young gentleman of Madras came to have darshan of His Holiness Acharyyadev and to listen to holy precepts from him. This gentleman has been in association with the Math for a considerable period and much interested in the service of the Math by availing himself of the mercy of the Acharyyadev who spoke to him for about an hour about the dire necessity of association with Sadhupurusa for spiritual upliftment of life and to make mind turn towards God and to generate Bhakti in mind:

“By grace of God one can come in contact with saintly persons. Mind will be free from desires of enjoyment by such association and by listening to them. Without listening mind will not be purified and get solace. A full and complete surrender of the finite personality to the infinite, surrender of everything held dear and dear, is Sharanapathi which is five condition to Bhakti.

Ambitious people cannot show any interest in the worship of Godhead. They will run after piety, wealth and desires and some after salvation which can practically produce no desired effect as is achieved by culture of unalloyed devotion which is love for Krishna and the most fascinating goal of life. Family life is better than a sannyasi’s life. It is a preparatory life. Don’t think that the renounced life is a very happy life. You should begin

from the place where you stand. There is knowledge innate with soul. This should only be awakened by an association with a saintly personage, initiation from whom is meant for securement of divine knowledge. Chances for such association appears and it is for us to accept or reject them. Being in the grip of 'Maya' we reject such good chances."

Discourse with

Sree K. Narayana Bhat and with others

One Sree K. Narayana Bhat M.A. came to see His Holiness and had some discussions with him about Madhwa philosophy and Sankara philosophy. Sree Acharyyadev gave a vivid description of distinction and the superiority of one to the other, i.e., between the 'Kebalaad-waita' and Dwaitabads of Sree Sankaracharya and Sree Madhwacharyya respectively, to the entire satisfaction of Sree Bhat. His Holiness also spoke about Sree Chaitanya Mahaprabhu and His interview with Raghubarya Tirtha of Tattwabadi sampradaya of Madhwa school and His discussion with him. Sree Chaitanya Deb asked about "Sadhya" and "Sadhan Tattwa" of their school and Sree Raghubarya Tirtha spoke to Him, "The dedication of virtues of caste and stage (Barnashrama dharma) to Sree Krishna is the best means of worship of a devotee of Krishna and by means of this Sadhan the devotee goes to Vaikuntha after attainment of five kinds of salvation, which is his Sadhya."

Sree Chaitanya Mahaprabhu protested and said,—"Nine processes, viz., listening, chanting, remembering, serving, worshipping, saluting, making of friendship, thinking self as a servant and self-surrendering moods of a worshipper towards Godhead are the real culture of Bhakti. When these are performed for Lord Krishna, all genuine objects are achieved and

this is the essence of all authentic Scriptures. Prema Bhakti comes out of this sort of sadhana and it is called 'Panchampurushartha' far superior to other four 'Purusarthas' viz., *Dharma, Artha, Kama, and Moksha*. Prema Bhakti never comes out of performance of *karma* which may be done so long as the disinclination for the material objects does not arise. Bhakti is averse to attachment and detachment (Bhoga and Tyaga)."

On hearing the above argument of Sree Chaitanya Deb, the above Tattwabadi was highly pleased and accepted the same with great earnestness.

Acharyyadev also spoke about conversation of Sree Chaitanya Dev with Sree Sarabhabhaua Bhattacharya who was a great Vaidantic Pandit of Sankara School and vastly learned in logic in the Court of King Pratapudra of Puri in Orissa. This great Pandit was ultimately astounded, listening to Sree Chaitanya Dev's explanation of Vedanta on the lines of 'Achintya-Vedavedabad' and surrendered himself to His feet solely accepting the 'Bhaktibad' of Chaitanya Dev to the complete renunciation of his 'Muktibad.'

He also spoke about Veda as self-revealed truth and ultimate reality is Bhagaban who is to be seen and meditated. The only method by which to understand Him is deductive method, i.e., the method of mercy (Kripa) God reveals Himself out of grace to His devotee when the devotee surrenders himself unconditionally to Him. The other method which Jnanins generally adopt is called inductive method. But God is not pleased with this latter method which has rather been prohibited in the Sruti in this aphorism:—"Nayam atma prabachanena labhyo na medhaya".

Other methods of Buddha, Jain and Charbak were also discussed. Of all the methods

of renunciation or enjoyment, the method of Bhakti or service and love to God was established by Acharyyadev as the best method as propounded by Sree Chaitanya Dev on the basis of His "Achintya Vedavedabad" (simultaneous distinction and non-distinction of Jiva soul and Oversoul).

The following gentlemen were present during the time when the above discourse was going on:

1. Sri I. Rama Krishna Naidu, Retired Supdt., Custom House, Madras, 2528, Kingsway, Secunderabad.
2. Sri G. S. Rao, "Uma Nivas", 54, Nagappa Street, Triplicane, Madras.
3. Sri W. M. Sreeramulu Ramodari
4. Sri Debananda Swami of Adya Pitha of Dakshineswar.
5. Sri J. C. De, Dy. Secretary, of Reserve Bank of India, Madras.
6. Sri Som Dutt Vatsa, M.A.
7. Sri A. K. Ghose of Jugantar
8. Sri S. Chowdhury, Asstt. Chief Engineer, S. Rly.
9. Sri P. O. Pillai
10. Sri K. Vaidyanathan, M.A.
11. Sri Sadananda Sastri.
12. Dwarakadas, 5, Godown St., Madras-1.

Discourse with Prof. K. Vaidyanathan, M.A. and J. C. De, Dy. Secretary of Reserve Bank, Madras branch and with others:—

Sree Acharyyadev was enlightening all with Harikatha who all came to pay their prostrations to him from 6 P.M. even without a little fatigue. 'Prof. K. Vaidyanathan Retd. Professor of History who was attending the discourse, put a question about the distinction between music and Kirtana, he also mentioned

that whenever he heard the music about Lord he got Ecstasy. Acharyya Dev very nicely explained to him on the subject for about an hour. The gist is given below:—

'Music is mundane sound which can serve the ears and mind of one but Kirtan enlightens and inspires the soul. Anybody can sing song but kirtan is transcendental sound which can be performed only by a devotee who carries the transcendental sound from transcendental world which alone can help the listener to get the awakening of his soul and that only serves Lord or reaches Lord. See, if you speak in the Radio house then only that sound can be heard from the radio at the house but outside sound never can be carried in the radio. Sree Chaitanya Mahaprabhu said that:

*Harernama Harernama Harernamaiva Kevalam
Kalau Nastyeba Nastyeba Nastyeba Gatiranyatha.*

In the sloka, Hare's name is thrice repeated and 'IBA' is emphatically referred to that "KEVALAM" only the path of God realization in this Kaliyuga, the repetition of the word 'NASTI' thrice and supported by the word 'IBE' leaves no room for doubt about the fact that those who take recourse to other means than that of the holy name are failed. We must know, how to recite this Name? Sree Chaitanya Mahaprabhu instructed us to recite the transcendental name which is not originated in this world, it comes from that transcendental world which is identical with Lord. The wordly name and the person are different from one another. The transcendental name comes down through "AMNAYA DHARA" i.e. unbroken preceptorial line. Jibas are in endless journey of birth and death passing through different worlds. Amongst them who is fortunate enough makes an end of his endless journey when he perchance gets an enlightenment with MAHAMANTRA (Hari Nam) from a

real Guru who is totally surrendered in the service of Krishna, the Supreme Lord and thereby free from the affinity to any mundane objects and the influence of indomitable sense preception. Sree Chaitanya Mahaprabu said :

*Atho Shri Krishna Namudi no bhabet grahyam
indriai
Savan mukhe-hi jibhadau swayam cha
phurastadah.*

Sri Krishna's name cannot be uttered through this tongue. One must have initiation from real Guru and with the service mood he must hear sadhupurusas.'

Hearing this discourse Sri K. Vaidyanathan fell in prostration at the feet of Acharyya Dev and prayed for his blessings with Harinam initiation. Following persons also were there:

1. Sri J. C. De, Dy. Secretary, Reserve Bank, Madras.
 2. Mrs. J. C. De.
 3. Sri Gauranga Mahan Mukerjee (Manager F. C. Osler & Co, Madras).
 4. Sri C. A. Natarajan (Chartered Accountant).
 5. Sri Sailendra Nath Bose (the Superintendent of "the Mail.")
 6. Sri Y. S. Narayan, B.A.
 7. Sri Ramachandra Das.
 8. Sri T. Ponirulla Pillai, (The donor of assembly Hall of the Math).
 9. Sri Somdat Vatsa, M.A.
 10. Sri Panthulu.
- and many others.

Discourse with Sri Gundo Rao

One Sri Gundo Rao of 13/1 Ram Rao Road, Mylapore, Madras follower of Sreeman Madhvaacharyya and an Inspector of Oriental

Insurance Co., Madras came to the Math to have Darshan of Acharyyadev and to listen to his holy instructions. He came in a car and put off his dresses and paid a prostrated dandabatpranam to Acharyyadev in open body with a cocoanut in his hand.

He is known to the Maharaja of Joypur, the donor of the Madras Gaudiya Math temple. He mentioned the name of one Swamiji Bhandarker who is in charge of one of the Udipi Maths. The monks of these Maths are said to be very luxurious and put on valuable diamonds on their body giving an exhibition of their opulence.

Acharyyadev said to the gentleman—"Time has changed and Monks of the maths should not remain confined sitting tight in their gadi and enjoying in the country's wealth in that way. Moreover the life of a monk is a dedicated life for the better cause of rendering spiritual benefit to the humanity. Monks should mix with the members of the public and preach such tenets and spiritual doctrines which will help every individual of the society to lead a holy and wholesome life being always cautious to guard against any sinful act. Preachers life should be an ideal one. Otherwise no amount preaching will produce good result. Monks life being dedicated to the service of the Supreme Lord has an intrinsic value of its own as he gets inspiration from Him in every walk of his life. To make mind pure one should be spiritually minded otherwise mere ethical life without spirituality cannot bring about the ultimate goal of life. It is the bounden duty of a monk to help the people of both the top most rank and common status to lead life on the basis of theism. Peace, fellowship, universal brotherhood will then prevail in the society.

Shri Krishna Jayanti Day

Today is very sacred to Hindus all over India on account of Shri Krishna Jayanti. In the city of Madras particularly the Gaudiya Math is noted for Shri Krishna Jayanti Celebration connected with festivals. At this time the sadhu-santas of Bengal and Brindavan come down to participate in the function at Madras Sree Gaudiya Math along with the president Acharyya of the Math. So it has a great stirred attraction for the citizens of Madras and here, this year is of great importance because of the Silver Jubilee Celebration of the Math. The Math was fully illuminated with colourful lights; the valuable cloth-decorations, beautiful flags and festoons added to its splendour and grandeur giving a picturesque view, captivating the visitors from distance. There was a whole day programme of Bhajan, Kirtana and Bhagabat discourse from early morning 5 a.m. to late midnight at the Krishna Kirtana Hall of the Math. The whole compound of the Math and the locality was resounded through microphone echo. The stream of innumerable people from nook and corner of the city flooded towards the Math from 5 p.m. to pay their homage to the Deities and to Shrila Acharyyadev and they all were enchanted with devotion and Krishna nama. The whole compound of the Math and the out side Road were packed up with visitors upto mid-night. All were enthusiastically welcoming Shri Krishna's Advent. Just at mid-night the special Puja was performed and Shrila Acharyyadev in an inspiring speech gave Bhagabat discourse signifying the Advent of Shri Krishna.

The Meeting held on the 30th August '56

President—Hon'ble Dr. P. V. Rajamannar,
Chief Justice, Madras.

Chief Guest—Hon'ble Sri C. Subramaniam,
Minister.

Speech of His Holiness Acharyadev on
"Sri Krishna, His life and teachings"

I welcome the honourable Chief Justice, Chief Guest, ladies and gentlemen assembled to join the ceremony of Nandamaharaj. I first salute Nanda Maharaj in whose yard Para Brahma Krishna plays:

*"Ahamapi Nandam bande jasya
alinde PARAM BRAHMA."*

Yesterday was the advent ceremony of Sri Krishna. We do not speak of historical or mythological Krishna. Our Krishna is the creator of greater India—Mahabharat. Krishna whom we worship has been defined in the following sloka of the treatise Brahmasamhita:

*"Iswarah Paramah Krishnah Saachchidanandah
Bigraha
Anadiradir Govinda Sarbakaranakaranam."*

Sri Krishna is the Supreme Lord i. e. Lord of all Lords, of eternal existence (sat) unlimited knowledge (chit) and unadulterated jubilation (Ananda). He is the cause of all causes but He has no cause. He is Govinda meaning protector of the world:

"Gang bindati palayati iti Gobinda."

One who protects the world is Gobinda.

There are three philosophical distinction of one knowledge meaning "Adwayajnana". Krishna is Adwayajnana tattwa i.e. one knowledge. Krishna is Brahma, Krishna is Paramatma and Krishna is Bhagaban. Thus one knowledge or Adwayajnana manifests in those three aspects — Brahma, Paramatma and Bhagaban as has been said in the Sreemad Bhagabatam:

*"Badanti tat tatwavidastatwam jatinanam-
adwayam
Brahmeti Paramatmeti Bhagabaneti sabdate"*

The Sreemad Bhagabatam is the essence of the Upanishads, the Vedas and the Brahmasutras:

*"Artho-ayam Brahmasutranam Bharatartha-
binirayah
Gayatribhashyaruopasau Vedartha-pari-
bringhitah."*

Three main themes viz. Sambandha (relation) Abhidheya (means) and prayajana (prospect) have been dealt with in the Vedanta philosophy. Krishna is sambandha-tattwa and Bhakti is the abhidheya i. e. means to serve the Sambandha - tattwa and Prema or love for Krishna is the prayajana - tattwa. The highest and best form of spiritual idea of Divinity is Krishna. Krishna though is unlimited transcendental entity, assumes limited forms by His inconceivable Supralogical powers, to make pastimes with His paraphernalia — Gopas, Gopees, trees, creepers rivers, friends and other denizens of Brindaban, His permanent abode. The Servitors of the Lord attain the highest bliss in this abode which is the ultimate goal of their sadhana which may be called the means or abhidheya to attain the end.

The abhidheya-tattwa has been taught by Krishna Himself in the following sloka of the Sreemad Bhagabatam and this is the real teachings of Krishna's life:

*"Sa bai punsam paro dharmo jato bhaktir-
Adhokshaje
Ahaitukya apratihata jaya atma suprasidhati."*

The ultimate end of humanity is devotion to "Adhokshaja" who is Krishna. Devotion when done to Krishna without any ulterior motive of gaining something instead of and

without being hampered by any hindrance, produces real peace and solace to His servitor.

Devotion has been classified in two categories: one is 'Baidhi' and the other is 'Prem' or love. When we serve and worship Krishna being actuated by Scriptural injunctions and laws, it is called 'Baidhi' Bhakti. Here there is no natural inclination of mind towards the worship. When mind is inclined to Krishna the devotee renounces worship of all other Gods. When mind is not inclined to worship Krishna by recitation of His name and glory, the servitor finds his duty in the worship of other entities.

When real Bhakti as defined above appears in the mind, there cannot but be attachment to Krishna without any prospect of self-satisfaction, philosophical knowledge or disinclination which are really the impediments to the path of progress of Bhakti cult. A full and complete surrender of individual finite to the Universal Infinite is the outcome of such unalloyed devotion which has been clarified further in the following sloka of the "Bhaktirasamrita—Sindhu"—

*"Anyabhilashitasunyam jnanakarmadanabritam
Anukulyena Krishnanushilanam Bhaktiruttama."*

Inalienable attachment to Krishna is Bhakti. According to Sri Chaitanya Mahaprabhu Krishna is the object of worship. Bhakti is innate in every soul, though dormant at present stage. This innate condition is to be awakened by Sadhana. 'Karma' tendency and 'jnana' propensity are the activities of body and mind respectively. So long as these propensities are predominant the bliss of Bhakti cannot be appreciated. When Bhakti is gradually intensified by attachment to Krishna egoism is destroyed, doubts dispelled and

attachment to ephemeral objects disappears and perennial bliss crops up. The servitor is then overwhelmed being immersed in the ocean of joy. The truth of this we find in the last sloka of the Sreemad Bhagabatam which is noted below—

*"Namasankirtanam Jasya Sarbapapa-
binashanam
Pranama dukshashamamam Tam namami
Harim Param."*

Krishna Himself, His name and His embodiment (Murti) are identical and as such worship of Krishna is done by recitation of His name.

Acharyadev thus ended his speech and the Chief Guest then spoke in Tamil.

The gist of the speech of the chief guest:—

I consider myself fortunate that I have the opportunity of participating the Silver Jubilee celebration of this Math. I have come here not to say something but to hear from the sadhus. We must hear from the sadhupurusha with submission. Sadhus are the doctors of worldliness-disease. We are the patients. We need not advise the doctor. Doctor knows how to treat the patients. So we should submissively hear the advice of the sadhupurushas and should guide ourselves accordingly. The need of today is to make people believe that there is a supreme being which guides the entire universe and only on the basis of that belief alone, it will be possible for humanity to realise its ideal. I am glad, this institution is serving the useful purpose of preaching the Gospel of Sri Krishna and thus showing the way to all the people the way of love.

I desire to say that the Gita can be considered as the basic scripture of Hindu Dharma, giving the people a way of life to pursue. Performance of one's own duty without expectation of reward and with a detached outlook is the ideal of life preached by Lord Krishna

through the Gita and this should be practised by every one if they are to be united and happy. I am truly enlightened by the inspiring deliverance of the president swamiji. I wish this institution very success in its work.

The President then delivered his speech, the gist of which is given below :—

Presidential Address :—

Revered Swamiji, Gentlemen and ladies :—

I am very thankful to the Gaudiya Math members who have made me honour by appointing me as the President of such a holy

Krishna of Brindaban. Sri Krishna of Brindaban is most fascinating Personality being the attraction of the entire world. He is Nandalala. He is the darling of all the gopas and gopees. The goal of Brindaban is Purnabrahma lila-avatar. In the Geeta Krishna has played the role of a Preceptor to His disciple Arjuna. The episode of stealing of clothes of the gopees by Krishna indicates complete surrender (Atmani-bedanam) of self to the Almighty. This is done in His childhood lila, which is unique conception and complete annihilation of self, as has been said in the Geeta by Krishna in this sloka :—



In Photo :—Sri Acharyyadev, Sri P. V. Rajamannar, Sri C. Subramaniam and some from the audience.

gathering. The Acharyya Maharaj has given an illuminating exposition of Krishna and has explained lucidly the great importance of worship of Krishna who is a very complex personality and Purna Avatar. Budha and others are partial Avatars. Krishna has played different roles in His different aspects as Krishna of Mathura, Krishna of Dwaraka and

“ Sarbbadharman parityajya Mam ekam
sharanam braja ”

which enjoins the servitor to the exclusive service of Krishna Nature of one's self as has been defined by Sri Chaitanya Dev in the following sloka :—

“ Na-aham bipro nacha narapatir napi baishyo
na sudro ”

Na-aham barni na cha grihapatirno banastho
jatirba

Kintu prodyana nikhila Paramananda purna-
amritabdhher - gopibhartuh
padakamalayordasa - dasanudasah.”

One's self is confined neither to any sect nor any ashram (stage). The real nature of self is the servitor of the servitors of Krishna who is the ocean of all bliss and nectar who is the husband of gopees.

Revered Swamiji has rightly said that the name of Krishna itself is God Krishna. He is there, where His servitors recite His names. The truth of this is found in the following sloka :—

“ Na-Aham tisthami Vaikunthe joginam
hridaye na cha ”

Mad bhakta jatra gavanti tatra tisthami Narada.”

Bhaktijoga is ‘Chittabritti nirodh’ which is possible in the maddening intoxication of recitation of Krishna nama, which is divine ecstasy (dibyonmad and mahabhab). We must forget ourselves in the intoxication of uttering the name of God, which is not emotion as wrongly interpreted by some. Emotion is something disturbed restlessness.

We are thankful to the Acharyyadev whose exposition of Chaitanya philosophy and His precepts is most authoritative and instructive.

Sri Amalkanti Ghose gave vote of thanks to the Chair and the meeting terminated after the singing of the Mahamantra by Sripad Bhakti Kumud Santa Maharaj.

Discourse with Sir M. Vekatasubba Rao, retired Chief Justice of Madras High Court on 31st August at 11 a. m.

Sir M. Venkata Subba Rao, the retired chief Justice of Madras High Court, in accompaniment of his wife came to the Math to pay homage to Acharyyadev with many presents and listened to Acharyyadev for about an hour. Both of them are very religiously disposed and have great regard for Acharyyadev. The justice put some important questions to Acharyyadev and was much pleased with the reply given by him. Acharyyadev talked about six Goswamis of Brindaban and their works, the Chaitanya Charitamrita as biography of Sri Chaitanya Dev, commentary of the above book named “Anuvashya” written by His Holiness Sri Srimad Bhakti Siddhanta Saraswati Thakur, our spiritual guide, Supreme entity as according to Sri Chaitanya Dev, philosophic side of Sri Chaitanya's teachings, Rai Ramananda's meeting with Sri Chaitanya Dev, Madhva school's present failure to publish any book, failure of the custodian of endowments to explain essence of sastras in

contribution to the society and indifference of the present Government to the spiritual cause. Acharyyadev also spoke about nature of Bhakti. “Sharanagati is not Bhakti. It is the pre-condition of Bhakti. Knowledge impregnated with Bhakti is desirable.” He also talked about four Vaishnava Schools and also about Sankara and Budha. “In comparison with those school, philosophy of Sri Chaitanya Dev is best specially because He devised the best and easiest course adoptable to one and all, for worship of God by recitation of name and glory of Sri Krishna, the Supreme Lord. Sri Chaitanya Dev Himself showed in His life the influence of Nama Sankirtana by making even the wild animals such as tigers, elephants, deers and snakes utter the name of God and dance in ecstasy.” On hearing the above talk the justice remarked that it was a great privilege to them to meet His Holiness. The justice was highly satisfied and left the math with gala heart after making obeisance to Acharyyadev.

The Meeting held on 31st August '56

President—Sri C. R. Srinivasan, Editor, Swadeshmitran.

Chief Guest—Hon'ble Sri Justice W. S. Krishnaswamy Naidu.

Subject:—'Sri Krishna Bhakti.'

Prayer song "Bhajahure mana Sri Nandanandana" was sung by His Holiness Srimad Santa Maharaj. Sri Keshavlal Tarwardy was requested to propose and he spoke for a few minutes requesting the President and chief Guest to accept their chairs. The gist of his short speech is given below:—



In photo: Srila Acharyadev, Sri C. R. Srinivasan and Sri W. S. Krishnaswami Naidu are seen.

His Holiness Srimad Bhakti Vilas Tirtha Maharaj, the President Acharyya of the Gaudiya Math has stirred the city with his most illuminating speeches. I have the privilege to associate with him. I welcome Sri C. R. Srinivasan to Preside over the function and I welcome Hon'ble Justice Naidu to be Chief Guest of to-day's function.

Acharyyadev then spoke for an hour after uttering salutation prayer. The sum and substance of his speech is given here:—

The speech Srila Acharyyadev:—

I warmly welcome our President and the Chief Guest, ladies and gentlemen. Today's subject matter is "Sri Krishna Bhakti." We find two words in the subject: one is Krishna and the other is Bhakti. Krishna is the ultimate transcendental Reality who is not knowable by empiric knowledge and not visible with material eyes. Krishna appeared before the eyes of Sri Krishna Chaitanya Mahaprabhu while He was in ecstatic mood feeling keen agony of separation from Krishna. Sri Chaitanya Mahaprabhu has

taught us how to approach Him, to receive Him and to see Him. Nature of Brahma has been determined by scriptures. Brahma is Krishna, the ultimate Reality. The monistic interpretation of Brahma has been discarded by the Brahma-sutra. The third sutra of the first chapter of the first part of the Brahma-sutra—

"*Shastrajonitvat*" indicates that the scripture (Sastr) is the proof (joni-Pramanam) to know Him, to determine Him. We should not distort the real import of the scriptures through our empiricism and rationalism. It is transcendental knowledge gathered from the spiritual preceptor, that reveals the real meaning. We should take resort to the venerable feet of such guide to know the inner meaning of the scriptures. The ultimate Reality Krishna is the support of Brahma and Paramatma. Krishna is

"*Adhoksha'a*" meaning one who reserves the right of not being exposed to human senses. Krishna is neither determinate nor indeterminate. He is inconceivable (Achintya), but knowable through scripture as said above. Krishna is the central topic of the famous scripture the Sreemad Bhagabatam. Brahma and Paramatma are the partial and negative aspects of Krishna. Krishna is the Manifestation of entire Godhead. I have said before that Brahma means Krishna, Paramatma means Krishna. Krishna is the one object of worship. Brahma and Paramatma are not the objects of worship. In view of the determination of Krishna as the ultimate Reality—Krishna Bhakti, as explained in the most authentic scripture the Sreemad Bhagabatam as well as by Sri Chaitanya Dev, is the Supreme duty of human life.

"*Sa bai pumsam paro dharmo jato Bhaktir*
Adhokshaje
Ahaitukya apratihata jaya atma suprasidati"

There are three processes to approach God viz. Karma, Jnana and Bhakti. There is no fourth or fifth proposition. There are three conceptions of Karma such as 'Karma', 'akarma' and 'bikarma'. Akarma means inactivity, omission or dereliction of duties. Bikarma means the deeds not prescribed by the Vedas. This is detrimental to the benefit of the society while karma which is prescribed by the Vedas is beneficial to the amelioration of the society. Jnana means liberation or emancipation from the worldly bondage and detachment from material enjoyment. 'Naishkarma' attended with feeling for Achyuta Bhagaban means freedom from karma, which is Bhakti, Sriman Mahaprabhu has pointed out the emancipation and the result of karma are on the same category. True conception of mukti

is cessation of all activities and possession of bliss.

Karmabad of the Geeta indicates in the following slokas that all our activities should be directed to the service of Godhead to the entire exclusion of any aspiration of their result for the cause of the doers, on the other hand keeping the mind always engaged in the thoughts of the Lord being His devotee and preaching Him.

"*Jat karoshi jadashnasi jajjuhosi dadasi jat*
jattapasyasi Kaunteya tat kuruva Madarpanam.
Manmana bhava Madbhakto Madjaji Mam
namaskuru
Mamebaishasi yuttwaibam-atmanam
Mat-parayanah."

In the Geeta there has been given a clear indication in the following slokas of the last chapter of total surrender to the feet of the Lord to the entire exclusion of all activities:

"*Sarbbadharman parityaja Mamekam sharanam*
braja
Aham tuam sarbapapbbhyo mokshayishyami ma
shuchah."

The teachings of Sri Chaitanya Mahaprabhu begin from the place where the Geeta ends. If we are fortunate enough to realise true import of His teachings, the Supremacy of which will then be conceived. Complete surrender (sharanagati) as explained above in the Geeta is not Bhakti. It is precondition to Bhakti as propounded by Sri Chaitanyadev. From the stage of Shradha, the preliminary stage of devotion, the spiritual life begins. The stage gradually develops into the different successive stages viz—association with holy men, bhajanakriya listening and recitation of Krishna nama and His glory cessation of unfavourable conditions of life, firm belief,

inalienable inclination, attachment, feeling and ultimately prem (love) the final goal.

I have already mentioned two categories of Bhakti such as 'Baidhi' and 'Raganga'. 'Baidhi' Bhakti has already been explained on the other day, and by this process Narayana is worshipped and not Krishna who is worshipped by prem-bhakti. As today's subject is Krishna Bhakti, I shall deal with prem Bhakti by which Krishna is attainable. Sri Krishna is predominating Absolute and His consort Sri Radhika is predominated Absolute, Hladini Sakti (blissful energy) of Krishna. One Absolute knowledge (Adwayajñana) has assumed two entities of 'Bishaya' and 'Asraya' (God and his devotee) for 'lilabillasha' (transcendental pastimes) and also to enjoy the services of their devotees who worship them with prem - bhakti without which their worship is not possible. It has been said by Meerabai, a staunch devotee of Sri Krishna in her ecstasy of love for Krishna that Krishna is never attainable without prema - bhakti :—

"Bina premse nahi mile Nandalala"

Sri Chaitanya Mahaprabhu who was intoxicated with prem - bhakti exhibited the highest ecstatic mood in which He could see Krishna.

Manifestation of Bhakti in one's mind is possible only by an association with Sadhu purusha. Sadhupurusha as defined by the Sreemad Bhagabatam in the following sloka is one who perceives God in all beings and all beings in God :

*"Sarabhuteshu jah pashyat bhagabat bhabam
atmanah*

Bhutani Bhagabati atmani esha bhagabatuttamah."

One who has sukriti (good deed of service of God or His servitor) can avail of the chance of having an association with such Sadhupurusha. Krishna Bhakti cannot be procured without the help of the Sadhupurusha.

It is the Gopees (women denizens of Brindaban) who exhibited the highest zenith of prem-bhakti to Lord Krishna whom they served with the whole of their body, mind and soul. Premab - hakti has been classified into 'Raganuga' and 'Ragatmika,' the latter course was adopted by such gopees to give entire satisfaction to their Lord to the entire exclusion of their own comfort, shame and social prejudices. Prema-bhakti includes twelve *rasas* of which five are primary and the other seven *rasas* are secondary. *Santa, Dasya, Sakhya, Batsalya* and *Madhur* are the primary *rasas* i.e. these are the loving principal stages of gradation of love for Krishna culminating in *Madhur rasa* in which gopees sacrificed their selves without reservation to the service of the Lord. This *madhura rasha* has been manifested in twofold ways of '*bipralambha*' and '*sambhoga*' in the consorhood of Godhead, the unparalleled and inconceivable stage of love for Krishna. *Bipralambha* is 'biraha,' keen feeling of separation from Krishna the highest stage of love for Krishna, in which role Sri Chaitanya dev who is God Himself played the role of a devotee to teach the people the most fascinating mode of service of God. *Sambhoga* is 'milana' where God and His servitor are in cordial communion, in which the servitor finds permanent bliss, the supreme boon of human life, which can be attained by an easiest course of reciting the name of Hari. Neither 'tapasya,' penance nor any other difficult mode of worship has been prescribed by Sri Chaitanya Dev.

After delivery of Acharyyadev's speech, the Chief guest spoke. The gist of the speech is given below :—

Gist of the speech of the chief Guest

I am extremely glad to have listened to such a highly philosophical and inspiring lecture of the revered Swamiji. We have learnt much

from his speech. I think it needless to speak before such a great Acharyya of the Gaudiya Math. I am fortunate enough to meet such an authority like our Acharyya. The easiest way of worship of Hari has been spoken by him. No severe penance is necessary for worship of God as he has said. I am much impressed with the inspiring manner in which the Acharyya who is a steering personality, has made delivery of his speech easily comprehensible though philosophical. The Avatar of Krishna is complete in all its aspects and it is described as a Poorna Avatar.

The Presidential speech :

President of the meeting then spoke highly speaking of the speech of Acharyyadev and uttering (Gobindam Sharanam Brajam) "I am taking shelter to Govinda."

Gist of the speech :—

If India is able to play a vital role in restoring moral values in the world and her suggestions and advice are heard with great respect even in quarters, where they would not normally reach, it is because she has no personal interest in them and is doing her duty in the real *nishkama* spirit, taught by Lord Krishna in the Bhagabat Gita. Lord Krishna in the Bhagabat Gita have expounded the duties and responsibilities of the people and the fundamental dharma, expounded therein, is applicable to all people for all ages. The teachings of the Gita are truth, love and sacrifice.

After vote of thanks the meeting was terminated.

Fifth-Public Meeting on the 1st September '56

**President—Hon'ble Sri B. Parameswaran,
Minister for H. R. Endowments.**

**Chief Guest—Sri Y. R. Ramanatha Iyer,
Worshipful Mayor of Madras**

**Subject—Conception of Bhakti as entertained
by Sri Chaitanya Dev.**

**Speech of His Holiness Acharyyadev on
'conception of Bhakti as entertained by Sri
Chaitanya Dev'**

I welcome Hon'ble Sri B Parameswaran, Minister, Hindu religious endowments, as President and Sri V. R. Ramanatha Iyer, the Mayor, as Chief Guest in today's function. I welcome the ladies and gentlemen who are present in participating in the silver Jubilee ceremony. I have given the idea of Gaudiya Vaishnavism as expounded by Sri Chaitanya Mahaprabhu in my speeches for the last four days. Today's subject is concep-

tion of Bhakti according to Sri Chaitanya Dev.

In the Shandilya Sutra Bhakti is defined as the highest attachment to God (Paranurakti to God). This attachment is associated with pleasure. One must find Supreme pleasure in God. It is this natural and spontaneous attachment to God, that is called Bhakti. There is a misconception that Bhakti is the cause of melting of the mind. This is not acceptable. Because it has no reference to the object. All sorts of Bhakti must have a reference to God. Bhakti means *sneha* or affection. But if we take the word analytically it means seba or service. Both prema and seba form the connotative meaning of Bhakti.

According to "Bhaktirashamrita Sindhu:" Bhakti consists in attaching oneself to Krishna for His satisfaction alone, without being in

anyway influenced by the desire for philosophic knowledge, karma or disinclination of worldly things (bairagya) and without being associated with any desire for one's own interests.

*“Anyabhilashitasunyam Jnanakarmadyanabritam
Anukulyenakrishnaamushilanam Bhaktiruttama.”*

If Bhakti means the service of God for His sake alone (anukulyena) then the performance of the caste duties and asrama duties according to Vishnupurana can not lead one to the attainment of Bhakti. The natural and inalienable attachment of mind to God is prema-bhakti. It is five fold such as Santya, Dasya, Sakhya, Batsalya and Madhura. Bhakti can be divided into two classes:—Baidhi and Raganuga. It is Baidhi-bhakti when the devotee is attached to God by a sense of His greatness or Majesty. Raganuga-bhakti is an attachment of Him through bonds of intense love and natural attachment. Baidhi-bhakti arises from the prompting of the scriptural sources, otherwise called scriptural injunction (baidhi). Bidhi-bhakti seeks protection (sharanapatti). Saranapatti consists of (1) to work and think always in a manner agreeable to God, (2) to desist from anything that may displease God, (3) strong faith that He will protect, (4) clinging to Him for protection, (5) to consider oneself entirely dependent on Him, (6) to wait for the grace of God to descend on him. But next to the solicitations of protection of God is to solicit the help from the Guru. Complete renunciation of one self to God is technically called “Atmanibedan”. It has six characteristics (1) ‘Kleshaghni’ (destroys sins, their root and ignorance), (2) ‘Shubhada’ (it brings good), (3) ‘Mokshalaghutakrit’ (no attraction for Him for emancipation), (4) ‘sudurlabha’ (difficult to attain), (5) ‘Sandranandabisheshatma’ (superiority to

joy), (6) ‘Srikrishnakarshani’ (completely drawn to the service of God).

The affection of Sri Radha for Sri Krishna is to illustrate the highest and most intense form of love. In treating the subject of Bhakti we must refer to the treatise Bhaktirashamrita Sindhu of Sri Rupa Goswami. This work is divided into four books-Purva, Dakshina, Paschima and Uttara.

The gradual stages of Bhakti are Sadhan-bhakti, bhava-bhakti and prema-bhakti. In the bhava-bhakti devotee remains absolutely unperturbed even though there may be causes of perturbation. He always spends his time in reciting God's name in ecstasy. He is unattached to sense-objects and though great he is always humble. The internal characteristic of bhava is rati, extreme smoothness and liquidity of heart. When bhava deepens it is called prema. This may rise from a direct development of bhava or through the immediate grace of God.

The religious life of Sri Chaitanya Mahaprabhu unfolds unique symptoms of devotion which are perhaps unparalleled in the history of any other saints. With the maturity of His life of renunciation His attachment and love for Krishna gradually so increased that He developed symptoms of madness. Blood was found to come out of the pores of His hair, His body shrank in a moment and at the next appeared to swell up, He passed sleepless nights, jumped into the sea; the joints of His bones became dislocated. The purpose of His songs from the poems of Chandidas-Vidyapati, Billamangal and Joydeb was that His heart was aching and breaking for Krishna. Such account of ecstatic bhakti cannot be found in any religious literature of India and it remained unknown without the life of Sri Chaitanya Mahaprabhu. He preached the inmost

teachings of the Vedanta as revealed in the Sreemad Bhagabatam and brought it into the notice of every human being irrespective of caste, colour and country.

After Acharyadev's speech the President and Chief guest made their deliveries speaking highly of His Holiness's speech which is of the highest order.

**Speech of the Worshipful Mayor,
Sri Y. R. Ramanatha Iyer, Chief Guest :—**

Revered Srila Maharaj,

Hon'ble Sri Parameswaran and Friends,

We have heard the illuminating speech of Srila Acharyya dev.

I always count myself fortunate to be able to take part in the activities of an association like the Gaudiya Math, and to-day I must say that I am greatly honoured by this gracious gesture on your part, having been invited, as a Chief Guest, this evening, and for having given me an opportunity to speak – a humble self as I am – about the great Lord Sri Chaitanya – whose holy name stands out in the history of Hinduism, as a beacon-light to guide the people of this country, and for that matter all mankind, for all times to come.

I am very thankful to the organisers of this function for inviting me today and I am also delighted to associate myself in to-day's function with the Hon'ble Sri B. Parameswaran, our minister who needs no introduction. Friends, many things have taken place in this world during the course of the last few centuries, which have revolutionised our ways of life and thinking, and these changes have left their indelible impression, both on national and individual ideas. Not the least, is the outward unification of the world, geographically, by the conquest of time and space, achieved

by scientific and technological advancement. But if we ask to ourselves the question, “Has the world progressed?” it would be very difficult for us to give a complete answer. But one thing stands out significantly in history, and that is man's mastery over his environments. Whether there has been a corresponding mastery over his desires and self, is a question for philosophers to ponder over. Why? Every one of us can ask the question himself.

But generally, the crisis that is brewing in the human spirit, at the present day is quite evident. In one word, we all seem to be aiming at power, and more power, mechanical and nuclear. In spite of many centuries of progress and enlightenment, we find great nations, leaders of civilisation, practicing cruelty persecution and superstition.

But in our country, the approach to life's problem has always been a different one. The emphasis has all along been, on the spirit of man. Our philosophy teaches us to look upon man as a spark of spirit, an ‘amsa’, or fragment of God. Our country has been famous for its Saints and Seers. A perusal of the history of our religion shows that between 1000 A.D. and 1400 A.D., called the Medieval Period, we have the “Bhakti System”. The age of the Later, “Bhakti School” ranges from 1400 to 1750 A.D. It was during this time that India produced Saints and Seers, whose lives and teachings have formed a part and parcel of the culture of our people.

Lord Sri Chaitanyadev, as you all know, lived during this time, and He was born in Nadia, in Bengal, in the year 1486. Again, it was during this period that the four important theistic systems of philosophy arose, in the south, viz. the Vishishta Advaita system, of Ramanuja, the Dvaita system of Madhva,

Suddhadvaita system of Vishnuswami, & Dvaitadvaita system, of Nimbarka.

But we are more concerned with the great Bhakti movement that began and swept over north India, with the result that there was an outburst of devotional literature, in the vernacular languages, from men like Ramananda, Kabir, Nanak, Mira Bai, Vallabha and Chaitanya, Tulsi Das and Tukaram. It is interesting to note that of the two parallel movements in Bhakti in the south, during 1000 to 1400 A.D., namely, that which centred round Vishnu and that which centred round Shiva,

it, "Mankind has never seen such love as was Chaitanya's". His emotion had the quality of giving power, light and feeling, to whatever it touched. Dance and songs, prayer and kirtan, dedicated to Sri Krishna, swept the country with an emotional flood, which was as lyrical as it was ennobling. When the great Lord attained eternal bliss in 1533, it was His personality and experiences, which became the inspiration of Bhakti movements. Vrindavan became the watch-word for the movement. Poets all over India echoed to the sentiments of the day by singing in praise of the Great Lord.



In photo: The Mayor is delivering his speech, Sri Acharyyadev and the Minister are seated

it is only the former that spread to the north, and split itself into two-streams the worship of Rama and the worship of Krishna.

The Great Lord, Sri Chaitanyadev, is the foremost representative of the above mentioned Bhakti Movement, and in that, He became the symbol of the latter form of worship namely, the worship of Krishna.

One central core of Sri Chaitanya Dev's spiritual outlook was love. As one writer puts

it, "Mankind has never seen such love as was Chaitanya's". His emotion had the quality of giving power, light and feeling, to whatever it touched. Dance and songs, prayer and kirtan, dedicated to Sri Krishna, swept the country with an emotional flood, which was as lyrical as it was ennobling. When the great Lord attained eternal bliss in 1533, it was His personality and experiences, which became the inspiration of Bhakti movements. Vrindavan became the watch-word for the movement. Poets all over India echoed to the sentiments of the day by singing in praise of the Great Lord.

maid, pining for Sri Krishna, He sang of the Lord, danced for Him, fainted, overborne by the pangs of separation, and often went into an ecstatic trance." A Sanskrit verse says "Holy is the family and blessed the mother, nay, the earth itself becomes sanctified by Him whose mind is absorbed in the Supreme Lord, the ocean of infinite knowledge and bliss." Sri Lord Chaitanyadev's bhakti was the irresistible and

Sri Chaitanyadev's love for Krishna was an integral part of His concept of Bhakti. Before His transformation, when the Lord went to Gaya, His mind was greatly stirred, and mystic visions awoke in Him the love for Krishna. (Pride fell from Him and so did the lure of the world.) "Leave me", He said. "I am not of the world. I will go to Vrindavan and meet my Lord." Like a love-lorn, heart-broken

explosive urge in Him to achieve this bliss, He consciously sought unity and eternal communion with the Supreme Spiritual Reality. The joy that He realised knew neither sin nor suffering. It was the result of His intense desire to see Krishna.

As Dr. D. S. Sarma has beautifully expressed, "Chaitanya's success was due to the sincerity of the over-powering religious experience which he had whenever he gazed on Krishna's image, or dwelt on his love. His life was an expression of the intense longing of the human soul for the infinite. It was a powerful commentary on the Radha-Krishna cult. Chaitanya's flaming experience throws light for us, on that mysterious figure, Sri Radha, who, arising out of a few casual words in the Bhagabata Purana, took captive the hearts of innumerable men and women, and became the heroine of thousands of songs, poems and dramas, and what is more astonishing, the live-centre of more than one theology, and the queen of more than one paradise."

In this connection it is better for us to note the basic principles of the Bhakti cults, which may be summarised as follows:—

1. Belief in one Supreme God of love and grace.
2. Belief in the individuality of every soul, which is nevertheless part of the Divine Soul.
3. Belief in salvation through Bhakti.
4. The exultation of Bhakti above Jnana and Karma.
5. Extreme reverence paid to the Guru.
6. The doctrine of the Holy Name.
7. Initiation through a mantra and a sacramental meal.
8. The institution of sectarian orders of sanyasins.

9. The relaxing of the rules of caste, sometimes even ignoring all caste distinction. (This, I may add, is of special importance to the people of the present day).

10. Religious teachings through the vernaculars.

Thus the age of the Bhakti Schools was a significant epoch in the history of Hinduism. Hinduism, as you know, is one of the oldest religion in the world. It has passed through many phases, and the illuminating experience of Lord Chaitanya and the great Bhakti movement which He inspired, contributes in no small measure to the stature and glory of Hinduism.

The present day world can learn a great deal from the life of Lord Chaitanyadev. Sometimes one feels that, much of what goes on to-day in the name of Hinduism has lost nine-tenths of its nobler meaning which it had in the past. But the essence of religion consists awareness of the presence of God and of loving fellowship with Him, as was shown by the Lord.

In the future years to come, it is up to the people to understand in greater detail about the lives and experience of such great Souls. Indeed it is very gratifying to note that the Gaudiya Math is so much devoted in propagating the ideals of such great Souls, and the very fact that it gives us an opportunity like this, to think and utter a few humble words in praise of the Lord, goes a long way to show the valuable work that the Math is doing. Our country has a great history. It equally has a great future. In that future, the ideals of our Saints and Seers will have a large part to play. In pursuing the ideals of peaceful co-existence, we shall shape our destinies, according to our own genius, and shall not lack in any way, in our contributions to the

world at large. While we should respond to the changing conditions of the world, we should do so within the framework of our cultural heritage.

Let me now once again thank you for inviting me here to-day and giving me this wonderful opportunity of speaking to you about the Lord Sri Chaitanyadev. I wish the Gaudiya Math greater success in the coming years and may the blessings of the Lord be upon it, inspiring it in all its activities. Thank you.

After the Chief Guest's deliverance the president Spoke.

The Presidential speech :—

I am fortunate in being given an opportunity to be associated with the Silver Jubilee Celebration of this Math. Truly I am benefited by the inspiring speech of President Swamiji. Being a Minister for Hindu Religious Endowment I see, every time so many minor appeals come to me from the temple authorities which should not be done at all. I say, in South India there are so many temples with vast endowments; they should keep the temple neat

and clean and devotional atmosphere should flow so that the ordinary people like me can have a chance to get the devotional life. Sri Chaitanya Swami gave a way to one and all without caste and creed to worship Lord through Kirtana where every body can be assimilated. Sri Chaitanya Swami's ideal that every body wherever he is born, after enlightenment gets authority to enter into the temple for Lord's service, can only cure the diseases of untouchability and differentiation of man to man and will keep the prestige of India by giving honour to the qualities and activities of one not to birth presupposal. I have always held this institution in the highest esteem. The work, silent and sincere carried on by those associated with this noble institution is really admirable. I pray that God, Almighty may guide those band of selfless workers who strive to serve Him through their service humanities. I wish this institution should be spread throughout India to educate the people as to what is good in Hindu philosophy and Ideology.

After the vote of thanks given by Sri Keshav-lal Tarwardy the meeting dissolved.

Acharyyadev at the residence of Sri K. Srinivasan on 2nd Sept. '56

Acharyyadev at the residence of Sri K. Srinivasan, advertising Manager, 'The Indian Express.'

Sri K. Srinivasan came previous day along with his wife to pay their homage to Acharyyadev and listened to Harikatha from Srila Acharyyadev and invited His Holiness to grace his house by his presence. Today he came with his car and took Acharyyadev along with three Brahmacharis to his residence. He gave seat at his puja room where he everyday does his

puja to Sree Rama, Lakshmana and Sita Devi. Sri K. Srinivasan is a devoted Ramanuja Vaishnava. He garlanded Acharyyadev and offered various fruits and prostrated thrice before him. His brother and Mr. Scshadri, the Editor of Indian Express and others also prostrated before His Holiness. Two young children of Sri K. Srinivasan aged 5 and 7 years wonderfully recited the verses from Gita and Lakshminarayana stotram. Srila Acharyyadev gave a short discourse and blessed both the children.

Citizens' Reception to Acharyyadev, His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President of Sree Chaitanya Math and Sree Gaudiya Maths on 2nd September '56

Under the Auspicious of Sree Gujarati Brahma Samaj, Madras; Astika Sabha, Mylapore, Madras; All India Youth Congress, Apropos Sri Krishna Jayanti Celebration

His Holiness Sreepad Acharyyadev was taken in procession along Mint Street, Netaji Subas Chandra Bose Road and Nainiappa Naiken

citizens of Madras took place there at 27-E Ekambareswarar Agraharam, Park Town under the Presidentship and Chief-guestship of Hon'ble Sri N. Gopala Menon, the Speaker of Legislative Assembly, Madras and Sri V. R. Ramanatha Iyer, the worshipful Mayor of Madras respectively, a citizen address was accorded to His Holiness Acharyyadev.



A view of the Procession when Srila Acharyyadev was taken in Procession through N. S. C. Bose Road

Street. The Bhajan goshties with the accompaniment of band parties and huge gathering followed the procession. After the termination of the procession at a public meeting of the

An address of respectful welcome to His Holiness Tridandiswamy Sri Srimad Bhakti Vilas Tirtha Maharaj, President, Acharyya of Sree Gaudiya Math :

May it please your Holiness!

We, the citizens of Madras in general, the sincere devotees of Lord Sri Krishna, and the members of the Gujarati Brahma Samaj and the Asthika Mandal and All India Youth Congress, Madras, accord to Your Holiness a sincere and heart-felt welcome at the time of your visit to Madras on the occasion of the Silver Jubilee of Sree Gaudiya Mutt, Madras, which has synchronised with the Sri Krishna Jayanthi and Sri Nandotsava Celebrations. These celebrations under your spiritual guidance and in your immediate presence evoked unparalleled enthusiasm in this city and were attended by vast and pious crowds in a spirit of deep devotion.

The learned discourses delivered by Your Holiness during your visit last year left an indelible impression on our minds. Your inspired discourses this year on Lord Sri Krishna and Sri Chaitanya Mahaprabhu and on the ideals of the Gaudiya Mutt have helped the world very much to appreciate and tread the path of Spirituality and holiness. Your Holiness has made us realise how Sri Chaitanya Mahaprabhu's gospel of Bhakti alone can enable us to attain individual purity and social unity and to lead lives dedicated to the selfless service of man and the unwavering worship of God and to overcome the rampant atheism, egoism and materialism of our age by devotional and spiritual pursuits.

Twenty-five years have passed since the foundation of the Gaudiya Mutt in the very heart of our city. The Gaudiya Mutt has grown in popularity and spiritual influence year by year and is now one of the greatest forces making for the full attainment of Daivi Sampath in South India which was blessed by the Lotus feet of Sri Chaitanya Mahaprabhu and was very dear to His heart.

We sincerely pray for the frequent Darsan and Upadesh of Your Holiness and pray to Lord Sri Krishna to bestow His Choicest blessings on your Holiness.

We beg to remain, your Holiness,

your sincere admirers and devotees

The Citizens of Madras.

Sri Gujarati Brahma Samaj, Madras.

Astika Sabha, Mylapore, Madras.

All India Youth Congress, Madras.

Reply to the Welcome Address by his holiness Acharyyadev :

President, Ladies and Gentlemen,

I am extremely glad at the honour you have showed me by giving this address. I cannot express in any earthly language my joy and feelings that you all are devotionally disposed to Sri Chaitanya Mahaprabhu. I thank you all who represent here the good and enlightened citizens of this Presidency Town, who according to the glorious traditions of our ancient culture, have thus shown respect to a Sannyasi like me. I have dedicated my all to the service of Sri Chaitanya Mahaprabhu and I humbly think that by honouring me thus, you have honoured Him.

India is now passing through critical time. The ship of society every where has shunned its ancient moorings but it finds no new heaven where it can rest peacefully and repair its leakage. Each individual thinks of nothing but self aggrandisement and considers his self as the centre of the Universe. For many centuries the spell of religion has found a large part of Asia, the middle and the far East. It appeals to millions of people, several militant creeds in the past tried to suppress it. Many critics ancient and modern killed it, certified its death and carried out funeral rites, but yet it is still there. God is in the rock of ages

Scepticism and agnosticism have been attractive to the modern mind—they doubt whether there is anything behind the Universe and the spiritual positivists affirm that the most vital reality is behind the Universe. In our country also the self of a man was confused with body. In our spiritual country also our man failed to understand that there is something deeper than body, mind and intellect. The rank materialist charbaka does not hesitate to say that all the Gods are dead and man should make merrying, eating and drinking. The cup of life to the very lease Prataksha—sense-perception is the only Pramana recognised by the Charbaka. Sense-perception alone is never adequate for the securing of any really useful knowledge.

There was re-action against this. The direct revolt against this Hedonism was started by the Lokayaitas. They discarded the authority of Vedas altogether. They denied the existence of God. The Buddhists' condemnation of vedic ritualism was uncompromising. They called them the machination of Brahmin priests and Rishis. They did not believe in life after death. The exoteric Buddhism is a meaningless mass of diverse mythologies repulsive to the tastes of cultured men. It is atheism in domin the naked repulsive atheism in Buddhist Philosophy was veiled by moral code. The moral code with Buddhas' exemplary life and character shook the foundation of Hinduism to their bottom. According to Buddha the cessation of all conceptions and perception is *Nirvana*.

Against this Sri Sankaracharya appeared in the 7th century. The state of things was really very bad. The influence of Vedas was in the wane. Systematic thinking and their study were almost unknown. Everybody who could gather some following could try to lead people by capturing man's mind by black

G—7

occultism into which Buddha Tantra degenerated in many places. Hindu society was almost chaotic confusion. Brahma Sutra of Sri Veda Vyasa in which we find the systematised Vedic thinking becoming almost a sealed book to many a pandits of the age. His first and foremost duty was to re-instate vedic authority in Hindu Society and systematised vedic thinking. This alone could bring about the real cohesion in Hindu society. Sankara had to take the analytical process of the vedic approach, so he had to take only a partial view of it. He denies the ultimate existence to all worldly manifestations as well. According to him there is neither radical nor fundamental difference between Brahma or the superior being and Jiva of the birth individual but only identity. Brahma is Jiva, the supreme being is the first soul. The identity which is radical and fundamental is somehow obscured by deep-rooted ignorance. The ignorance should be eradicated when he realises one-ness or identity with the supreme being all misery, pain, sorrow, suffering will vanish. The Brahma is indeterminate.

Against this theory Sri Ramanujacharyya, Madwacharyya, Vishnuswamy, and Nimbadiya appeared here in South India. They refuted mayabad doctrine of Sankaracharya as false and not in consonance with Brahma sutra. Then came Sri Chaitanya Mahaprabhu in the 15th century A. D. He was born at Mayapur (Navadwip) in the year 1486. The quarrel between Mayabad doctrine of Sankaracharya and between four schools of thoughts i.e. Bishistadwaitabad of Ramanujacharyya, Dwaitabad of Madhwa, Suddhadwaita of Vishnuswami and Dwaitadwaita of Nimbarka was pacified by the representation of His philosophical doctrine—'Achinta Veda-vedabad,' which is unparalleled in the world. According to Him Bhakti, is the transcendental process of worship of Bhagaban. The

true object of sastras is Bhakti and the wise man who takes to Bhakti is the best of all. The culmination of one's knowledge is, omniscience, the culmination of Dharma is contentment of one's mind. The culmination of Bhakti is when God is pleased. Ignorance and wisdom are the constituents of Maya. He preached the inmost teachings of the Vedanta as revealed in the Sreemad Bhagabatam and brought to the notice of every human being irrespective of caste, creed colour, and country. He preached a religion based on Bhakti and Prema which attracted all the educated and uneducated alike of all the systems of approaching Bhagaban, Bhakti is best and it means the worship in reciting the name and glory of Bhagaban with love and attachment to Him. So Nama Sankirthan is the Kali-yuga Dharma. All works that ultimately do not lead to seva or eagerness to serve God and His manifestations both mundane and transcendental as the end of all the existence here below or in the life after, only bring about death.

Love of God is an end itself. His name is the highest solace here. According to Sri Chaitanya Mahabrabhu Bhakti consists in attaching oneself to Krishna the manifestation of the entire God-head for His satisfaction alone without being in any way influenced by the desire for philosophic knowledge, Karma or disinclination from worldly things and without being associated with any desire for one's own interest. Further Bhakti consists of a continuous flow of love for the Lord which cannot be impaired by hundreds of obstacles, which is many times greater than for one's own self or love which is preceded by a knowledge of the Lord as the possessor of infinite number of good and benign qualities. Knowledge is far remote than realisation, knowledge

cannot bring realisation and bliss but Bhakti brings realisation and bliss. Bhakti is innate in a man's heart and it is only manifested in association with saintly persons. Nama-sankirthan is the ultimate reality as we find in the last sloka of the Sreemad Bhaghabatam :

*Nama Sankirthanam Jasva Sarba Papabinashanam
Pranama Dukshashamanam Tam Namami Harim
Param.*

The Speech was interpreted in Gujarati by
Sri Keshav Lal Tarwardy.

The Presidential Speech :—

My friends and Mr. Tarwardy, You all have given me a great chance to be present on this occasion in such atmosphere that within this half an hour the inspiring lecture of the President Swamiji made me forget the world. Swamiji's discourse on the Bhakti Cult as expounded by Sri Chaitanya Mahabrabhu alone can enable us to attain individual purity and social unity and lead us to the selfless service of mankind and universal peace. I was fortunate enough to participate in the first day function of Silver Jubilee celebration of the Gaudiya Math, there also I heard the same tone of the President Swamiji inspired the people with devotional aptitude towards Godhead. It is a great truth that caste is no caste, jiva is above all, He is the servitor of Supreme Lord that is the doctrine of Sri Chaitanya Mahabrabhu which is appealing to one and all. Swamiji pleaded for a revival of the spiritual consciousness among the people for maintaining peace and appeal to religious heads in South India, not to tie in their tide 'gadi' with vast endowment. They should expound the greatness of the Hindu Religion to the common men, is to be followed otherwise our whole structure of civilization will be ruined.

Sree Chaitanya Math President at Srirangam on the 6th September '56

His Holiness Acharyyadev started for Srirangam on the night of the 5th September from Egmore (Madras) Station to Trichinopoly and from there to Srirangam in accompaniment of twelve devotees whose names are mentioned below :—

ments with the local people for reception of Acharyyadev there.

Acharyyadev arrived at Srirangam in the 6th morning and Sri K. Vasudevan, the chairman of Municipality, Srirangam along with the following gentlemen of the city

was present at the station with garlands and bouquet to receive Acharyyadev. As soon as Acharyyadev alighted from the train, the Chairman along with others received Acharyyadev. And then Acharyyadev with the party was taken to the city in motor cars.

1. Sri K. Venu-gopal, M. A, Professor of Sanskrit, St. Joseph's College, Trichinopoly.



In Photo :—Srila Acharyyadev, is being received by Sri K. Vasudevan, Chairman of Srirangam Municipality and others.

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|---|--|
| 1. Sreepad Paramananda Vidyaratna | 2. Sri R. S. anakiraman, Postal Dept, Trichinopoly. |
| 2. His Holiness B.S. Madhusudan Maharaj | 3. Sri T. Seshan, S. Rly. |
| 3. His Holiness B. K. Santa Maharaj | 4. Sri R. Krishnamachari. |
| 4. Sreepad Sakhi Charan Bhaktivijoy | 5. Sri P. H. Sundararaja Rao. |
| 5. Sri Adwayajnananda Bhagabatbhusan | 6. Sri V. S. Raghavachariar. |
| 6. „ Sundar Gopal Brahmachari | 7. Sri R. Bashyam Iyenger. |
| 7. „ Kulasekhar Brahmachari | 8. Sri P. Sampath Kumar. |
| 8. „ Sanat Kumar Brahmachari | 9. Sri S. R. Gopalan (Representative, Indian Express). |
| 9. „ Nalini Kanta Das | Sri R. Srinivasan (Secretary, Srirangam Sevasangam). |
| 10. „ Kanai Das | |

There was an advance party consisting of Sri Nandadulal Brahmachari and Sri Narayandas Brahmachari who made previous arrange-

Under the auspices of Srirangam Sevasangam Acharyyadev with the party was entertained in the city of Srirangam. Sri R Krishnaswami Iyenger, B. A. L. T., President and Sri R. Srinivasan, Secretary of the above mentioned Sangam were always with them and all attention to Acharyyadev and his associates. They were accommodated in the well-ventilated first floor of a big Dharamsala buildings, called "Mugneeram Ramloomar Bangur Choultry", well fitted with electric equipments and constant pipe waters. Fan arrangement was also made for the comfort of Acharyyadev.

The above Dharamsala Building formerly belonged to Hon'ble K. V. Rangaswami Iyenger who was a member of the Council of the State, from whom it was purchased by Sri Mungeeram Ramloomar Bangur and was converted into a Dharamsala. This building is a well-reputed one and it was made a reception Hall for Lord Curzon while he visited this place. Lord Anthill, Governor of Madras was also given reception in this Hall.

This building is situated between the third and fourth walls of the temple of Sriranganatham which is surrounded all round with high seven walls.

One motor car was supplied by the Municipal Chairman for the service of the Acharyyadev. In this car Acharyyadev visited all the places of the city. After ablutions of Acharyyadev and his devotees in the holy water of the river Kavery which is nearly one mile from the temple running from the east to the west direction, the President of the Sangam, one of the trustees of the temple and a priest came to welcome Acharyyadev to the temple.

Municipal Chairman Sri K. Basudevan who is the son of Hon'ble K. V. Rangaswami Iyenger, formerly owner of the above building of Dharamsala was also expected to join the

party to receive Acharyyadev in the temple. But he could not attend on account of unforeseen circumstances.

The temple is at present managed by a board of trustees representing all communities including even non-Brahmins.

His Holiness Tridandiswami Srimad Bhakti Kunud Santa Maharaj chanted the Mahamantra in accompaniment of Kartal while entering the temple and many visitors joined the Sankirtan.

There are twenty eight gates or Gopuram of the temple. Each big slab-stone-built gate has sky-kissing colossal pinnacle bedecked with ornamental figures of Bhagaban Narayana, Vishnu and His various Avataras.

The remarkable places in the temple which were shown one after other are noted below :—

1. Rangavilas Mandapam.
2. Sri Gadur Bigraha installed in the temple crossing over fifth wall.
3. After the sixth wall there is Vijoyadh-waja (golden pillar) and Balipitha (Spiritual altar) where Bhoga is offered at 12 noon.
4. A number of treasure houses locked under three locks and seals, where valuable jewells, emeralds, diamonds, pearls and other ornaments beset with valuable stones of Sri Ranganatha and Ranganaikee are treasured. In the month of December of every year these treasuries are opened before the joint custodians and Sri Bigrahas are decked with them.
5. In one place in a glass case the statues of King and Queen of Trichinopoly and their children made of ivory have been installed.
6. The original temple of Ranganath, the tower of which is covered with gold plate, in the shape of omker.

In this temple the Shesha Shayi Narayana Bigraha of Ranganath is in lying posture on a high plinth on the body of Sri Anantadev, spreading His thousand hoods over His head. The Bigraha of Sri Ranganaikee is standing aside near the feet of Sri Ranganath. The Deity wearing a valuable silk cloth has big golden eyes and golden Sacred Thread on His shoulder, and golden Tilakas on the forehead. As the Bigrahas are installed in the dark room, many oil lights are burning to show the Deity. There is also Vijoya Bigraha bedecked with valuable jewells emitting dazzling lustre. This Vijoya Bigraha of Ranganatha is of gold and standing on a gold throne in the centre of the Hall.

An arrangement of special pujah of Bigrahas was made in honour of His Holiness Acharyyadev in the temple and accordingly Acharyyadev with his party entered into the very interior part of the temple and stood very near the Deities and every portion of the Bigrahas was shown by lights and the priest performed the pujah nearly for three quarters of an hour uttering the thousand and eight Names of Bhagaban Vishnu and offering holy 'Tulsi' leaves in two buckets to the feet of Lord. After the performance of the Pujah, offered Tulsi leaves and chandan paste were given to all. As a special honour shown to Acharyyadev the priest of the mandir offered a garland to Acharyyadev.

There is also a separate temple for Sri Ranganaikee, the Goddess who is also known as Mahalakshmi and there are other Deities of the name of Sri and Bhu Sakti.

There is a temple of Sri Rama, Laxman and Sita. A very fine garland made of 108 'Salagram Shilas' is seen hanging in the neck of the 'Bigrah' of Sri Ramachandra. This garland is reported to have been presented by

the Maharaja of Nepal. Within the precincts of the temple there is a big tank named 'Chandan Pushkarini' paved all round with stones. There is one 'Baikuntha Dwaraja' in one side of the temple compound. This 'Dwaraja' is opened once in a year in December when there is great annual festival which is performed with all pomp and grandeur.

One temple of mirrors, which is not shown to ordinary pilgrims, was also shown to Acharyyadev. The mirrors are so set on all sides in the inside that reflections of the visitors are cast in legion. There are thrones on which the Deities are placed on the occasion of annual festival and the Deities are reflected and seen from all sides.

When Acharyyadev came back after visiting all the temples and stood on the courtyard, about a dozen of priests honoured Acharyyadev with *puṇakumbha* and uttering Vedamantras indicating the glory of a Sannyasi, as they know the value of a sannyas life which is solely dedicated to the service of Godhead. They know that the worship of a devotee is superior to that of God - "*Madbhakta Pujabhyadhika*." In the afternoon the President of the Sevasangam took Acharyyadev and his party at the office of their Sangam and showed honour with band party and elephant and the priests worshipped Acharyyadev singing Vedamantras.

Public meeting at Municipal Hall:

A meeting was held at 6-30 P.M. at Srirangam Municipal Hall, "Dr. Rajan Hall," under the auspices of Srirangam Sevasangam.

Acharyyadev was led to the meeting place in a procession with band party and well-decorated elephant.

An address of welcome was given to Acharyyadev in the meeting by the Srirangam Sevasangam on behalf of the Srirangam people.

In an welcome address the president of the Sangam said, "It is indeed by a stroke of good luck we are having today amidst us, your esteemed Holiness, the redoubtable champion of the *Bhakti* cult, so effectively preached and practised by Sri Chaitanya Mahaprabhu and others of His persuasion. That a *Salpurusha* of your type, an *Acharya* of such eminence, has condescended to visit this corner of our district, betokens most certainly for our people here, a prosperous era of religious revival and unshakable trust in the glorious Dharma propounded in the Sri Bhagabata, the Vedas and the Upanishads.

WE venture to assure you most Revered Holiness, that your fleeting yet gracious visit will be ever green in our minds and your memorable discourse of tonight productive of lasting good to our souls." Sri K. N. Rangaswamy Iyer, B.A.L.T., Headmaster of the Srirangam Boys' High School presided over the meeting where there was a good gathering of the audience of educated Ramanujia Vaishnavas and Shaivas. An opening bhajan song was sung by His Holiness Tridandiswami Sri Srimad Bhakti Kumud Santa Maharaj. A girl sang a Tamil song in a melodious tune. A chorus pranama song was sung by a number of school boys in Sanskrit and slokas from the Geeta were also read in tune by them.

His Holiness then spoke.

Speech of His Holiness Acharyyadev

President, ladies and gentlemen,

I am extremely glad for the honour you have shown to me. I have dedicated my all to the service of the Supreme Lord and to my preceptor, His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Thakur who has established nearly sixtyfour Maths all over

India as the propagation centres for the spiritual upliftment of the people of India and outside countries; the headquarters being the Sree Chaitanya Math at Sree Mayapur, the birth site of Sree Chaitanya Dev, in the district of Nadia in West Bengal wherefrom we hail here. The religion, which Sree Chaitanya Deb preached is Vaishnava religion and it is known all over the world. This religion being the religion of soul, every human being should culture this religion for the good of the soul. The authentic and genuine value of this religion has been highly spoken in the Srutis, Vedanta Darshana and other Scriptures. Sree Chaitanya Mahaprabhu while in His South India tour, came to visit this holy pilgrimage centre and here He stayed for four months in the house of Sree Venkata Bhatta who met Sree Chaitanya Dev while He (Sree Chaitanya Dev) visited Sree Ranganath after His bath in the holy river Kavery and danced and sang and fell in trance. All were amazed to see Sree Chaitanya Dev. Sree Venkata Bhatta then invited Sree Chaitanya Dev to his house and washed His feet with water which he drank with reverence with the whole of his family. Sree Venkata and his two brothers, Trimalla Bhatta and Probodhananda Saraswati were Acharyyas of 'Sree Sampradaya', worshippers of Sree Lakshmi-Narayana. Sree Gopal Bhatta Goswami who is famously known in the Gaudiya Vaishnava 'Sampradaya' being one of the six Goswamis during the time of Sree Chaitanya Dev was the son of this Venkata Bhatta and was very young while Sree Chaitanya Dev was here. Gopal was very favourite to Sree Chaitanya Dev. Influence of Sree Chaitanya Dev was exerted on them and by an association of four months with Him all of them could perceive the exalted beauty of worship of Radha-Krishna and thus became staunch followers of Sree Chaitanya Dev who convinced them by the following argument :—

"Sree Narayana is the manifestation of Sree Krishna when He exhibits Himself as the owner of all grandeur, pomp and munificence of highest degree. Narayana possesses sixty sublime attributes, whereas Sree Krishna is the Supreme Entity as God Himself, possessor of sixtyfour most sublime properties enriching His speciality by possession of four wonderful and unique properties more than those of Sree Narayana. Lakshmi, the consort of Narayana is depicted in the Sreemad Bhagabatam to be allured for an association with Krishna for His this speciality, whereas the Gopis, the consorts of Krishna when shown Narayana Form by Krishna were not enchanted. It is said in the Sreemad Bhagabatam (10-16-36) :—

*Kasya-anubhabo-asya Na Deba bidmahe
Tabanghri-renu-sparshadhikarah
Jad-banchhaya Shreer-lalanacharat tapo
Bihaya kaman suchiram Dhritabrata.*

Thus the worship of Sree Krishna is more fascinating than that of Sree Narayana though both the Entities are identical and 'Adwaya jnana Tattwa'.

This wonderful argument given by Sree Chaitanya Dev created a sensation in the minds of Sree Venkata and his two other brothers who surrendered themselves immediately to the feet of Sree Chaitanya Dev and began the worship of Sree Radha Krishna the full-fledged Godhead in His all bliss, beauty, mirth and glee exhibited in His immense pastimes.

Thus Sree Chaitanya Dev made many devotees of other entities of Godhead as the devotees of Sree Krishna in this place.

The people of this place are religiously disposed and have regard for Sree Chaitanya Dev and His tenets.

Four Acharyyas of four Vaishnava communities, viz., Sree Ramanuja, Sree Vishnu-

swami, Sree Madhwa and Sree Nimbadiya preaching four different thoughts as 'Vishishta-Adwaita,' 'Suddha Adwaita,' 'Suddha-Dwaita' and 'Dwaita-Adwaita' were born in South India and Sree Chaitanya Dev reconciled the differences of these four Acharyyas by His own contribution of the thoughts of 'Achintya Veda-Aveda bad' which means the inconceivable simultaneous distinction and non-distinction between the jiva soul and over soul. On this perfect contribution of His own, Sree Chaitanya Dev taught people the means and end of the real worship of God who is Krishna, the Supreme Entity. It had been propagated by Him that pure Bhakti free from the Karma-propensity and Jnana-propensity which are the two deterrents in the path of Bhakti, is the only means to achieve the real goal, the service and love of the infinite ultimate Reality, bringing about the real solace to the finite soul.

Swa bai pungsam parodharma Jato bhaktir-

Adhoksha'e

Ahaitukya apratihata Jaya atma suprasidhati.

In this Bhakti system, the means and the end are identical. whereas in other systems they are different and not sufficient to bring about the really desired for object. Nine ways for culture of this pure bhakti have been described in the Sreemad Bhagabatam, which are as follows :—

Shrabanam kirtanam Vishnoh smaranam

padasebanam

Archanam bandanam dasyam sakhyam

atmanibedanam.

It has also been said in the Bhagabat in the following sloka that Hari is the ultimate reality and His worship should be done in the aforesaid ways,—

Tashmadakena manasa Bhagaban Sattwatam-

patih

Shrotabya kirtitabyashcha dheya puiyashcha

nityada.

Acharyyadev finished his speech at 7-25 p.m. beginning at 6-41 p.m. and another old Pandit of Ramanuja school spoke in Sanskrit. The gist of his speech is given below :—

*Jada jada hi dharmasya glanirbhabati Bharata
Abhyutthanam adharmasya tad Atmanam
srijamyaham*

God Himself or His own man, Archaryya descends on earth when there is prevalence of irreligiousness and when religions are misinterpreted.

Sree Chaitanya Mathacharyya's arrival in this city is hailed with reverence and the teachings he has imparted now have dispelled many of our doubts about Paratattwa. He is really doing the service of Acharyya preaching the religion of 'Chetana' (living beings) which is Bhakti.

Chetanasya karmam chaitanyam. "Bhagabat-Bhakti hi chaitanyasya karma. Krishna-Krish-Bhuchaka Na-nirbitti-Shukham. Dharmartha kama moksham nirbritim na dadati. Pritipurbakam anudhyanam iti Bhakti. Krishna smarananaiba sarbapapam binashyati. Bhaktya Mam abhijanati parikshya lokan karma Chitan Brahmanah nirbedam ayat nasti akrita kritena. Uttisthata Krishnam Bhajata." This Sanskrit speaker thus supported the views of our Acharyyadev quoting references from the Srutis and the Geeta.

**The gist of the speech of
Sri Ram Desika Acharyya :—**

Another speaker named Sri Ram Desika Acharyya who is also a great Pandit spoke in Tamil. The gist is given in nutshell here :—

The importance of an Acharyya (Preceptor) like His Holiness Tridandiswami Sree Sreemad

Bhakti Vilas Tirtha Maharaj is necessary to bring about peace in the world. 'Nastikyabad' should be discouraged encouraging the influence of 'Astikyabad' (theism) as is being done by this Swamiji.

The President Sri K. N. Rangaswami Iyer spoke :—

The speech delivered by His Holiness is highly instructive. He has really given us idea of very catholic religion which is true in all time it being the religion of the pure soul. Sree Sankaracharyya appeared to preach his tenets of 'Kebala adwaitabad' to suit the then time, the importance of which was then necessary. But what the Swamiji has given us is true for all time. Swamiji has explained Bhakti cult very nicely. He has expressed his ideas in strongest terms. His explanation of Bhakti cult is wonderful and unprecedented. Bhakti, we generally mean devotion to God, teachers, mothers, fathers and superiors. But the explanation of Bhakti that we listen this evening from His Holiness is really awe-inspiring. A great Acharyya like Swamiji is necessary to save the degenerated younger generation by infusion of faith in God. We are much indebted and thankful to His Holiness for his invaluable instructions on theism, which will help us long to achieve our ultimate goal."

After vote of thanks given by Sri R. Srinivasan, the Secretary of the Srirangam Sevasangam and prayer song in Sanskrit from a book composed by Sri Vedanta Desika, one of the disciples of Sree Ramanuja Acharyya, sung by some students and one song "Jai Jai Bharata" sung by a girl, the meeting terminated at 8 P.M.

His Holiness Acharyyadev at Srirangam on 7th September '56

Acharyyadev with some of his party was taken at 10 a.m. in a motor car by the President of the Sangam to visit the local boys' High English School where nearly 1600 boys are being educated. When Acharyyadev entered into the compound and alighted from the car, the Headmaster of the School Sri K. N. Rangaswami Iyer, B.A.L.T. with other teachers received His Holiness with great reverence and took His Holiness into the School where the students stood in two rows in the long verandah of the School to pay tribute to His Holiness. The students are so disciplined and mannerly that there prevailed serene silence so long His Holiness was there.

A local gentleman and a boy of the School recited prayer songs and Mahamantra. Mikes were set. His Holiness invoked blessings, upon them with a short Speech :—

"I invoke blessings of Lord Krishna on the students and say that the students of this School are fortunate to have a Headmaster who is so religiously disposed. Religion is the heritage of India where God and His Avatars and devotees of highest order appear in every Yuga. Though India had been under the regimes of different rulers but it is strange that she has not lost her own ingredients of religion even up to this time when material influence is so cogent. I am very glad to see the South Indian people who are far advanced in the path of religion and versed in scriptural knowledge. India is spiritual India. You boys, should therefore know the valuable wealth that has been kept for you by our great

Saints and Seers, five hundred years ago, Lord Sree Chaitanya Dev who is Lord Krishna Himself appeared in the role of a devotee at Sree Mayapur, a very well-known place in West Bengal in the district of Nadia from where we have come, and worked as such a holy Acharyya for the spiritual upliftment of the people. Today you are students and one day you will be the leaders of the country to guide our people. It is, therefore, desirable that you will try to be educated simultaneously both materially and spiritually under the able guidance of such a Headmaster who has keen eye to keep up the spiritual disposition of the boys. There should be both spiritual and material development of human life side by side and it is the essence of all our Scriptures. Mere matter divorced from spirit brings about disaster threatening the destruction of the whole civilisation as we have been labouring under bitter experience of the present age. If you try to develop your mind spiritually from this tender age by strictly following the Sastric discipline and injunctions, you will then create good leaders in your advanced age to lead the country in an ideal way and in future the whole world will be charmed with the speciality of the spiritual India where peace, amity, brotherhood and fellowship will reign in their bounty.

Your material education will bring about bliss if you educate yourself henceforth keeping faith in God and leading life accordingly. Our own education is unique and religion is unique whereas western people are too much materially disposed,

I pray to God to shower His greatest blessings on you. My grateful thanks to the Headmaster and the teaching staff."

The staff and the boys were greatly delighted to listen the Mahamantra Kirtan by His Holiness Sreemad B. K. Santa Maharaj.

The President of the Sangam then took Acharyyadev to Jamvakeswar Temple which has six Gopurams (gates) and is a very big ornamental temple. The sacred gate of the temple stands on six hundred pillars. One gate set with lamp-pots looks very fine when all the lamps begin to burn. The fascinating architectural construction of the temple inspires awe and reverence in the minds of the visitors. This is the temple of Shiva who protects the pilgrimage centre. There is also a separate temple of the 'Utsaba murti' of God Shiva. Here a big tank is found, where a floating festival is performed. Also one big chariot is there in the temple.

After visit of all those places, the Swamiji came back to his quarters and in the afternoon four Pandits with thirteen students of the local Ahobal Pathsala managed under direction of the monk of the Ahobala Math came to His Holiness to have his grace and pay tribute to him. Boys of tender age wearing Ramanujia Tilaks on their forehead and looking like sons of sages read out in fine tune the prayer song of ten Avatars of Vishnu composed by Sree Vedanta Deshika, one of the disciples of Sree Ramanuja Acharyya. One of the Pandits gave an address written in

Sanskrit to Acharyyadev nicely depicting the glory of Acharyyadev.

It is said by one of the Pandits that the Ahobal Mathadhishtia spent one lac of rupees for establishment of a big College in Madura where much stress has been laid on Sanskrit education.

One Pandit explained the view of Ramanuja Acharyya that God Hari is the ultimate Reality and Bhakti is Sadhana (means) to arrive at His venerable feet and cessation of all afflictions is Mukti (Salvation).

The Headmaster of the School also came in the afternoon this day to listen to Acharyyadev who described the views of the four Acharyyas of the South India, whose Bigrahas are worshipped in the Chaitanya Math. When the Headmaster learnt that we have great regard for these Acharyyas he was much pleased.

Acharyyadev spoke to him about the nature of real Bhakti and fruits of its Sadhana in detail giving many illustrations and quoting Slokas from the Sreemad Bhagabata and also about the glory of "Namasankirtana" (Chanting of the names of God) which surcharges our mind with holy atmosphere. The Headmaster was much satisfied and left with a gala heart after making obeisances to Acharyyadev.

Acharyyadev with his party left for Madurai at 9 P.M. The President and the Secretary of the Sangam and other young gentlemen came to the Station to see him off.

Sree Chaitanya Math President-Acharyya at the city of Madurai at 8-30 a.m. on the 8th September '56

His Holiness Acharyyadev was received with high ovation at the Madurai Railway Station by the top rank citizens of Madurai. First of all a group of Brahmins received Acharyyadev with Purnakumbha and veda mantra chanting and then the Municipal Chairman and District & Sessions Judge along with hundreds of instruments was moving in front of Acharyyadev who was seated in an open motor car with other two Tridandi Sannyasins of the Math viz. Sreepad Madhusudan Maharaj and Sreepad Santa Maharaj. One person holding a big well-embroidered velvet umbrella over his head and a stream of processionists consisting of



A View of the Procession when Acharyyadev was taken in Procession from the station to the city

of citizens received Acharyyadev with bouquet and profusely garlanded. A stupendous arrangement was made for reception from the Station to the place where His Holiness was lodged. A big procession consisting of well-decorated elephant, bull and persons bearing banners, festoons and sceptres and a band party sounding different kinds of musical people of high ranks, such as, Municipal Chairman, District udge, Councillors, leading advocates, high Police Officials, leading merchants, and commoners followed the Swamiji who had to pass through prominent streets of the city. His Holiness's party with their baggages come in a motor car.

A few names of the persons of the vast crowd

who all received Acharyyadev at the station and followed the procession :—

Sri Rani A. Subbaraman, Chairman, Madurai Municipality, Sri S. Rangarajan, District and Sessions Judge, Madurai, Sri P. Rangaswami Naidu, Retd. District Judge, Sri A. R. Raghavan, Sri V. S. Rama Subramanian, Municipal Councillor, Sri C. M. U. Krishnamachari, Sri N. Natesan, Advocate, Sri Rama Iyenger, Sri V. Dandapani, Honorary Magis-



A Group photo at the Reception Hall, with the Chairman of the municipality.

trate, Sri Swavamir, (Auditor), Rao Bahadur Narasimba Iyenger, Sri N. R. Subramaniam, Sri M. S. Parthasarathy, Sri N. V. C. Natarajan Chettiar (merchant), Sri P. S. A. Ramanathan Chettiar (merchant), Sri S. S. Arunachalam Chettiar (merchant), Sri R. Sundararajan, Prop, Kamala Engineering Co., Sri R. Nagaraj, Dr. Suryanarayan, Mr. Thiruvengadam, Raja Gopalan, Sri Srinivasan, Sri Krishnamurti of the Brahmin Young men's Association, Sri V. Santhanam, Controlling Editor, "Dinamoni", Madurai and many others.

A big two-storyed buildings of Arya Vaishya Elementary School, fitted with electric equip-

ments, bath rooms and sanitary privies was fixed for the sojourn of His Holiness and his party. When the Swamiji was accommodated here, a reception meeting was held with mike fitting, bunches of flowers and garlands were offered to Acharyyadev. Sri R. Sundararajan of Kamala Engineering Co. spoke on behalf of the citizens welcoming His Holiness and introducing His Holiness to the members of public who were then present to have a Darshan of Swamiji. Acharyyadev then spoke in reply for a short while on appreciation of the stately reception and recognition of the great services rendered to a humble Sannyasi like him and also on the duties of a Sannyasin and activities of the Math of which he is the President Acharyya. The speech of His Holiness was then explained in Tamil by the above gentleman so that all the people present could understand the same. After the termination of the meeting, Swamiji and his party were entertained

with meals prepared by Swamiji's own men. Mr. Natesan and his friend Mr. N. V. C. Natarajan Chettiar took special care in looking after our needs. Though there was great scarcity of water, yet arrangement was made for sufficient supply of water for Swamiji and other Vaishnavas of his party.

Many local learned gentlemen visited our Acharyyadev throughout the day, the names and particulars of some of them are mentioned below :—

1. Rao Saheb Ranganatha Iyer, B.A. B.L., advocate, 80 years of age. He said that Sri Chaitanya Deb was well-known to him. There was much to be

learnt from Chaitanya tenets. He read the Geeta every day and admitted that Bhaktimarga (path of devotion) is the only means for attainment of the final goal.

2. Sri Kuppadiswami who is a Saurashtra Brahmin and Manager of the Meenakshi temple came to invite Acharyyadev for Darshan of the temple.

3. Dr. M. Subramanian, one of the disciples of Swami Sivananda of Hrishikesh and one of the trustees of the Minakshi temple.

4. Sri S. Ramaswami, one leading man of the town.

5. Sri N. Natesan, advocate who was most enthusiastic laboured hard for service of His Holiness, and narrated the history of the temple, the gist of which is given below :—

Formerly the place where the Meenakshi temple was erected was a Kadamba bana. The temple was built by Pandya kings nearly 800 years ago. The king was a Shaiva, worshipper of Shiva and Parvati. The name of the Deity is Meenakshi who is Parvati having eyes like fish. The temple is built in the centre of the city and all streets in the city are leading to the temple. About 200 years back the temple was repainted and beautifully decorated by Naika rulers. Shiva, the husband of Parvati is also known here as Sundareswar. Formerly Jaina and Buddha religions were prevalent here. Shaivas came from outside and converted the Pandya King into Shaivism. One of the twelve Alvars (Siddha Dibyasuries, i. e., realised souls), the disciples of the then great Acharyya Sri Ramanujaswami, the worshipper of Sri Lakshmi Narayana, subsequently proved that Vishnu is Paratattwa by a wonderful event. A purse of gold was hung high and the said Alwar spoke to the people that this purse would

fall on the ground before the worshipper who worshipped Vishnu as Paratattwa and to no other worshipper of other gods. Different worshippers came and worshipped their desired deities. But the purse did not fall down. As soon as the worshipper of Vishnu came and began to worship Vishnu, the purse fell down and Lord Vishnu riding on Garuda (The conveyance of Vishnu) appeared before him. Since then many people of the place became the worshippers of the Lord Vishnu. There are at present seen two kinds of worshippers, viz., Ramanuja Vaishnavas and Shaivas.

Reception at Hanuman Temple

At 3 P.M. Sree Acharyyadev was taken to a temple named Hanuman Temple situated at Krishna Ram Tank Square of the city. Here in a spacious hall arrangements were made by the temple authorities for reception of the Acharyyadev from whom they desired to listen to the precepts of Sree Chaitanya Deb knowing him (Sree Acharyyadev) as a staunch follower of Chaitanya Deb. Mike arrangement was also made. Many local people, both Shaivas and Ramanuja Vaishnavas were present in the meeting. Before Acharyyadev spoke, six girl students of the Thriuppavai Corporation School sang opening songs composed by Sreemati Andul Devi. In this School six hundred girl students are taught. One song was sung in praise of Shiva and another song in praise of Biswarupa Bhagaban and another song in Sanskrit from the treatise "Mukundamala Stotra," which is noted below :—

*Jayati Jayati Debo Debakinandanaasau
Jayati Jayati Krishno Brishnibansapradipah
Jayati Jayati Meghashyamalah Hemalango
Jayati Jayati Prithwibharanasho Mukundah.*

One song was sung by our Srila Santa Maharaj. A large number of ladies and gentlemen were present in the meeting.

His Holiness spoke :—

Gentlemen and ladies,

You should first of all know that we have come from the land of birth of Sri Chaitanya Mahaprabhu who is transcendental loving Entity who appeared some 470 years back in a village named Sree Mayapur in Nabadwip in West Bengal. He brought the religion for all people without distinction of caste, creed, colour and country. We find in the Scriptures the mention of degenerated Brahmins, Sudras and women folk who are not eligible to read the Vedas. So a great number of the people were left behind to seek the Supreme Lord.

Sri Chaitanya Mahaprabhu proved by authority of the Sreemad Bhagabata which is the purest interpretations of the Brahma Sutras, the gist of Vedas and Upanishadas that Bhagaban Krishna is worshipped by Nama-Sankirtan, the process accessible to all including even those who have been barred to read the Vedas. The last sloka of the Sreemad Bhagabata that has depicted the glory and influence of this Nama Sankirtana runs thus :—

*Nama Sankirtanam Jasya Sarbapapa
pranashanam
Pranama dukshasamanastam namami
Harim Param.*

Bhagabatam 12. 13. 23.

We further find from the Purana also that Nama Sankirtana is the only process by which one can avail of the final goal of life. It is laid down in the 'Brihannaradiya Purana' that—

*Harernama Harernama Harernamaiba Kebalam,
Kalau nasteba nasteba nasteba gairanyatha.
Dhyayan krite jajan Jajnaistretayam dwapare
archayan*

*Jadapnoti tadapnoti kalau sankirtitya
Keshabam.*

Padmapuran (Uottarkhanda 42nd Chapter).

There are four Jugas and there are four processes of worship of Godhead prescribed in the Scriptures amenable to Jugas. In Satya Juga which is also called Krita Juga, when meditation, in Treta Juga when 'jajna' (sacrifice of offerings in the altar), in Dwapara Juga when 'archana' are prescribed but in Kali-Juga only 'Sankirtana' of Keshaba (recitation of the names of God) is prescribed, by which all the results of other process are also available. If a man is sick, he is not in a position to perform 'archana' of Bhagaban, but he can worship God even in this condition by recitation.

*Etannirabiddamananami chhatatamakutabhayam
Joginam nripa nirnitam Harernamanukirtanam.*

Bhagabat 2. 1. 11.

Worship of God by recitation of His name and glory is possible for all classes of worshippers, whether they be abnegators, or desirous of nature of fearlessness, or Jogins. By this process of kirtan all sins of the worshippers are destroyed. Shastric duties should be performed as long as there is no real inclination of the mind towards the recitation of His Name, to listen to His glory and to say them with Joy. The object of all Shastras is devotion to God and the wise man who takes devotion is the best of all. Recitation of Krishna's name should be performed with a holy association, with real saints and as a result of this, 'Sraddha,' 'Bhakti' and 'Rati' (attachment) will gradually appear in the mind of worshipper.

Discourse with Sri R. Kunchitapadam, collector of Madurai District

In the afternoon at about 5 p. m. Sri R. Kunchitapadam, Collector of Madurai District came to pay homage to His Holiness at

his quarters and listened to him with great attention and regard. The Bhakti cult explained by His Holiness which satisfied the Collector exceedingly.

Grand citizens' reception to Acharyyadev at the Ramanna Hall, Madurai on 8th September '56

The Collector carried His Holiness in his own car, (though another car arrangement was made for His Holiness) to the Cultural League where a grand meeting was held in the Ramanna Hall under the presidentship of Sri S. Rangarajan, M.L., District Judge of very young age. In this meeting a welcome address was accorded to His Holiness Acharyyadev in appreciation of his merits and devotional activities for the paramount good of the human society.

The welcome address was read by Rao Bahadur P. Rangaswami Naidu, retired District Judge.

Welcome Address to His Holiness Tridandi Goswami Sree Sreemad Bhakti Vilas Tirtha Maharaj, President-Acharyya of Sree Chaitanya Math at Sree Mayapur (Nadia) West Bengal (the birth place of Sree Chaitanya Mahaprabhu) and its Branch Sree Gaudiya Maths in India and Pakistan :

Most Revered Acharya-Deva !

We the Citizens of Madurai welcome in all humility and with great reverence and joy. Your Holiness to this Ancient and Historic City (which stands next only to Madras) - the Capital for ages of the Famous Pandya Kings and Nayak Rulers - The Home of hoary Temples Clustering round the one dedicated to Sree Meenakshi Sundareswarar, which are at once Marvels of architecture and Living inspiration of Hindu Religion and Culture The Proud and Famous Seat of the Tamil Sangam

Composed of eminent Men of letters Presented over by Lord Sree Sundareswara Himself.

We the citizens consider it our great fortune that your Holiness has consented to visit this City and we are deeply thankful for this unexpected rare privilege of having Darshan of your Holiness and hearing the Divine Message from your holy lips.

We are stuck with reverent admiration for your deep knowledge of the Vedas, Vedangas, Upanishads, Bhagavadam and the Geetha and other ancient Hindu Texts and are proud of your unreserved dedication of your valuable life for the propagation of the Message of Sri Chaitanya Mahaprabhu, which is at-once the message of Love and Service to entire mankind. The Staunch follower of the Mahaprabhu that you are your life is an example and precept to us.

We learn with joy and pride of your Holiness manifold and untiring activities in carrying through the length and breadth of the Country the Divine Message which heals in this era of Transition the troubled minds of millions of our Countrymen who are greatly handicapped by want of Spiritual Stamina.

Needless to mention that it would be great fortune to us indeed if your Holiness would visit this City often and inspire us with your Holiness radiant presence.

Feeling immensely grateful to your Holiness for finding time to come to our City inspite of immense inconvenience, we the Citizens of Madurai most sincerely, devoutly pray that the Lord May grant your Holiness Long Life and Robust Health so that your Holiness may spread the Divine Message of Hinduism to every nook and corner of our Country.

We remain,

**Craving your Holiness Benign Blessings
Citizens of Madurai.**

then President spoke.

The Presidential speech :—

Revered Swamiji, Gentlemen, and ladies.

It is a rare privilege for me to listen from the lips of His Holiness before such a huge learned gathering on pure Bhakti cult on which Sree Chaitanyadev, whose name we all know, laid much stress. Bhakti is independent of anything, while 'karma marga' and 'jnana marga' are dependent on Bhakti. Complete surrender is the soul of Bhakti. While I was young, my father spoke on Bhakti and beauty of its culture in human life. I did not then pay much heed to it. The more I engage myself in its culture, the more I feel pleasure. Sree Chaitanya Mahaprabhu spoke on the religion of soul and not of body and mind which are the two tabernacles, the temporary abode of the soul which is everlasting being in relation to the Oversoul. We have many duties to perform when we are attached to the mind and body. But when we turn our attention solely to the duty of soul, we find it to be the service of God alone. It is the servitor of God who alone can avail of unalloyed peace which is not available to the lot of those who are averse to such divine service.

I do not like to take much of your time as you are eager to listen from the holy lips of His Holiness the invaluable precepts which Sree Chaitanya Dev propounded for the permanent benefit of the human beings.

His Holiness Acharyyadev then spoke.

The speech of His Holiness Acharyyadev:

Honourable President, gentlemen and ladies,

"I am extremely glad to listen to the President about the Bhakti cult which he has very nicely depicted in his short speech. Pure Bhakti has

been defined by Sree Rupa Goswami, as one of the most favourite associates of Sree Chaitanya Mahaprabhu in the following sloka of his book named Sree Bhaktirasamrita Sindhu :—

*Anyabhilashitashunyam Jnanakarmadyanabritam
Anukulyena Krishnanushilanam Bhaktiruttama.*

It is pure Bhakti (unalloyed devotion) with which the Supreme Lord Krishna is served, only with the prospect of increasing His pleasure to the entire exclusion of all desires of the servitor himself which may be of the nature of self-abnegation, the outcome of Karma and Jnana respectively.

Both the Karma system and Jnana system have been deprecated in the above sloka. It is really true that the Karmins do not really find any real peace in life which is the result achieved by performance of Karma. Elevation or the physical and mental amelioration of the world is the ultimate goal of fruitful action. They think that by the mechanical performance of elaborate rituals they will get happiness of the deva. The Karmins thus become despaired their own system and try to seek elsewhere the real peace, which they think will be available in the culture of Jnana. But to speak the truth, they do not find it in this system also as the Jnana they think will bring about cessation of all afflictions, which they call 'Mukti' (salvation). But real sense of mukti is existence of self in its real nature (swarupena abasthiti hi Mukti) and this is the positive aspect of Mukti consisting of possession of bliss, while the former is the negative aspect having no real existence. With Mukti there is destruction of birth and rebirth, but the world, being a manifestation of Brahma is never destroyed except when Krishna wishes to take it back within Himself. Wisdom and ignorance are both constituents of Maya. This ultimate end

of Jnana is liberation or emancipation from wordly bondage.

The latter form of Mukti is attainable by an association with real sages with whom the aspirant gets opportunity to listen to. The discourse with Sadhus about the glory and immense power of God, is very pleasing to the heart and ear. Continued listening to this discourse soon generates reverence, devotion and attachment to God. All the doubts are dispelled and attachment to the mundane objects disappears, all Karma tendency diminishes and the listeners become fortunate to have a communion with the Supreme Lord. Study of scriptures and sacred texts has been enjoined on aspirants as obligatory.

*Satam prasangan-Mama biryya sambido
Bhabanti hritkarnarasayanah kathah
Tajjoshonadashwa-apabarga bartmani
Shraddha-ratirbhaktiranukramishyati*

Bhagabat 3. 25. 25.

*Bhidyante hridayagranthi-shchhidryante
sarbeasamshayah
Kshiyante chashya karmani drishta
ebatmanishbare.*

Bhagabat 1. 2. 21.

The culmination of one's knowledge is omniscience, the culmination of Dharma is the contentment of one's mind, the culmination of Bhakti is when God is pleased. Bhakti requires a full and complete surrender of the entire finite personality to the Infinite. Surrender of everything held near and dear. This complete surrender helps the worshipper gradually to get rid of the influence of Maya (external energy of God) and thereby an attachment to holy sages develops, nature of object of worship is known and spiritual knowledge achieved and the soul becomes free from three gunas, viz., Sattwa, Raja and Tama which are the three

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influences of this world created by the external energy of God. Sharanagati—surrender is not Bhakti but Pre-condition to Bhakti. Such a surrender constitutes the first act of sacrifice. Every created being subject to this influence is deprived of real bliss of the service of God-head. But Sadhupurusha, the spiritual guide being immune from these influences is powerful enough to help the fallen creatures to get rid of them. The truth of this has been found in the Sreemad Bhagabata in the following sloka :—

*Tashmad gurum prapadyeta
Jignasuh shreya uttamam
Shabde pare cha nishnatam
Brahmanvupasamashrayam.*

Bhagabat 11. 3. 21.

The main symbols of Guru have been delineated in the above sloka. One who is versed in scriptural knowledge and always engaged in the worship of Godhead and has brought control over the six carnal passions, viz., kama, krodha, lobha, moha, mada and matsarya (desire, anger, avarice, infatuation, pride and malice), is the real sage, fit to be spiritual guide. He perceives Bhagaban in all beings, He perceives all beings in Bhagaban. Such a guide can redeem us from the influence of Maya and simultaneously engage us in the loving service of the Lord. All our energies should be exerted on the service of such a guide who is really our most intimate friend, father, mother and everything. It is His service alone that will help us to serve the Supreme Lord who is not perceptible to our gross senses. It is His service alone that will assist us in reciting the name and glory of the Lord, which is summum bonum of spiritual life.

As soon as Acharyyadev finished his speech, the President who was so charmed with it requested His Holiness to continue the speech

for a further time and His Holiness began to describe the glory of Namabhajan which Sree Chaitanya Dev prescribed for the ultimate and permanent good of the worshippers. "Of all the processes of worship of God, recitation of God's names and glory with arduousness is the easiest and safe process to please the Supreme Lord Krishna, the Paratattwa. Recitation of Mahamantra—"Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram Hare Ram Rama Rama Hare Hare, with an association with holy sages is the only means to overcome the influence of Maya and there is no other alternative.

Sree Chaitanya Mahaprabhu proclaimed Sreemad Bhagabata as authority to determine the truth. Sreemad Bhagabata is the best, purest and most impartial interpretation of Brahama Sutra. Brahma Sutra is the essence of all Upanishads. It is, in order to proclaim and make known to the aspirant the real nature of the Supreme Being, that the revealed texts of the Sruti and the Smritis and metaphysics in the sense of rational and systematic enquiry into the nature of Brahma—Brahma—jijnasa, have sprung up. The aim of the text is the revelation of the nature of Brahma. The Supreme Being should be devoutly worshipped and prayed to: No deep, genuine and real worship is possible and no sincere and earnest prayer can be addressed unless we know the exact nature and characteristics of Brahma or the Supreme Being who is the Overlord of the universe of organic and inorganic matter of sentient and non-sentient existence. According to Him the object of worship is Krishna who is the manifestation of entire Godhead, the quintessence of all knowledge is to know Krishna as God Himself. Krishna whom the Brahma Sutra defines as *Shabdayanittwat* is the highest Purushartha. He has refuted the

monistic interpretation of Brahma Sutra by Sree Sankaracharyya. The monistic view that the Brahma is absolutely devoid of any quality, that Brahma is indeterminate, attributeless, identical with individual self—is false, erroneous and is not in consonance with Sruti. The identity between the Supreme Being and the finite is not a fact at all. Neither sense-perception nor inference or Agama or Scripture supports the identity. Experience is the basis of all philosophy. But Sree Chaitanya Mahaprabhu emphasises that Sruti is the source of spiritual knowledge. Empiricism and rationalism cannot help. Sruti is a Praman on its own merits and in its own right. It is admitted on all hands that the authority of Sruti is unchallenged and final. Sreemad Bhagabata teaches us, according to our Great Chaitanya Mahaprabhu, three great truths which comprise the absolute religion of man. He calls them 'Sambandha', 'Abhidheya' & 'Proyajana' which connote respectively the relation between the Creator and the created, the duty of man to God and the prospects of humanity. On account of His supralogical powers, the laws of contradiction do not apply to Him. Out of His own Supreme prerogative Krishna may appear with all His Brindaban Leela before the eyes of all men. Krishna, including His body and all His dress and ornaments and the like, the Gopis with whom He had dalliance and the cows and trees of Brindaban were physically existent in the limited forms and at the same time unlimited and spiritual as a manifestation of the essential power of God.

His system of philosophy is known as 'Achintya Bhedabhedabad' which recognised all the four systems of theistic philosophy that flourished before Him, namely, Bishistadwaita, Shuddh-adwaita, Dwaitadwaita and Shuddha Dwaita. While accepting what is best in other

systems of philosophy, He made His own contribution which is unparalleled in the world.

Sree Chaitanya Mahaprabhu preached a religion based on Bhakti and Prema. Love for Krishna is innate in a man's heart. Pure devotion should not have, however, any of the obstructive influence of knowledge; philosophical knowledge and mere disinclination (bairagya) obstructs the course of Bhakti. But the knowledge of God's nature and wisdom regarding the nature of intimate relation of man with God is regarded as unobstructive to Bhakti. The natural and inalienable attachment of our mind to God is called Prema Bhakti. It is fivefold—Santa (peaceful love), Dasya (servant of God), Sakhya (friendship with God), Batsalya (filial attitude towards God) and Madhura (sweet love). Pure devotion is that in which the devotee renounces all desires, all formal worship, all knowledge and work, but is attached to Krishna. Bhakti does not require for its fulfilment the performance of any ritual process. Bhakti is itself the emancipation. The reality of God can only be realised through Bhakti.

The most direct action to be performed in the path of Bhakti is to listen to and recite the names and glories of God. According to Sree Chaitanya Mahaprabhu, Bhakti is divided into two classes—"Baidhi" and "Raganuga." Baidhi-bhakti comes from the prompting of scriptural sources. The Raganuga-bhakti is distinct from Baidhi-bhakti. Affection of Radha for Krishna is to illustrate the highest and most intense form of this love. Sreela Rupa Goswami, the author of 'Bhakti-Rasamrita-Sindhu,' distinguishes three kinds of Bhakti, viz., 'Sadhana,' 'Bhaba' and 'Prema.' The Bhaba-bhakti or Sadhya-bhakti which is natural and devotional ecstasy cannot be produced by any course of conduct or any effort. The true devotional

ecstasy cannot be created; it already exists in the heart. It requires to be manifested. We do not find any account of such an ecstatic Bhakti in any religious literature of India.

Two methods have been adopted from eternity to obtain the knowledge of the Reality:—one positively by the *Shrouta* process, i.e., by the descent of the transcendental Reality which is also called deductive method and the other negatively or by the ordinary method of empiricism, by the channels of the senses which is called inductive method. Sree Chaitanya Mahaprabhu has emphasised that the ultimate Reality can be known by *Shrouta* method. The selection of Guru, the spiritual guide is generally made by our defective knowledge and empiricism and this is against *Shrouta* process. we make this mistake from the very start. We should follow the *Amnaya*. I am sorry to have taken your much time, but I could not resist myself in telling you the special feature of the teachings of Sree Chaitanya Mahaprabhu."

Acharyyadev thus gave finishing stroke to his speech by utterance of Mahamantra, the influence of which was exerted on the minds of the fortunate audience who were so long listening with rapt attention as if being forgetful of their own existence. The whole atmosphere was saturated with hollowed influence and the audience surrounded His Holiness to have his grace and Darshan.

At 8 p. m. Acharyyadev with the devotees visited the following famous temples of Madurai where Acharyyadev was shown special honour by special Pujah performances of the Deities of all the temples. He delivered short speeches to the Pujaries and general public present there to have Darshan of His Holiness, about the real mode of Archana and Namabhajan. All the members of the public followed Acharyyadev in legion from one temple to other temple as if

they have been fortunate enough to have their long-looked for object.

1. Sri Madan Gopal Mandir.
2. Sri Godadevi Mandir.
3. Sri Mahalaxmi Madir.

In the inner temple of the Madan Gopal Mandir, Sree Rukmini Debi and Sree Satya-bhama Debi, the consorts of Sree Madan Gopal are installed respectively on the right and left sides of Sree Madan Gopal who is also known as Benu Gopal having four arms, two arms holding Benu and two arms holding sceptre and lotus. Outside the inner temple there is one Vijayabighraha of gold with gold Mukut. All the Vighrahas were decorated with valuable jewels emanating lustre.

We were astounded to see the arrangement made by the trustees of the temple in honour of His Holiness at the gate of the temple where His Holiness was received with band party, two well-decorated elephants, flags, festoons, valuable red velvet made umbrellas.

The trustees showed honour to Acharyyadev by crowning His Holiness's head with Precious velvet cloth and gold crown. We heard that this type of honour was given only to President Rajandraprasad when he recently came to visit Meenakshi Mandir.

His Holiness also showed his heart-felt gratitude to them by valuable lectures on Krishna-Swarup, Krishna-bighraha and Krishna-Nama which are identical and many precepts of Sree Chaitanya Deb.

At Madurai on the 9th September '56

Acharyyadev with his devotees was taken in a car at 7-30 a. m. to the Prasanna Venka-teswar temple. In this temple Acharyyadev was received with Purna kumbha, lights and well decorated elephants. The Deity of the temple is Vishnumurti with

Utsab Murti and His consorts Sree and Bhu Saktis. Special Pujah was performed in the temple in honour of His Holiness. The Deities are decorated with valuable jewels. Archana was done with Chamar, silver mirror, lights and many other articles. All were then served with Nirmalya (flowers and Tulsi leaves offered to the Deities), and Prasadam and Sandal paste. A piece of coloured silk cloth was then fastened round the head of the Acharyya Deb and a garland of silk thread was put round his neck as a mark of special honour shown to him. One golden crown (Charan Mukut) was put on his head, shoulders and breast.

A new stone-built temple which is being constructed by Saurashtra Brahman Sabha, 11, Saurashtra Krishnan Koil Street, Madurai, for which fifty thousand rupees have already been spent, was shown to Acharyyadev. It is learnt from Sri C. L. Mahadevan, trustee of the temple that two lacs of rupees have been estimated for completion of the temple. One Andal Devi Mandir and one Nabagraha Mandir were also shown to Acharyyadev. A number of publications published by the afore-said Sourastsa Brahman Sabha was given to Acharyyadev as presentation. 13 palm leaves manuscripts were shown to Acharyyadev. They are all written in Telugu by Sri Tyaga-raja Swami who was born in Tanjore a cen-tury ago. This institution was established in 1895 and registered under Act in the year 1900. One Telugu manuscript of Bhagabata edited by Sri Potana has been preserved in this Sabha.

On the 9th September the Meenakshi temple was shown to Acharyyadev from 10 a.m. to 12 noon Acharyyadev was received at the gate of the temple with *purna kumbha* and Veda mantras uttered by a number of priests. Many well-dressed men holding

gold sceptres and well-embroidered umbrellas, made of velvet, were present at the gate in honour of Acharyyadev. Well dressed elephants were also at the gate and they honoured Acharyyadev by salutation, holding aloft their trunks and screaming aloud in mirth. The trustees of the temple took Acharyyadev showing the different parts of the temple which is a huge one made of only big stone slabs. We had to traverse a long path both sides of which are walled to reach the temple where the deity is worshipped. The colossal Tower of the temple is covered with gold plate and was seen from a distance. On one side of the walled path there is a big tank all sides of which are surrounded with stone steps. When we reached the original temple where Meenakshi Debi is worshipped, all the priests present there uttered Veda Mantras in honour of Acharyyadev and the priest inside the temple began to worship the deity with flowers uttering Veda Mantras. The deity Meenakshi is Parvati Devi, wife of Siva, and her eyes are like fish and as such, she is called Meenakshi. The deity has a parrot in her right hand and her arms and legs are covered with gold ornaments and one gold crown on her head. The deity is made of black stone. The temple was illuminated with oil lamps and electric lights. The throne of the deity is made of gold. A highly lustrous jewel-set ornament is on her nose. After the special Pujah was done in honour of Acharyyadev the priest distributed flowers offered to the deity and fastened a green silk cloth round the head of Acharyyadev in special honour shown to His Holiness.

Acharyyadev was then shown the different temples of many gods and goddesses and Navagrahas. The terraces of the temples were very picturesquely painted with figures exemplifying the many events of the Puranas. Many Pauranic incidents have been shown in big stone-made figures, the wonderful work-manship of sculpture. Sree Durga murti, five Pandavas' figures and Shiva Murti in different

dancing postures have been attached to massive stone pillars which are thousand in number.

The following temples of different gods and goddesses were also shown and these temples are within the big courtyard of the main temple.

1. Kartikeya Ballideva temple.
 2. Temple of nine planets in silver cover.
 3. Nataraj Shiva, made of stone covered with silver with light arms.
 4. Shiva linga in gold covering.
 5. Astahasti Mandap (Eight elephants).
 6. Sixtythree devotees temple.
 7. Sakshi Briksha (Witness tree).
 8. Temple of Mahalaxmi.
 9. Shiva in urdha Tandab murti.
 10. Six passions, viz., Kama, Krodha, Lobha, Moha, Mada and Matsarya in stone-made statues.
 11. Ganesh with his Consort.
 12. Sabhanayaka Siva temple.
 13. Marriage Hall decorated very beautifully with glasses. Marriage ceremony of Shiva Parvati, being seated in a big throne is performed every year in this temple. This is also called as Kalyana Mandap. The roof of the corridor of this Marriage Hall is made of copper sheets looking very nice.
 14. Perumal temple in this temple; the Vishnumurti with four arms in sitting posture. His consorts Sree and Bhu are on His either side.
 15. Temple of Mahalaxmi made of touch stone.
 16. Mahalaxmi Madraballi in sitting posture with four arms decorated with ornaments made of gold and beset with diamonds, with gold earrings and necklace beset with valuable jewels emanating dazzling lustre.
- On way back to residence Acharyyadev was shown Ramana Ashram where Ramana Rishi's picture is worshipped under the management of Rao Saheb Ranga Natha Iyer, B.A., B.L., advocate, about 80 years old.

Discourse with Sree P. Vanchinathan at Madurai on the 9th September '56

One Sree P. Vanchinathan, M.A., Professor American College Madurai came to pay homage to His Holiness and spoke in appreciation of the speech delivered by His Holiness on previous day in the Culture league that the speech was very authoritative and based on Scriptures. Explanation was so vivid and clear that it appealed to the very core of the heart. It was very deep and not superficial. Nothing was said as could puzzle the people.

His Holiness then spoke to him; The Gist of the discourse is given below :—

Scriptural knowledge is necessary to know the nature of the object of worship if one is inclined to serve the Supreme Lord. Krishna and this knowledge should be gathered being in association with a real sage who is versed in it and can give true light and essence of the Scriptures. Ideas of the Vedas have been systematised in the Upanishadas, the culminating end of which is the Vedānta, the elaborate commentary of which is the Sreemad Bhagabata, the “Sabdik Avatar” of God Himself i.e. manifestation of God in letters. If real knowledge is acquired there will be a tendency to serve God and to surrender one self to His feet, otherwise there is constant apprehension of being overthrown by pride of one's knowledge from the path of progress of realisation of the absolute truth. Both the Mundaka and Katha srutis have thus cautioned the Sadhaka by the following aphorism :—

*“Nayamatna prabachanena labhya
Na medhava na bahu srutena
Jamebaisha brinuta tena labhya
Stashyaesha atma bibrunita tanum sham.”*

In this Sloka the Sruti has pointed out the deductive method, (abaroha marga) the path of self-surrender which is to be followed for realisation of God and His nature. This is the safest course which will make God appear before the worshipper out of bounteous mercy to His Devotee. No amount of knowledge and no amount of endeavours if bereft of self-surrendering mood will produce the desired effect, the attempt being called as inductive method (aroha marga) discarded by the Sruti.

Nature of the Supreme Lord (Paratattwa) has been defined in the Sreemad Bhagabata in 11th sloka of the 2nd chapter of the 1st Skanda is :—

*“Badanti tat tattwabidrah stathwam
jagjnanamadwayam
Brahmeti Paramatemati, Bhagabaniti Sabdyate”*

Paratattwa, nature of whom if required to be known by the aspirant is one-knowledge i.e. Adwayajnana who is Krishna, in partial conception who is Brahma or Paramatma. Full conception of the Absolute Truth is Bhagaban, the embodiment of three main powers viz. Sat, Chit and Ananda. People should know the entire ultimate reality, and also bear in mind the soul is different from the body, mind and intellect. Conception of soul and oversoul is possible only by dint of transcendental knowledge which means the knowledge that transcends our empiric knowledge and intelligence. This transcendental knowledge is otherwise called Bhakti (devotion) which is neither emotionalism nor blind faith. Virtue can be attained by pursuit of this

transcendental knowledge. It cannot be purchased by means of wealth.

A thorough and careful study of the Brahma sutras will reveal the support of both 'Bheda-bheda' and 'Abheda Bheda'. Laws of contradiction is applicable to God alone. Sree Chaitanya Mahaprabhu supported this law of contradiction only in respect of God who is simultaneously distinct and non-distinct from the Jiva soul whereas Sree Sankaracharya failed to reconcile all sutras of the Brahma sutra, some of which were taken by him as "Babaharik" not condescending to Paramarthic. He selected those Sutras which are 'Avedapar' i.e. which supported his own view of complete identity of soul with Oversoul. This quarrel between Veda-bad and Aveda-bad was pacified by Sree Chaitanya Mahaprabhu on the basis of His own contribution of the view of simultaneous distinction and non-distinction between the soul and Oversoul and this contradiction is inconceivable to human conception. Here transcendental knowledge plays its best role. Thus the view of Sree Chaitanya Deb is the most perfect and full conception of Godhead whereas Sankaracharya's view is partial and imperfect admitting the identity of the all perfect entity of the unlimited universal Soul with the limited undivided soul which is subject to sorrows and afflictions. The 'Achintya Vedaveda-bad' of Sree Chaitanya Mahaprabhu has established the harmony among all the contradictions only in God, which is not possible for any other objects. He holds that God is without any 'achit' form but He has 'chit' form. Thus there is the reconciliation of 'Sabishesbad' and 'Nirbishesbad.' God is unlimited and simultaneously limited. To His Devotees alone this idea is conceivable. If we hold that God is only unlimited and He cannot be limited we then

deny His omnipotency. But God is omnipotent. The partial view of Sankara is therefore absurd. The theory of identity cannot therefore stand, after a moment's scrutiny. Sankara's idea of Mukti or Kaibalya and Budha's idea of Nirban (nihilism) indicate the cessation of sorrows. Sankara is silent about the stage after cessation of sorrows. The real meaning of Kaibalya is purity. It is Bhakti (devotion to Godhead) i. e. loving service to God that has unfurled both the negative and positive sides of transcendental knowledge which brings about not only the cessation of sorrows but simultaneously possession of bliss. Culture of Bhakti cult is not meant for eradication of afflictions of the worshipper. It is only to incur the pleasure of the Supreme Lord. Cessation of sorrows is the secondary result of Bhakti cult, its primary outcome being faint bliss. As we find in the following slokas of the treatise named Bhaktirasamritasindhu written by Sree Rupa Goswami, one of the most intimate associates of Sree Chaitanya Deb that Bhakti has six special attributes:—

*Kleshaghni shubhada mokshalaghutakrit sudurlava
shandranandabisheshatma sha cha sree Krishna
Karshani.*

As soon as devotional serving mood appears in the mind of the aspirant, all afflictions disappear, on the contrary all bliss overwhelms him and Krishna Bhagaban makes His appearance to him.

Rao Bhahadur R. Narasingha Iyenger, Vakil who is 80 years old a ramanuja vaishnava came to Acharyyadev in the afternoon and showed much regard to Acharyyadev. He listened to the speech of Acharyyadev in the meeting and spoke very highly of the instructions imparted in the speech. He admitted that recitation of the name of God is more valuable than Archana, and that he was quite in consonance with the views expressed by the

Swamiji with regard to the worship of God. He also admitted that he secured inspiration from Swamiji.

His Holiness then paid visit to the residences of the following gentlemen who took so much interest in the service of a holy sage like Acharyyadev. In every house there was Kirtan and religious discourse and inmates of every house and the neighbouring houses showed great respect to Acharyyadev.

1. Sri N. Natesan, Advocate,

2. Sri N. V. C. Natarajan Chettiar, who worshiped Acharyyadev with great reverence. Sree Rambigraha made of Silver is worshipped in his house.

His next visit was in the Brahmin's youth association Dr. Surinarayan, the President of the association, the vice President and the Secretary and other members cordially received His Holiness in their association room with garlands and a set of girls sang a sanskrit song in honour of His Holiness. Afterwards the President of the Association spoke about the activities of the association. His Holiness was much pleased with them and blessed the association invoking the mercy of the Lord.

Pandya King's palace was next shown to His Holiness and his devotees. This palace though 300 years old, still assumes a very nice look as if it is new. It is not made of any bricks. It is a thorough stone-built building of

skilful masonry. The roofs are supported on big arches and massive pillars and no beams and rafters used for support. The terrace of a big hall has been painted with artistic designs in different colours, which draw admiration of visitors specially because the designs look brand new though of 300 years of age. This big palace still quite unimpaired is now being utilised as law courts. The big hall which is now being utilised as the District Judge's court was once the court of the King. This is a very nice spacious hall on one side of which once the throne of the King on a big extensive dias was established, where the King with his minister and councillors ruled his State. There is one nicely decorated hall equipped with valuable furniture. This hall is so artfully constructed that they could enjoy the sky view and natures' beauty sitting in it. Sri N. Natesan and Sri N. V. C. Natarajan chettiar were all along with us and gave us the description of the palace and showed its different portions.

On our way back a big tank in the centre of which there is a temple where the visitors go by boat, was shown to us. This tank is paved all round with stones.

His Holiness and his devotees came back. And in the evening started for Madras. Sri N. Natesan, his wife and Sri N. V. C. Natarajan Chettiar and about a hundred persons come to the station to see off Swamiji.

OUR THANKS

In conclusion, we sincerely thank all the members, donors and the generous public for having extended their kind and sympathetic co-operation in all successful activities of the Math. We also record our thanks to the news editors for giving wide publicity to our celebrations and to the local boys who all worked hard for the success of the functions and to the head master of Gopalpuram High School who sent his scoutboys all along the function to manage the crowd.

We cannot let this opportunity go without paying our gratitude to the leading citizens of Srirangam and Madurai for giving very cordial and fitting receptions to our President - Acharyyadev.

Devastating Flood in Sree Mayapur

The recent flood in West Bengal completely submerged for some consecutive days, the entire village of Sree Mayapur and its numerous buildings except Yogapith Sree Mandir, the main temple, Samadhi temple, Bhakti Vijay Bhaban and the old house at Sree Chaitanya Math causing serious damage to the buildings and washing away vegetation, jute, paddy and other crops belonging to the Math. Such damage may be estimated at Rs. 20,000 or there about. All communications were disrupted. The people were marooned on house tops. Never before, in our living memory, has Sree Mayapur seen such a large scale devastation and ruin.

The neighbouring villagers and East Bengal refugees from nearby places numbering about 250 took shelter in the Math with their cattle. We had and still have to feed them daily from the starting of the flood. Our limited resources soon exhausted. The popular District Magistrate Mr. Manindra Chandra Mukherjee immediately supplied us with some quantity of rice and some cash which temporarily saved the inmates of the Math and the villagers and refugees who took shelter there from starvation. Certain quantity of rice dropped from the air was distributed among the poor working classes of the locality. Our President Acharyya immediately hastened to Sree Mayapur and was

present during the most anxious and critical days and did everything in his power to ameliorate the suffering of the flood-stricken people of the locality and the neighbouring villages.

Some charitable followers and the patrons of the Math immediately came forward to help us with food stuff and money. The Red Cross Society gave us some quantity of milk powder and vitamin tabloids, but they have proved quite inadequate. Further supply of food stuff, cloth, medicine and milk powder is urgently needed to save about 400 people including women and children, now under care of the Math, from starvation and death.

Sree Mayapur is celebrated for its sanctity as there exists the holy birth place of Lord Sree Chaitanya Mahaprabhu attracting thousands of pilgrims from all parts of India throughout the year. We appeal to our readers and the patrons of the Math in the name of our Lord and for sake of humanity to help us generously with money and food-stuff to meet the urgent demand of suffering humanity. Any contribution, however small, whether in kind or cash, will be thankfully received by the President of Sree Chaitanya Math, Post, Sree Mayapur, District Nadia, West Bengal. The names of the donors will be published and the donations acknowledged in our journals.

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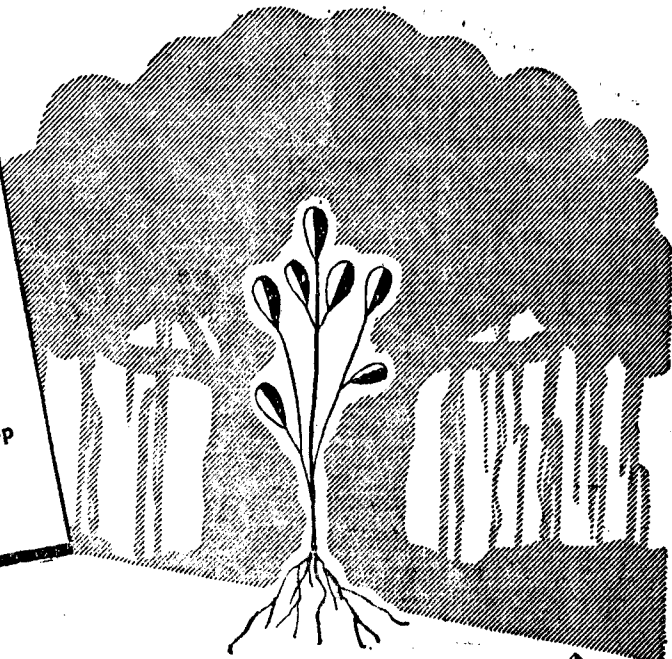
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SPEECH OF THE PRESIDENT ACHARYYA

in the International Congress of World Fellowship of Faith
at the Senate Hall, Calcutta University on 27th January 1954

*Namashrestham Manumapi Shachiputramatra
Swarupam
Rupam Tasya-agragam-urupurim Madhurim
Gosthabatim
Radhakundam Giribaram-aho Radhika-Matda-
basham
Prapto Tasya Prathita Kripaya Sri Gnrurum
Twam Natoasmi.*

CHAIRMAN, LADIES AND GENTLEMEN,

The two devastating world-wars and the threatening dark shadows of the third one hanging over humanity to-day, have made us all eager for peace and union all over the world. For war is the offspring of discord. Organisations are cropping up everywhere for fellowship among nations and individuals of different nationalities.

The U.N.O. is perhaps the greatest of them. But its activities are confined to politics and necessarily to some altruistic social affairs. In

his intense longing for peace and fellowship today, man is ready to forget differences of caste, creed, colour and country. Today this fellowship is a dire necessity without which humanity will have to face dreadful consequences of their past misdeeds and may even meet destruction of their civilized life. And this sense is daily dawning upon men of all grades of life. But they are at a loss to know where a common platform is to be found.

The U.N.O., however great and elevating its aims and ideals might be, the shortcomings of its essentially political character become apparent every now and then. So it can seldom carry out what it avows. And smaller nations are gradually losing faith in its ultimate efficacy to bring about peace and world-union, as the stronger nations are trying to utilise it for their own world-ascendency in a combined way. Moreover, the two contending blocks that have come of it like two fighting

giants, have struck terror into the hearts of peace-loving men in every country whose number is almost cent per cent everywhere even in the lands of those two blocks. So they also profess peace but prepare for war, cold, hot and what not. Now the frail ship of peace has to steer clear of the Scylla of the hot war and Charybdis of the cold war with India as her helmsman.

To-day India is coming to her own. May be it is a God-ordained destiny she is going to fulfil in this strife-torn world to-day. But she is fearless having in her heart the ideal of peace of that great Father of the Nation as Mahatmaji has been termed by a grateful country. Of course the life of that towering personality dedicated to unflinching service of Truth, that true savant and Vaisnava has been a perennial source of inspiration to her leaders and we can hope they will not fail if they remain true to his ideals. The message of the long history of India is embodied in him.

But where is that altar on which the divine image of peace and real fellowship is to be installed. In our physical and mental world, differences between man and man apart from those of his country, creed or colour are natural and uneradicable. Mere intellectual speculations about equality or human fraternity and preaching about them sitting on the fence will take us nowhere. Struggle for existence and biological survival is the first law of Nature. Nature is red in tooth and claw as some have seen her. But this is only her outward and apparent aspect. In reality, she is the fulfiller of the will of her Lord. When we try to understand life as a whole, this becomes evident to us.

But we cannot understand life as a totality in relation to the world outside. There, we are bound to divide it into convenient com-

partments according to the exigencies of the moment. It is only in inalienable relation with the Absolute that life as a whole can be known transcending all struggle and strife of existence in our limited purview of it—as the Upanishad says—

Om Purnamadah Purnamidam Purnat

Purnamudachyae

Purnasya Purnamadaya Purnamevabashishyate.

Now, Science, man's one object of glory and pride, to-day is out to discover a new religion for us which will free humanity of sectarian outlook and traditional bounds and will give us an all-comprehensive rationalised view of life. Surrounded by these inter-baffling problems of life, every common man cannot but think of his own immediate existence only, for we have lost all other transcendent values of life. Really, we have brought our life in the midst of a terrain in which we find nothing but cess-pools all around us. We can think of nothing but the world as it is and of the present "Let us live and be happy to-day anyhow, for we do not know what is going to happen tomorrow".

But let us think deeply what we have lost in life. We think too much of our immediate problems and become externally-minded, losing all balance between the exoteric and esoteric aspects of life. Science has taught us to lord it over nature no doubt, but it has made us depend too much on her as well, who in turn takes her vengeance and leaves life a wreck of itself. Thus we lose daily the inner strength of life, which draws its sap from a higher omniscient, eternal source of existence, so that all moral and spiritual values of life become ephemeral and futile. We must get back the balance; else ruin of the whole structure of modern civilisation may be inevitable. *Sanatana sadhana* teaches us not to depend too much on

the external world, but to turn our mind inward towards the rock of Truth Eternal. If properly carried out, this *Sadhana* will not deprive us of the hold on external world as some fear, but will rather strengthen it as the same All-pervading.

Truth rules everywhere. This subjective view of life is the rock-basis of all the Indian schools of thought. Of course, we find a gradual evolution in them. Ordinarily, it can be divided into three stages—Karma, Jnana and Bhakti. In the *Paramarthic* view of life we find the perfect balance among the physical, mental and spiritual aspects of life as a whole.

Who am I? Why have I come here? Why do I suffer from so many troubles in life? These are the questions that have ever haunted human soul. Our inquiry about the Absolute arises from them. Hence the main burden of Upanishadic lore has been *Atma Ba Are Drastavyah, Shrotavyo Mantavyo Nididhyasitavyah* and this has been termed as *Purushartha*.

From this stage, Hindu philosophy has taken to two distinct lines of thought. The one has confined itself to *Atma-Jijnasa* having *Mukti* as the one goal of life. *Sankhya*, *Advaita Vedanta* and *Bauddha* philosophy to some extent belong to this category. *Advaita Vedanta's* *Brahma* is nothing but a sublimated view of the *Jiva* soul (*Byasti-Chaitanya*). And *Sankhya's* *Purusha* is the human soul as understood in its relation with the cosmos. The cosmic evolution of the world depends on the interaction of the three *gunas* or moments—*inertia*, *activity* and *intelligence* stuff. When *Purusha* identifies itself with any of these moments, it loses its original nature for the time being. And our ideas about the world in this state are mere reflections of the *Gunas* on the *Jiva-soul*. Thus

begin all the sufferings of human life. So real *Purushartha* consists in the final separation from the coils of the three *gunas* as *Sankhya* says :—

Yadba Tadba Taducchitih Purusharthastadu

chicchantih Purusharthah

The real crux in Hindu Philosophy has been *Duskhabad*. Their differences lie in how far this has been accepted as ultimate or ephemeral. That all human sufferings are ultimately due to *guna-contact* is the fundamental idea of all schools. But how and to what extent they really affect the *Jiva* is a debatable question. When our mind is targetted exclusively to human sufferings and means to eradicate them, we cannot but regard them as absolute and *Moksha* becomes the one aim of life and our thinking becomes concentrated in the soul-conception in a rather dialectic-cum-negative process. Thus all *Adhyatmic* schools of Hindu philosophy confine their *sadhana* to the liberation of the soul and *Mukti* is regarded as *Parama Purushartha*. But this is only a partial aspect of Truth as a whole—

Om Purnamadah Purnamidam Purnat Purnama-

duchyte

Purnasya Purnamadaya Purnameva-ava shishyate

From all comprehensive (*Purna*) positive points of view when we comprehend the *Jiva-soul* as part and parcel of the *Oversoul* (*Paramatma*) through a deductive process of thinking (*sadhana*), sufferings have only a negative existence. As in electricity, its negative action is only to intensify the positive, so sufferings in this world help to concentrate our mind all the more intensely on the absolute totality of existence.

The real balance between our material and moral aspirations for want of which the world suffers so much to-day, will be brought about by it. Though it aims at no outward effects, it really brings forth the highest fruition of all human activity.

Sri Chaitanya Mahaprabhu preached a religion based on Bhakti and Prema, which attracted all the educated and the uneducated alike. His system of Philosophy is known as Achintya-Bheda-Abheda which recognised all the four systems of theistic philosophy that flourished before Him, namely, Visista-Adwaita of Sri Ramanuja Acharyya, Sudha-Dwaita of Sri Madhva, Dwaita-Adwaita of Sri Nimbarka and Sudha-Adwaita of Sri Vishnuswami. This attitude of reverence and respect towards other systems of philosophy is rather rare in the philosophical and religious world, as every system of philosophy tries to prove the other systems fallacious in order to prove itself correct. This is why Sri Chaitanya's teachings are above petty sectarianism and readily appeal to all. While accepting what is best in other systems of philosophy, Sri Chaitanya made His own contribution which is unparalleled in the world. His philosophy is best represented and preserved by Sri Jiva Goswami, one of His Six Great disciples, in his book entitled 'Sat Sandarbha'. In Sri Chaitanya's teachings we find no distinction of caste or creed or race. He teaches that castes are based not upon birth but upon actions and qualities. Caste or no caste, a man is above all a servitor of Krishna; that was the doctrine which Sri Chaitanya preached, that was the great appeal that He made to all.

In Sri Chaitanya's life and teachings, we find the supreme culmination of Indian thought and culture. At the core of our social system known as Varnasrama Dharma, lies unadulterated Love of God as the guiding principle of human life. Love of Absolute Truth who is God and eagerness to serve Him alone, can bring about real synthesis in society and in our individual life and save us also from worldly

perversions of time and space.

Love of God is an end in itself; it is also a means to attain Truth.

In course of time, these teachings of Sri Chaitanya were perverted and it was the founder of Sree Chaitanya Math, Sri Bhakti Siddhanta Saraswati Thakur, a great scholar and Savant who preached and revived Sri Chaitanya's teachings in their pristine glory through a vast organisation started from Sree Mayapur—the Birth site of Sri Chaitanya Mahaprabhu who appeared 467 years ago with a message of peace for the World.

What we need today is that the whole trend of our thoughts should be thoroughly changed and concentrated round a faith in true religion which will rationalise the human desire with respect to material wants. Aristotle in his attempts to find out the real cause of human unrest in society, said that it is better that the benefactor of the state should try to bring this for us from within; that is, by rationalising the human desire. Through education people should be trained not to desire to increase material comforts of life but to rely more on inner richness of spiritual wealth. Sri Chaitanya Mahaprabhu teaches us that in the Love of God lies the summum bonum of human life and His name is the highest solace here below.

Plato, the father of political science in the west said that the "Guardians of the State" must always be philosophers; meaning thereby that the power should be vested in those persons, who, by virtue of their vision of life as a whole, can foresee the real ultimate good of the society.

India has got the blessings of God. She has got a true religion of her own and a message of peace to the world.

A GENERAL CONCEPTION OF BHAKTI

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(Continued from Second Issue)

We have seen that Salvationists (Jnanins) cannot satisfactorily explain the existence of the second entity without impairing the Absolute Integer, who being Nirvikara Brahman cannot be subject to any modification. The devotees view from their peculiar position both the Absolute as the one and independent, and Maya which being His potency has her peculiar existence in relation to the Absolute, who is the only Fountain-head of all subservient entities. Just as the rays of the sun have their existence only in relation to it, but to none other than the sun, nor are they themselves the sun, so Maya, being His potency, is included in His absolute whole, as His shadow. So the great sayings, such as *Ekamevadvityam*, etc. do not create any inconsistency in the devotional manifestation which is the outcome of His potency—the existence of which lies in the absolute. (B.C.C.M. XX. 109-111).

The Bhagavata Purana (i. 7,4) defines the position of the devotees, who, being thus placed, see the full aspect of Godhead and Maya simultaneously. That is, the position in Bhakti which reconciles the eternal existence and form of God with that of the individual, and Maya.

The Gaudiya Vaisnavas introduce three kinds of Saktis, such as:—(1) Antaranga, which evolves into the kingdom of God called Vaikuntha; (2) Tatastha or Jiva Sakti, the

outcome of which is the individual; and (3) Maya Sakti, which manifests itself in the form of the mundane world. (B.C.C.M. VIII, 151/152). According to the Gaudiya Vaishnavite system of philosophy, God and His Saktis are identical and independent as the same time, in a way which is beyond human conception. That is why Jiva Goswami calls it 'Achintya Bhedabheda'.

This Sakti theory of the Gaudiya Vaishnavas may be traced in the Svetasvatara Upanisad (VI, 8; i. 3,16. IV, 5); Gita (IX, 8/10) (VII, 4/5); Brahmasamhita, (44); Bhagavata (ii. 9.33); Visnupurana (first portion, 12, 69; VI, 7,61); Sarvajnasukta by Visnusvami—and so on. We, who comprise all the souls (Jivatama), are also having our existence, not separate from or independent of, the Absolute, because of the fact that we are the display or result of the evolution of His intermediate potency, Tatastha or Jiva Sakti, placed between the Absolute on one hand and non-absolute Maya on the other. This sort of identity of ours is quite compatible with Nirvikara or unmodified Brahman, who is really second to no independent entity. We, being the effect of the evolution of His potency, (Saktiparinamavada) do not require Him to undergo any modification for our second entity. The Salvationists (Jnanins) explain our individual entity as the consequence of Vikara or modification of Brahman, who is Nihisaktika or having no power or potency,

Brahman plus Ignorance (Maya) or modified Brahman is called the individual soul or second entity, and Salvation means the purging away of ignorance and the merging in the oneness of Brahman. Is their salvation, if it exists, permanent or temporary? It cannot be permanent, as there is every possibility of their coming again as before, when Brahman is under ignorance, or Avidya, or Maya. According to Vaishnavite Thought, Maya or Avidya is His, and cannot act on Him, but only on individual souls, who are evolved from another potency of His. So the relation between the individual soul and Maya is inimical until Jivas or souls come under the shelter of the Absolute God, who remains perfectly undisturbed by the conflicts of His two potencies.

It is obvious that devotion or Bhakti is diametrically opposite to Karma or Jnana. Karmins seek the pleasure of mind and body, which Bhaktas attribute to the action of Maya on souls in bondage. With a loud voice Vaishnavas denounce salvation or Sankarite Moksha as poison (B. C. C. M. XVIII, 115). Throughout His life, Sri Chaitanya Mahaprabhu fought against it.

Jiva Gosvami, in his Sad Sandarbhas and Baladeva Vidyabhusana, in his Writings have made a special point of attacking Mayavada theory of Moksha. Thakur Narottama (16th century) says:—"The Karmakanda and Jnanakanda are plates full of nothing but poison. One who mistakes them for nectar and drinks them, wanders through the various births; eats the unclean; and his life is spoiled (Prema Bhakti Candrika, 8)." He further warns the Vaishnavas against having any connection with Karmins, Jnanins, Yogis, worshippers of other gods and goddesses, and so on (ibid. 2). Prabodhananda Sarasvati, another authoritative and contemporary writer

of Sri Caitanya Mahaprabhu, in the ecstasy of his joy in his loving service to God, compares salvation (Kaivalya) with the abomination of hell (Caitanya Candramrta, v, V). The realisation of undifferentiated Brahman is nothing in comparison with even a single drop of that milky ocean of bliss which is enjoyed by devotees in their devotion to God (B. C. C. Adi. VII, 97).

Following the Bhagavata (i. 2. 11), the Gaudiya Vaishnavas seem to have incorporated the conception of Brahman and Paramatman in that of Bhagavan (God possessing sixfold powers) in their own way, to give catholicity to their ideas (Tattva Sandarbha, v. VIII). According to them, Brahman, Paramatman and Bhagavan, are the three names of Advaya-Jnana-Tattva, or the ultimate Absolute. Though there is not much difference in the said nomenclatures, from the point of view of the Absolute, there is a good deal of difference in the observation of those who approach the Absolute. Let us imagine an hill in the far distance and we, three persons, to be observers standing in different places—the first being nearest to the hill; the second at a moderate distance; and the third very far away. The third person sees it simply as a heap of rising ground without anything particular on it, owing to the distance, His idea will be quite different from, and more imperfect than, that of the second person who is nearer to the hill than the third, and who sees various trees growing on it. The first man, owing to his proximity, sees the hill perfectly, with the fruit of the trees, the stones, the colour of the earth, etc., in detail. The observation of the third and second is not wrong; but it is vague, without detail, and partial. So Brahman and Paramatman are the indistinguishable and partial realisation of the Absolute, who is fully manifested as Bhagavan. As the mid-day

sun is dazzling to be visible in detail, so Brahman is the radiating halo of the brightest glory of the most lovely Divine Person whose form and beauty (Rupam) are hidden within (B.C.C.M. XX, 159) adi, ii-6.27), (Tattva Sandarbha, VIII). The Upanisadic idea of Brahman is nothing but the purest effulgence emitted from the Divine Person of God (Bhagavan). The Katha Upanisad (2.2.15), Mundaka (2.2.10-), Svetarasvata (6.14), Isopanisad (15.16), Brahma Samhita (5.40), seem to give us this idea of Brahman; that It has Rupa, or Form, which is hidden within His dazzling brilliance. There is nothing *Avidya* or nescience in Brahman. It is *Cit* or spirit, pure and simple, the lustre of which renders it devoid of anything approaching personality. So Bhakti is not capable of existing in this state of observation of the Absolute as Brahman, the sphere of which is uninhabited by any individual soul. This undifferentiated Brahman—the impersonation of Godhead—is also infinite, reposing on the other side of the gulf which separates the spiritual world from the mundane. (The gulf is called 'Viraja' or Karana Ocean. B.C.C.M. XV, 152; XXI, 52; XIX, 153; XX, 268/269; XXI, 53).

The next step to fuller observation is called Paramatman which is both *Sat* (existence) and *Cit* (spirit). Paramatman has been identified with Purusa Vishnu, to give the idea of the creation and the maintenance of the mundane worlds (B.C.C., Adi. V). Paramatman, though not directly connected with the purest devotional school, is the efficient cause of the fourteen mundane worlds. He is called Vishnu in the sense that He pervades the whole existence of the world. The gulf of Viraja lying between the spiritual world and the mundane, is the water in which the individual soul must bathe in order to free himself from the attributes

(gunas) of *Sattva*, *Rajas* and *Tamas* of the mundane world. Vishnu in His three aspects of Karanabhisayi, Garbhodakasayi and Kshirodakasayi, creates and maintains the mundane world. He, as Karana, sleeping in the Ocean of Karana or Viraja, creates the mundane worlds at His will, through Maya, which is His outer potency. He, in the name of Garbhodakasayi, pervades the whole world as Samasthi Vishnu (collective). It is from Him that have emanated Brahma, Siva and Vishnu (or Gunavataras of Vishnu), the actual creator, destroyer and sustainer of the worlds, and all the divine descents or Avataaras. Kshiroda, the third aspect of Purusa Vishnu, is the all-knowing indweller in all individual souls, as Vyasthi Vishnu (Antaryamin). Vishnu in this threefold aspect, though immanent and maintaining the world, has no direct contact with Maya, which manifests this world, evolving out of herself through His energy (B.C.C. Adi ii). The Bhakti does not stop here, because devotion does not exist on the plane where there is only *Sat* (mere existence) and *Cit* (spirit) but no *Ananda* or bliss because of the non-manifestation of the full personality of God.

The Gaudiya Vaishnavas have further connected the Pancaratika Vyuha system with these Paramatman Vishnu Purusas, incorporating them in their theology, Paramatman is the partial aspect of the absolute whole, which is technically known as Bhagavan (ibid. M.XX. 161), who possesses the Infinite power to keep all under control, infinite wealth, the highest form of good name, beauty, omniscience and detachment from Maya (Vishnu Purana, VI.5.47). The attribute of *Sat*, *Cit* and *Ananda* are fully manifest in the absolute as Bhagavan (B.C.C.M. VI, 166/167). Following the Brahma Samhita (V. I), and Bhagavata (i.e.28), the Gaudiya

Vaishnavas have identified this conception of Bhagavan with Krsna. (B. C. C. Adi. ii. 70, 94, 106).

The Object of Gaudiya Vaishnavite devotion is the Cow-herd Lover, Krsna of Vraja, who has been described by Rupa Gosvami in the opening verse of his Bh. R. Sindhu, as "an embodiment of infinite nectarine *Rasas*"; (Akhila Rasamrta Murtih). This *Rasika* conception of the God of the Gaudiya Vaishnavas seems to be a development of the Upanisadic idea of the blissful Paratattva, as we find in the following lines in Tai. Up. (ii, 7:—"That highest truth is *Rasa*" (Raso Vai Sah.). "Individuals feel inexplicable joy in greeting Him. Had He not been full of bliss, none would have made any effort, either bodily or mental. He brings bliss to all." Next, the Upanisad (16) begs Brahman-Paramatman to unfold His form and beauty, which is full of *Rasa*. Krsna of the Bhagavata Purana and of the Gaudiya Vaishnava literature seems to be the gradual development of the Brahman-Paramatman-in-Rasa, of the Upanisad. The indication and imperfect manifestation of the blissful character of the Absolute, has received its perfection of all-round development in the Bhagavata Purana. The real character of Krsna as the Absolute, is adequately drawn in the first Sloka of the 5th chapter of Brahma Samhita. The Gaudiya Vaishnavas seem to have incorporated in their conception of the divinity of Krsna, the Vedic conception of Hiranyagarbha—the Pancaratika Vyuha theory—the Upanisadic idea of Brahman and general divinity of Vishnu. Sri Sanatana Gosvami in his Brihat Bhagavatamrita, Sri Rupa in his Laghu Bhagavatamrita, Sri Jiva in his Sandarbhas, Sri Krsnadas Kaviraj in his Chaitanya Charita, and so on, have given a very detailed account of the hierarchy of the divinities, including the above

conceptions, which culminate in the conception of Krsna as the Supreme Lord. This attempt to include the divinities in the character of Krsna dates from ancient times. The Bhagavata-Purana (5th century), apparently met with great success in this connection. In the Gita, Krsna is made to say that He is the ultimate object of the Vedas and the Vedanta (Gita XV, 15). This idea that Krsna is the ultimate object of the Vedas as the Supreme Lord, has been demonstrated in the Gaudiya Vaishnava literature (B.C.C., Adi, VII, 131), in which Bhagavan was given a two-fold character—that is to say, of the Heroic God Vishnu and of the Loving God Krsna Himself. Krsna has been described as the plenary source of all divine incarnations or Descents (Ibid, V). He does not Himself actually kill demons or do wonderfully heroic deeds; this all done through the agency of Vishnu (Ibid. Adi. IV. 13). He, as Krsna, enjoys supreme bliss, being free from all cares that mar the uninterrupted excellence of *Rasa* at Vrindavana.

THE OBJECT OF GAUDIYA VAISHNAVITE DEVOTION

Generally, the absolute Bhagavan, being the embodiment of infinite love (Madhurya) and Magnificent splendour (Aisvarya), goes by the names of Sri Krsna and Sri Narayana respectively. It is Krsna, the love incarnate, who is the object of the exclusive devotion of the best type of the Gaudiya Vaishnava devotee. Sri Narayana reigns in Paravyoma which is the lower half of the spiritual globe known as Goloka, which lies on the other side of the Viraja or Karana-ocean, and is encircled by Brahmaloaka. The Viraja separates the spiritual globe or sphere from the mundane worlds. The upper half of Goloka is called Krsnaloka (Kingdom of Krsna) which is again divided into Vrindavana and the two cities Dvarka and Mathura. The

first is the place where the fullest possible display of divine love is to be found. Krsna being Svayam Rupa of the blissful absolute, takes the form of Krsna, attracting all beauties and charms. Krsna when manifested (Vaibhava Prakasa) is known as Baladeva or Mul Sankarsana whose manifestation in magnificence (Vaibhava Vilasa) is Narayana or Maha-Sankarsana. Baladeva and Narayana have their fourfold manifestations called Chaturvyuha as their Vilasa or display of splendour (B.C.C. Adi. V). Karana-Vishnu who is the cause of the mundane world, is the partially manifestative emanation of Narayana or Maha-Sankarsana (Ibid. 55). Krsna as divine cow-herd enjoys the beatific pastimes and dalliances at Vrindavana—the most romantic place of concentrated love in the kingdom of God (B. B. C. M. XX. 176), Laghu Bhagavatamrita, Purva Khanda, 165). Krsna as Ksatriya, prince, reigns at Mathura and Dvarka where love is subdued by the preponderance of Lordliness (B. C. C. XX., 176/178). Live cannot exist in the fullest sense of the term either at Dvarka or Mathura, or at Paravyoma of Narayana. There it is only the wedded wives who can serve the Lord, so love is restricted (Ibid. Adi. IV. 46/48). According to Gaudiya Vaishnava Thought, the unconquerable thirst of the absolute for the enjoyment of unalloyed souls, in the best and most perfect way, remains unquenched. It is true that the absolute should have no wants at all; but He feels so for the sake of "Chidvilasa" or the display of spiritual sports and varieties. So the devotees proceed further and enter the spiritually romantic sphere, Vrindavana where the ever-young Krsna is the only object of Parakiya devotion (love of a mistress), where devotion reaches perfection in the fullest degree (B. C. C., Adi. IV, 47. Bh. R. S. Daksin, i. 110/111).

The best of all the devotees of Vrindavana is Radhika, to whom the Gaudiya Vaishnavas owe supreme allegiance. It is no exaggeration to say that they long for her service more than for Krsna's. They identify themselves with the maids of Radha to bring about union between Radha and Krsna. The portion of the Gaudiya Vaishnava literature is devoted to this subject.

KRSNA'S LILA

Krsna's beatific sport (Lila) is either Prakata or manifested in the phenomenal world—or Aprakata manifested in the spiritual world. Krsna's childhood, adolescence and youth are eternal in the spiritual world, without being subject to the limitations of time and space. This self-same Aprakata Lila becomes Prakata or manifest in this world on His own initiative, for the extension of Lila, and out of tenderness for His devotees. This is the main purpose of His Prakata Lila. Its secondary purpose, to deliver His favourites from maltreatment by the demons, (Asura) or anti-devotees, is performed by Vishnu-in-Krsna. This manifest Lila is also eternal in this world. Just as the sun remains fixed, while the world—owing to its rotation—sometimes sees it and again loses sight of it; but the sun does not actually rise or set; so the Prakata Lila, though setting in one part of the world, is rising in another. The only difference between the Prakata and Aprakata Lila, is that the going from one part of the world to another, are the only possible in the Former. At the end of the Prakata Lila in the world, Sri Krsna is evidently separated from His associates. He is always in their company in His Aprakata Lila, by the display of His Yoga Maya (Paramatma Sandarbha). Madhurya Rasa, which is the highest essence of the Absolute, Bhagavan Krsna, is worked out in varying degrees in His human Form, in His

spiritual cities, Dvarka, Mathura, and the ideal country-side, Vrindavana. His human body (Nara Vapu) is made up of infinitely blissful Rasa, which becomes deepened in the ever-young Krsna, who receives service in all the five-fold relationships, from the innumerable devotees who belong to any of those relationships.

Now it stands that Krsna as the embodiment of Rasa is the object of Gaudiya Vaishnavite devotion; that Rasa, though it is fivefold, is really one, that is called Sringara or Ujjvala Madhurya, which may be either in union (Sambhoga) or in separation (Vipralambha). Gaudiya Vaishnavas prefer the latter in their devotion to Krsna.

Throughout life, Sri Chaitanya Mahaprabhu wept for Krsna in intense love-in-separation. It will not be out of place here to give a short account of the gradual experience of Bhakti, in order to appreciate its significance, before we begin our discussion on the conception of Radha-which is the highest development of the Gaudiya Vaishnavite conception of Bhakti.

A Broad Outline of the Experience of Bhakti

Bhakti is of two kinds, according to the mode of its inspiration in the heart of a devotee.

One is called 'Vaidha', i.e., the love of God caused by practices in obedience to Scriptural injunctions; the other, called 'Raganuga Bhakti', which is spontaneous and selfless love for God, and arises in the heart of a devotee for no cause, or under no obligation, other than his natural inclination towards God. The highest type of the Gaudiya Vaishnavas are called Raganuga from the fact that their love for God is spontaneous. It comes of its own accord to very few, so the general vaishnavas should cultivate the practices of the Vaidha

Bhakti to prepare their hearts for the appearance of Raganuga Bhakti.

Bhakti begins with faith (Sraddha) in Krsna. A neophyte in whose heart faith arises, should always seek the companionship of advanced devotees to learn the devotional processes which are 64 in number, the first of which is to surrender himself at the Feet of Guru. (Gurupadashraya). All practices need not be observed by every one. The number of these has been further reduced to nine and again to five, which are (1) the companionship of the Sadhus or devotees, (2) the chanting of the name of Krsna, (3) listening to the Bhagavata, (4) living at Mathura, (5) the service of the Deities with firm faith. The number is again reduced to the simple chanting of the name of Sri Krsna without the ten-fold offence which is considered the highest of all. Many negative duties should be strictly obeyed for the unimpeded development of Bhakti; the foremost being complete avoidance of the company of those who illegally consort with women, of those who are averse to Krsna and who are Karmins and Jnanins. The net result of this state of Sadhana or devotional practices is the complete suppression of sin and worldliness, after which Bhakti develops into Nistha or devoutness which is followed by Ruchi or intense desire to hear and chant the name of Krsna with all fervour of heart (B. C. C. M. XXIII, 10. Bh. R. S. Purva. IV. II). The next stage of development is Asakti or loving attachment to Krsna. The stage from faith to Asakti or attachment is technically called Sadhan Bhakti. Asakti further deepens into Bhava or Rati or Priti, that is to say, exclusive love of God which is wholly spiritual and unalloyed. The germ of Bhava in the heart of a devotee is accompanied by the

following mental states (1) Ksanti or calmness of mind, (2) Avyarthakala or no waste of time in matters other than of God, (3) Virakti or indifference to or hatred for mundane affairs, (4) Manasunyata or disregard of honour and respect for one's self, (5) Ashavandha or firm hope in God's favour, (6) Samutkantha or intense expectation or anxiety for God's favour, (7) "Nama Gane Sada Ruchi" or intense desire to sing incessantly the name of Krsna, (8) "Asakti Tad guna Vyakhyane" or enthusiasm in singing the glory of Krsna, (9) "Priti Tat Vasatisthale" or love of living in the holy places of God. This stage of Bhava-Bhakti (from Asakti to Bhava) is gradually deepened into Prema-Bhakti. Rati or Bhava is of five kinds corresponding to the fivefold Rasa in which the five kinds of devotees serve and love Krsna. They are (1) Santa Rati in which a devotee has firm faith in Krsna and meditates on Him, having completely withdrawn himself from all worldly attachment, but has not warmth of loving feeling for God; examples of this kind of Bhakta are Sanakas, Navayogendras, and so on (Bhagavata. V. 4. II.), (2) Dasya Rati or servitude to God, regarding Him as the Divine Master as Citraka, Patraka did, (3) Sakhya Rati or friendship for the Deity as Sridhama, Arjuna, and others loved Krsna, (4) Vatsalya Rati; in this spirit, a devotee serves and loves Krsna as the Divine Child, a feeling such as that of a father, or mother, or any other superior. Nanda, Yasoda, and others are examples of this kind of Bhaktas, (5) Madhura or Ujjvala Rati i.e. to love God Krsna in the passionate spirit of a lovelorn girl, regarding Him as the Divine lover or Darling. The consorhood of the most loving God is the most exquisite development of Bhakti to which the most beautiful portion of Gaudiya Vaishnava literature is devoted. This Rati is of two natures, viz. (1) Kevala

Rati or love which knows no reserves, no awe, no dignity, that prevents a devotee from coming into very close contact with God Krsna; the love of the Gopies of Vraja for Krsna is the example of this Kevala Rati. (2) "Aisvaryya Misra Rati" or love tinged with awe and reverence for Krsna. The devotees of Dvarka, Mathura, etc. serve Krsna in this latter aspect of Rati.

When Bhakti passes from the Bhava stage to that of Prema, it is called Prema Bhakti, from which stage it proceeds in varying degrees with reference to the five-fold Rati or Rasa in which the devotees cultivate love to Krsna. This five-fold Rati is the dominant sentiment called Sthayi Bhava. Santa Rati stops at the Prema Bhakti stage, while Dasya, Sakhya, Vatsalya and Ujjvala Madhurya, advance to Raga, having passed through "Sneha" (melting of the heart for God) "Mana" to which Krsna submits to its influence, and "Pranaya" (at this stage Krsna is the exclusive and dearest object of love). Dasya Rati cannot go beyond the limit of Raga in which state a devotee in Ujjvala-Rati feels it hard to bear the separation from Krsna, other devotees in their respective Rati experience the same feeling. The Sakhya, Vatsalya, and Ujjvala Madhurya reach the stage of Anuraga when Krsna appears to be full of infinite charm. The Sakhya and Vatsalya aspects of Rati terminate at this Anuraga stage, while Ujjvala Madhura Rati reaches Bhava which is the culminating point of love of the wedded wives of Krsna. But the Ujjvala Madhura Rati of the gopies of Vraja goes a step further to reach "Adhirudha Mahabhava," the best example of which is to be found in the life of Radhika for Krsna. To give an idea of this state of love for God is impossible in a limited space. The Adhirudha Mahabhava is of two kinds, viz. (1)

Madana in the close presence of Krsna, the display of which is manifold. (2) Mohana, caused by the separation from Krsna in love-lorn Gopies, it has two outward manifestations; (1) Citrajalpa, numbering ten in variety, and (2) Udghurna, otherwise Divyonmadva in which state the devotee suffers from acute madness due to separation from Krsna. In this condition the devotee is unable to control her passion for union with her lover Krsna, and invents a way to lessen her frenzy of passionate love. She pretends she is Krsna in order to imagine that He is enjoying her. In His last years, Sri Chaitanya Mahaprabhu manifested both Udghurna and Citrajalpa in His excesses of love-in-separation for Krsna. The Bhagavata describes the Citrajalpa state of passionate love in the character of the Gopies (X. 47).

The five-fold Rati (Santa, Dasya, etc.) is the dominant sentiment (Sthayi Bhava) of love, but it requires stimulants in its development from Bhava Bhakti to Mahabhava to increase its sweetness, as curd mixed with sugar, a little black pepper and camphor, is deliciously palatable and known as Rasala. The ingredients necessary to increase love are (1) Vibhava:—which excites Rati or love for Krsna and is of two kinds:—(A) Alamvana and (B) Uddipana. (A) Alamvana is again Visaya-Alamvana who is Krsna Himself for whom love is felt, and Asraya-Aamvana or the devotee in whom love is excited. The presence of the two Alamvanas is necessary to

kindle love. (B) Uddipana (Excitants) awakens love for Krsna in consequence of association with Krsna's deeds, merits, pipe, music, etc., which remind the devotee of Krsna. (2) Anubhava is divided into 13 classes such as dancing; singing, smiling, etc., which betray the internal sentiment of love. (3) Sattvika:—is the eightfold outer expression, and comprises stupor, perspiration, tremors, a choked voice, change of colour, shivering, tears, suspension of breath, all of which are caused by the presence of God Krsna. (4) Vyabhicari or Sancari is caused by separation from Krsna and betrayed by the words and gestures of the devotee pining for union with Krsna. It is of 35 varieties viz. (1) self-disparagement, (2) despondency, (3) humility, (4) self-abuse, (5) fatigue, (6) arrogance, (7) pride, (8) apprehension, (9) fear, (10) fervour of heart, (11) frenzy, (12) convulsions, (13) bad health, (14) loss of judgement, (15) longing for death, (16) idleness, (17) stupor, (18) shyness, (19) the hiding of his mental processes, (20) recollection, (21) arguments, (22) reflection, (23) determination, (24) calmness, (25) laughter (26) curiosity, (27) ferocity, (28) impatience (29) spite, (30) fickleness (31) sleep, (32) drowsiness, and (33) weakness.

Such is the main outline of the development of Bhakti to God, from its rudimentary state of simple faith to Mahabhava; in which state a Vaishnava devotee is in close touch with the most loving personal God who is identified with Sri Krsna of Vraja.

THE WORLD WE SEE

JADUNANDAN VIDYARNAB, B.A.

1

World events are today taking shape with lightning speed which often baffles all human calculations. The much-dreaded third world-war was almost on the point of breaking out round about the Suez Canal, but by God's grace it has been avoided, at least for the time being, by the united consciousness of the whole world. We do not want to enter into the complexities of the clash of divergent national interests in it. They are but creations of the time-spirit and they are settled in time; it being the one determining factor in them. Events and personalities are but bubbles or froth and foam on times eternal current, although they loom so large in our immediate views. Cosmic evolution of which the history of homo-sapiens is timely manifestation, is determined by the inter-action of the three

gunas—*Sattwa*, *Raja* and *Tama*. When *Raia* prevails, this sort of international complications and clashes become unavoidable. Vainly do men try to find their causal nexus in history, in unending sequence of events or in actions of particular nations or persons. From the falling of a leaf to such world catastrophes the one immanent law determines them all. What and why is that law? Yes, it is known only to its Maker. By turning towards Him and dovetailing our ideas and thoughts accordingly and not being carried away by the flow of events, can we understand and avoid the causal nexus of world events. Otherwise every nation, man and country will try to interpret them in their own respective light and thus sow the seeds of coming differences and clashes.

2

One third of West Bengal remained submerged in deep water for several days in the recent devastating flood. About five million people have been affected by it more or less. Two hundred thousand home-steads have been destroyed. Bengal, recently the land of wailings and woes, now suffers from the furies of nature. But the great nation inhabiting this small strip of land remains un-vanquished. With a rejuvenated heart, as it were, it is trying its level best to create a new Bengal on the debris of the past. When the social structure of a people reared up through ages thus breaks up for historical or natural calamities,

it should try to find solace and new inspiration in its spiritual life and culture. A nation that unfortunately liquidates that eternal source of life and light meets with death or degeneration. This has been the case with many a great nation of the past. In his heart of hearts every Bengali, worth the name, adores the name of Sree Chaitanyadeva as the transcendent embodiment of his spiritual thoughts and aspirations. We hope and believe that the nation will come out victorious and vanquish all its sufferings and difficulties by His grace and shall create a new Bengal.

3

Dr. Ambedkar, with two lakhs of his followers has embraced Buddhism. We are extremely pained by the sad news. Some one lakh and a half of Hindus mostly inhabitants of

South India, now living in Burma, have also left the Hindu-fold and have become Buddhists. Others also who are mostly people of South, numbering about another two hundred thou-

sand have done the same. Of course, Buddhism is only an off-shoot of Sanatan Hindu religion. Yet we think every Hindu worth the name should not take such things lying down, and try most impartially to understand why such things are happening almost every day. Of course in the case of Dr. Ambedkar there may be causes other than social or religious for this conversion. But why so many people specially of the lower section of the South of India follow him almost blindly. Is Hindu society with its religious structure decaying in an unprecedented manner? Or is it too dilapidated to be rejuvenated and adapted to the growing and changing needs and circumstances of the time? We directly ask this question to every sincere Hindu heart. Let him search it and find the answer for himself if not for others.

For its peculiar formation and historical evolution we find two divergent currents of thought in it. One liberal and extremely cosmopolitan while the other is cribbed, cabined and confined to narrow folds of life. The prevailing caste system is one of them.

CURRENT COMMENTS

JADUNANDAN VIDYARNAB, B.A.

The West and many among us, cannot appreciate or understand the "transcendental politics" followed by Sree Nehruji often by the inner urge of circumstances, not apparent to all. They have been thrown into an enigma by the almost non-committal Vote of India on the Hungarian question in the U.N.O. which goes against the Western block; although Sree Nehruji had whole-heartedly condemned the dreadful oppression of Russia there. They may term it as philosophic inaction.

Politics is, after all, a game of power-seeking in spite of a thousand pious avowals otherwise. Truth, as it is understood is only a pawn in its hand. And diplomacy is only a sinister off-shoot of it.

It is in a decadent state everywhere and symptoms of disease handed down through generations are evident in all its stratus. Formerly we had tried to explain them away in pseudo-spiritual light. But the world now has become too self-conscious to be duped by it. Now if we are to survive as a great nation proud of its glorious past we must face the question boldly and tide over the bars of caste, creed or colour. We must turn inside and seek to find the unmeasurable source of our spiritual life which have ever helped us to survive every social or historical calamity and come out in greater glory through ages. As Mahaprabhu Sree Chaitanya Deva has said when a man turns towards Krishna all his littlenesses wrongly imposed by the world are gone and he becomes equal to the gods nay, even superior to them! And we think that is the only way to do away with all petty distinctions of this world and bring about real equality and love between man and man which will give justice and impartiality in the dealings of one man, society, class, or nation with another.

But when truth is made the means, as well as the end of politics—as its sole guiding principle, there is no place of either in it in the ordinary sense of the terms. Politics takes a strictly impartial character free from power-seeking or diplomatic double dealing, which Gandhiji had termed as "Satyagraha." Inspired always by the Spirit of that great political saint of India, Nehruji wants to steer clear of the stormy sea of international politics today, untouched by the profanity of power-seeking of either blocks.

In this connection we are reminded of true devotion in our life as a whole. Pure devotion guided ever by deepest love of Truth knows no

distinction between the means and end in life,—which yoga, karma and jnana are bound to make for their very partial nature. So pure devotion ever remains untouched or uninfluenced by any of them but brings about the good effect of each in the long run. For it devotes itself exclusively to the service of Krishna—the Truth Absolute, the Whole-Purnam.

Through the tortuous path of its historical evolution today, the world is being compelled, day by day, to take to the path of Ahimsa and

truth. Bandung Panchashila and international turns of national politics through the U.N.O. are mile-Posts on its stress of circumstances obliges it to do that. Can we not see the dawn of "truth-politics" preached by Gandhiji at the cost of his life, shimmering in the international horizon? The awakened conscience of humanity awaits it at every moment. We need not fear. Truth must triumph in the long run. "Satyameva jayate." Or the world may face the direst fate ever feared by man.

The Political Condition of India at the Time of Lord Sri Chaitanya

HARIDAS MAITRA, M.A., DARSHANACHARYA.

Lord Sri Chaitanya descended on this earth in the year 1485. The Pathan Lodi dynasty was at that time on the throne of Delhi and ruling with might and main. Two years after the advent of Lord Sri Chaitanya, Bahlul Lodi (1451-1488) founder of the Lodi dynasty died. After the death of Bahlul, his second son Sikandar Shah (1488-1517) ascended the throne. During his regime the prices of all the commodities were very cheap, yet there was no peace in the country. Sikandar's mother was the daughter of a Hindu gold-smith, which created discontent among some Afghan chiefs and made them revolt. These arrogant Afghan chiefs revolted from time to time and the Sultan had very often to engage himself in battles to suppress their rebellion. On the other side the Hindu land-lords of Jaunpur also raised the banner of revolt and became a source of constant trouble to the Sultans. Owing to these reasons the Sultan had to make a treaty with the King of Bengal and thus fortify the Eastern frontier. It was Sikandar who first made Agra the Capital of the Empire. But though Sikandar was a mighty Sultan, the black-

est spot of his life was his persecution of Hindu religion and destruction of Hindu temples. After the death of Sikandar, his eldest son Ibrahim Lodi (1517-1526) ascended the throne. At this moment the unruly Afghan Lords became a cause of great trouble to Ibrahim. They rose against the Sultan as one man. Daulat Khan Lodi, Governor of the Punjab was also making overtures to Babar, the ruler of Kabul and was inviting him to invade Hindusthan.

Babar was born in the year 1483. His death occurred in 1530 after 48 years. However he did not miss the golden opportunity of this internecine struggle in Northern India; he invaded India. Ibrahim was defeated and killed in the battle of Panipath (April 18, 1526). That was in the last part of the stay of Lord Sri Chaitanya at Puri. The conflagration which Babar, the founder of the Mughal Empire, set up in order to own the throne of Delhi, gradually overcast the entire political sky of India.

Hussein Sha of Jaunpur belonging to the Sharki dynasty began to deal blows on Delhi. But at last defeated by Bahlul Lodi he had to flee to Bihar and take shelter

there. Jaunpur was annexed to the empire of Delhi in 1485. Mahmud II was then the last independent King of Malwa. His Rajput commander Medini Roy defeated Sikandar Lodi of Delhi and Bahadur Shah of Gujrat. Mahmud could not put up with the growing influence of this his able commander and tried to have him murdered; but at last he was defeated by Medini Roy and fled to Gujarat. After two years he recaptured Malwa with the help of Bahadur Shah and massacred a great number of Rajputs. Medini Roy too with the help of Sangram Singha again defeated Mahmud and took him prisoner. Taking this opportunity of frequent struggles between Mahmud and Medini Roy, Bahadur Shah invaded Malwa and occupied it (1531).

At the time of Lord Sri Chaitanya, Sultan Mahmud was the ruler of Gujrat. He was always at war with the Rana of Kathiwar, the Rajput Chiefs and the Portuguese merchants. In 1511 after the death of Mahmud, Bahadur Shah became the Sultan of Malwa, Bahadur too was constantly at war with the Rana of Mewar and Babar's son, Humayun and died in 1537. Mewar was a mighty Kingdom at the time of the advent of Lord Sri Chaitanya. After the death of Rana Kumbha (1433-1468) his son was the ruling prince of Mewar up to 1509. Then the grand son of Rana Kumbha, known in history as "the hero of hundred fights" Rana Sanga or Sangram Singha (1509-1529) raised Mewar to the summit of glory. But in 1527 he was defeated by Babar at the battle of Khannua and died after two years. During the first period of the reign of Sangram Singha i.e. beginning from 1510, just after taking 'Sanyas' Lord Sri Chaitanya had been travelling far and wide over India visiting Nilachal (Orissa), the places of the Deccan, Bengal and Sri Brindaban and was flooding the land with the holy name of Sri Krishna and Divine love, the fountainhead of the serenest peace, His preaching peregrination ending in 1516.

About the middle of the fourteenth century after the death of the last Hindu King of Kashmir, his minister, Shaha Mirza, assumed the name of 'Shaha Mir Samasuddin' and usurped the throne. Sikandar Shah belonging to this royal line ruled in Kashmir from the latter part of the fourteenth century to the earlier twenties of the fifteenth. He demolished many Hindu temples and images. Unable to bear his persecution and tyranny, innumerable Hindus of Kashmir were compelled to convert to Islam. This is why today the majority of the population of Kashmir are Mahomedans. However at the time when Lord Sri Chaitanya made His appearance in this world, Sultan Jaynul Aedin was on the throne of Kashmir. He followed a liberal policy by abolishing the 'Jiziya' and established peace and order within his Kingdom. The later Sultans plunged headlong into the vortex of pleasures and amusements, luxuries and dissipations and thus brought about a speedy downfall of the Imperial dynasty. At last in 1546 after the first Sikh war, Gulab Singh bought Kashmir and Jammu which were Sikh occupations, for a sum of one crore of rupees. Thenceforth Kashmir again came under the suzerainty of the Hindu rulers. Orissa was then being ruled over by the Kings of Solar dynasty. From 1469 to 1497 Sri Purushottam Deb was on the throne of Orissa. Then came Sri Prataprudra Deb who ruled from 1497 to 1540. At this time Hussein Shah, Sultan of Bengal was at the apex of power. Sri Prataprudra Deb became the disciple of Sri Chaitanya Mahaprabhu. During his rule, the southwest portion of Bengal and some area contiguous to Andhra were included in the Kingdom of Orissa.

Bengal was at that time running rampant with intrigues, rebellions, chaos and confusion. In 1486 an Abyssinian eunuch usurped the

throne of Bengal by murdering the last King of the Ilias Shah dynasty. The whole of Bengal was quaking under the frenzied orgy of the brutal oppression and misrule of the Abyssinians. At last in 1497 when the whole machinery of administration was going to be paralysed, the chiefs of Bengal joined hands together, had the Abyssinian King murdered and elected Hussein Shah, King of Bengal. Among the independent Muslim Kings of Bengal Hussein Shah (1495-1519) was the greatest and the best. In 1498 he invaded Assam. Hussein Shah appointed many Hindus to high Govt. offices. He appointed Sri Sanatan his Prime Minister and conferred upon him the title of 'Sakar Mallik' and his younger brother, Sri Rupa, as Private Secretary and conferred upon him the title of 'Dabir Khas'. The youngest brother of Sri Rupa and Sri Sanatan, Sri Ballava (or Sri Annupam—the name given by Sri Chaitanya Dev) who was the father of Sri Jiva Goswami Prabhu, was the Superintendent (Adhyaksha) of the Imperial mint of Gour. Hussein Shah invaded Orissa and destroyed many Hindu temples there. Moulana Shirajuddin or Chand Kazi, the private tutor of Hussein Shah was at that time appointed Governor of Nabadwip. He was at first deadly hostile to the system of Sankirtana (the chanting of Divine names in accompaniment of musical instruments) introduced by Sri Gauranga, and once forcibly entered the courtyard of Sri Sribas and broke all the 'Kholes' of the 'Sankirtana'. But afterwards he was fortunate enough to receive the causeless mercy and blessings of Sri Gauranga and became a staunch advocate of Vaishnavism. During the stay of Sri Chaitanya Deva at Puri and 15 years before the disappearance of the Lord, Hossein Shah died in 1519.

After Hossein Shah, his eldest son Nazrat Shah (1519-1532) came to the throne of Bengal. Nazrat was very sober and liberal in nature. He conquered Tirhut and annexed it to his own kingdom and made a treaty with Babar, the Mughal Emperor. Like his father he also was a sincere patron of the Bengali literature. After the death of Nazrat Shah, Alaaddin Firoz Shah became the King (1532). But after a few months he was murdered by his uncle Ghiasuddin Mahmud who became King and ruled from 1532 to 1538. Ultimately Sher Shah, the Pathan chief of Bihar defeated Mahmud, drove him away and occupied Gour (1538).

At the time of Lord Sri Chaitanya, Assam was being ruled over by Pratap Singha, a King of Ahom line. During his rule, the Muslims tried hard to conquer this Kingdom but never succeeded.

In South India two large Kingdoms—Bahmani Kingdom and the Kingdom of Bijaynagar—two neighbouring states, were always at war with each other, one being a Muslim state and the other a Hindu state. With the execution of Mahmud Gawan, the ablest minister of Sultan Muhammad III of Bahmani-Kingdom in 1481, the downfall of the Kingdom ensued. The history of Bahmani Kingdom is an ugly history of base intrigues, heinous assassinations, relentless persecutions, and bloodshed. Consequent upon the weakness of and disruption among the Bahmani Sultans, the vast Bahmani Kingdom split up into five offshoots—Ahmednagar, Bijapur, Berar, Golconda. In 1490 Ahmednagar, Bijapur and Berar proclaimed their independence; in 1512 and 1526 Golconda and Bidar respectively became independent.

In 1487 i.e. one year after the advent of Sri Chaitanya Mahaprabhu, a new royal dynasty

was established in Bijohnagar. Narasinha Saluva, the ruler of Chandragiri, crushed the Sangama dynasty and conquered Bijohnagar. In 1505 the son and successor of Narasinha Saluva was murdered by Narasingha who was the son of Narasa Nayaka, the minister of Narasingha Saluva. The dynasty thus founded by the great hero Narasingha was called the Tuluva dynasty. Krishnadeva Roy (1509-1530) was the greatest and the mightiest King of the Tuluva line. When Krishnadeva ascended the throne, a bitter hostility was going on between Bijohnagar on the one hand and Bijapur and Orissa on the other. On the west, the Portuguese merchants after capturing Goa were growing from strength to strength. Krishnadeva Roy concluded a treaty with the Portuguese Governor Albuquerque and then defeated Birbhadra, King of Orissa and took his daughter to wife. He was himself a pure Vaishnava, yet he never looked askance at any religious sect; he treated all with equal honour and sympathy. With the death of Krishnadeva Roy in 1530, this dynasty gradually began to crumble down.

So we see that at the time of the advent of Lord Sri Chaitanya and even before that, the political sky of India was gloomy and overcast with cloud. The then history of India was nothing but a nasty record of treachery, murder, brutality, tyranny and lawlessness. On the breast of India was going on a devil's dance and revelry, politics was bathed in blood, society was full of narrowness and meanness; religion was vitiated with corruption and adultery, education and culture was heading to a crisis, atheism and godless rituals had driven away neck and crop, theism and love and devotion to God and was reigning majestically; envy, malice, vanity and jealousy had made hell of human hearts, the pious Vaish-

navas had shrunk with fear, sin with all its crew was stalking the earth like colossus with heads erect, and the world was about to burst with the thundering roar of demons; just at this hour of gloom and despondency the cry that rose out of the core of millions of hearts moved the Throne of the Lord in the Goloka and He Himself descended on the dust of the earth in the form of Sri Gaurasundara in order to remove the scum and dross of religion, to save the virtuous and destroy the sinners and to establish religion on its glorious throne. He came and the barren sullen waste of cruelty, corruption and faithlessness suddenly overflowed with love and devotion, forgiveness and mercy, purity and sublimity, and the deep darkness down to its abysmal depth glowed up with a divine light.

Today a negligible portion of India is Pakistan which has made India mad, restless, and flabbergasted, but at the time of Sri Maharabhu the whole of India with the exception of Bijohnagar and Orissa was a vast one Undivided Pakistan where constant hammering was going on upon the Hindu religion to shatter it into pieces, nay to crush it to powder and cast it to four winds. In this gloomy stormy night 'Lord Sri Gouranga'—India's first non-violence fighter and passive resister and the first dauntless rebel came out on the open path with His invincible Vaishnava regiment to fight out to the last ditch the age-old sin and superstition, faults and follies. He came out with that inextinguishable eternal flaming torch in His hand, flying the colours of truth and justice, resounding the world with sweet divine names, and setting at naught the imperial barricades. He was irresistible; His triumph-march on foot all over India there was none to challenge, there was none to gain-say and halt. Year in, year out, His victorious

standard of Vaishnavism kept flying proudly which none dared to lower. Like frail feeble reeds before the mighty elephant, any thing that came in His path fell prostrate at His Lotus Feet, kissed the dust and begged mercy of Him who is the Supreme Lord of the universe. The sinners fell, the tyrants broke down, the proud bent low; He went on His way—not strewn with roses, but bristling with thorns. The God of sorrows and sufferings, the saviour of mankind suffered much Him-

self, removed the sorrows and sufferings of men and brought them light and joy instead, established the true religion of absolute truth, love, forgiveness and mercy and brought down on this rotten earth of decay and death a millennium of eternal bliss which will reign in all glory and effulgence as long as the creation exists. This is the peculiar aspect of the religion of Lord Sri Chaitanya and the fullest and purest manifestation of the transcending, all-engrossing mercy of our beloved Lord.

SELF-SURRENDER—COURSE III

Naasthaa dharme na vasunichaye naiva

kamopabhoge

Yadyadbhavyam bhavatu Bhagavan purva

karmanuroopam

Elat prarthyam mama bahumalam

janma janmaantarepi

Twatpadambhoruhajugataa nischala bhaktirastu.

(Kula Sekhar in Mukunda Mala Stotram)

(I have no interest in Dharma (consisting of pious acts for ascertaining and increasing enjoyment here and hereafter), nor in wealth (which procures us ways and means for enjoyment), nor even in the gratification of lust (the pleasantest enjoyment). O Lord, let that happen which is due to me (a punishment) for my previous acts and omissions. (I do not hanker after Trivarga consisting of Dharma, Artha, Kama). This is the prayer wholly after my mind that even during my several births (which I do not want to get rid of like one hankering after Moksha or emancipation), my devotion to the pair of Thine Lotus Feet be steady and firm). This is an apt illustration of self-surrender. The aspirant is not desirous of Chaturvarga, group of four covetable things known as Purushartha or requirements of man. He is anxious for the fifth or highest require-

ment (Panchama Purushartha) viz., *love of God* which at its early stage is devotion to His Holy Feet.

His Godship, Sree Chaitanya Maharabhu, has taught us to pray in a similar strain in His Shikshashtaka (fourth sloka):—

Na dhanam na janam na Sundareem

Kavitaam va Jagadeesha kadmeye

Mama janmanajanmanisware

Bhavatadbhaktirahaituki Twayi.

(O Lord of the worlds, I do not desire wealth, man-power, charming damsel, nor poetic genius. (I am not anxious for any of the covetable things of the world). Let there be through all my births (no cessation of which I crave for) causeless or motive-less devotion to Thee, my God).

This is self-surrender. It should be without any motive of either wordly enjoyments and their ways and means on the one hand, or, on the other, an escape from the unavoidable evil effects thereof. Any such motive takes away our sincerity, the essential element of self-surrender. Even a man given to vices is not unfit for self-surrender whenever he has got Shraddha as described before; he can surrender

himself to God through dedicating himself to a Sad-Guru (holy preceptor) whole-heartedly. Then and there is his case taken up by God. He helps him shake off the vices and purifies his heart that it may become a fit abode for Himself.

In the Sreemad Bhagavata (11/20/27-30), Lord Sree Krishna thus instructs Uddhava :—

(An aspirant who has acquired Shraddha (as defined before) or firm faith in the efficacy of listening to My accounts, etc., and as such lost interest in all sorts of Karma or rites, knows that in desires for enjoyment are immanent grief and sorrow, though he is unable to give them up. Then with pleasure he does acts of devotion to Me, being filled with Shraddha and firm in conviction. He may be led by those desires, but that with a spirit of opprobrium, knowing their consequence is distress. When as a result of his repeated acts of devotion to Me according to the procedure stated above, all the desires of his mind are destroyed by My presence in his heart. The knot of his desiring heart is cut asunder, all the doubts are frittered and all his (sinful) acts suffer decay, I, the Atma or Ego of all, being seen).

Thus we see that the aspirant after his real welfare has got only to surrender himself in the shape of Shraddha to the Lord and do acts of devotion, and the Lord does the rest Himself. Only he has got to be sincere in his Shraddha and acts of devotion. Knowing that our desires end in misery, he accepts them for the time being with a spirit of condemnation, being too weak to throw them up at the outset. He gradually secures strength with God's help. In the Geeta too (9/30-31), Lord Sree Krishna assures even the most sinful man of His protection, only if he offers His worship with exclusive devotion. Such a man is to be counted upon as righteous, for he has perfectly resolved. Soon he becomes

pious and attains to eternal peace. The Lord asks Arjun to promise (according to the commentary of Srila Viswanath Chakravartypad) on His behalf that His devotee is never lost (Arjun being a devotee, his promise will be more scrupulously honoured than if the Lord had made it Himself). The Lord's anxiety to help His devotees even at the beginning is attested to by Soota, the narrator of the Sreemad Bhagavatam to the Rishis headed by Sounaka at Naimisharanya, when he says (1/2/17):—

“Krishna, the friend of devotees, the listening to and repetition of Whose glorious acts produce one's spiritual fortune, scatters away the evils, preventing true devotion from leaving the aspirants' heart when He enters it through the gate of audition and utterance of His accounts.”

As soon as you have acquired true Shraddha or firm faith in His protection, it is self-surrender and thereby you are saved from other influences. For the Lord has promised in the Geeta (7/14) that those who exclusively seek protection from Him and from none else can cross or overcome Maya (illusion), His own potentiality of compact Sattwa, Rajas and Tamas limitations; as such, She is called divine and is unfordable. Only self-surrender to God can give them such protection and immunity against her clutches. Self-surrender consists of seeking His protection exclusively.

We find this truth asserted in the Sreemad Bhagavatam too (2/7/42), where it is said that when a person wholeheartedly and without any insincerity surrenders himself to God's protection, he is the recipient of His mercy, he crosses or overcomes the divine Maya (illusion) otherwise unfordable or insurmountable. He does not look upon the body as himself or his.

Wicked fools do not know the value of self-surrender, for they are busy attempting to secure enjoyments or, when fed up with troubles, to escape therefrom depending on other means which they call Jnana or spiritual science. The Lord has spoken very ill of such persons in the next sloka of the Geeta (7/15) as evil doers, fools and vilest of men who have been deprived of their true wisdom by Maya and have adopted the nature of Asuras demons). Thus we see that it is only through the Lord's grace that we can attain to the highest good for a Jiva (ego), viz., love of God. But God does not help in that direction persons who do not fully surrender themselves to His Holy Feet.

A nice picture is given of persons who surrender themselves to God in the hymns of Brahma in the Sreemad Bhagavatam (10/14/13). “Those, that have given up all attempts for securing knowledge (meant for

emancipation) and have surrendered themselves to Thee whole-heartedly in a submitting attitude, live by accounts of Thine narrated by holy people, even though remaining in the same position regarding society, caste or stage in life. O Thou, invincible Lord, Thou, though invincible, art won by them in the three worlds (earth, heaven and lower world).” Such aspirants completely throw themselves up to the mercy of God and do not want to rely on anything else for their welfare.

See how Arjuna offered himself up to Krishna when he said, “I am Thy disciple surrendering myself to Thee; just teach me now.” (Geeta 2/7). See also how God protects His self-surrendering devotee, Arjuna, saying, “I will deliver thee up from all sins, thou needst not lament; thou hast only to leave off all religious contexts and seek shelter exclusively in Me”. (Geeta, 18/66).

OURSELVES

PREACHING NEWS

Our president Acharya Sreemad Bhaktivilas Tirtha Maharaj has been preaching pure devotion in Northern India. Crowded meetings were held at Sitapur, Gonda, Bareilly and Lucknow in which the *elites* of those places joined. The startling revelation of truth in his speeches which fascinates every intelligent soul was indeed a marvel to many. It has become a custom with the Sadhus in India to sit tight at a place and then to propagate some spiritual ideas to competent seekers according to his sweet will. In this way a sort of mystery covers truth which should be as transparent to every one as light, air and water. And popular superstition often takes the place

of religion. Of course our great Acharyas like Sree Sankara, Sree Ramanuja and Sree Madhva did some preaching through their theological discourses with the pandits. But people at large remained almost aloof from them. Sreeman Mahaprabhu struck a new note in Sanatan Dharma. He preached the highest essence of religion to every human being without any distinction whatsoever. Submitting whole-heartedly his body, mind and soul to Sree Guru and Gauranga, our Acharya-deva is preaching Bhagavata Dharma to one and all. May Gaurasundar fulfill his one object of life—to love and serve Krishna.

A new note, as it were, has been struck in the spiritual atmosphere of upper India specially

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in the above places. Hundreds of people are coming to Swamiji seeking enlightenment.

We hope to publish later on a detailed account of his preaching in Northern India,

which "marks a new chapter in the history of Gaudiya Vaishnavism in that part of the country," according to the Vice-Chancellor of the Lucknow University who presided at a meeting of Swamiji there.

GOVARDANA PUJA AND ANNAKUTA MAHOTSAVA

Sree Govardhana Puja and Annakuta Mahotsava were celebrated with pomp and grandeur at Sree Chaitanya Math and at its branch South Calcutta Sree Gaudiya Math on 3rd November. There were whole day programme of Sankirtana, Special Puja, Bhoga-raga, Aratrica and discourses on Sreemad Bhagabata, Sree Stotravali and Sree Chaitanya Charitamrita signifying the incident of the celebrations. Hundreds of varieties of the choicest kinds of food in vast quality were

offered to the Lord on the occasion. It was picturesque sight to see the Annakuta arrangement at South Calcutta Gaudiya Math. And throughout the whole day innumerable people came from distance to have darshan of it, and all were blessed with Mahaprasadam.

Mahaprasadam was distributed to thousands in both Maths.

This holy Tithi was observed in all the Maths with Special Puja Bhoga-raga and Discourses. At Sree Madhwa Gaudiya Math Dacca, more than five hundred people were served with Mahaprasadam.

FORTY FIRST DISAPPEARANCE DAY OF SRI PARAMAGURUDEV

Forty first Disappearance day of Parama Gurudev Paramahansa Srila Gaura Kishore Das Goswami was celebrated at his Samadhi Mandir at Sri Chaitanya Math, Mayapur on 14th November, Ekadashi day with Special Puja Bhoga-raga Aratrica and Discourses on,

his life and teachings and on next day 15th November, Mahaprasadam was distributed to all. At Sree Gaudiya Math, South Calcutta Sreepad Haripada Vidyarnava delivered a lecture on his life at a crowded meeting and Mahaprasadam was distributed on 15th and 16th both the days. This Tithi was observed in all the Maths with Special Puja, Bhoga-raga and Discourses.

