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Sree Vyas Puja on the 84th anniversary of the appearance of His Divine Grace **Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj**, the founder of Sree Chaitanya Math and its branch Gaudiya Maths will be celebrated on the 19th February at our Headquarters Sree Chaitanya Math, Sree Mayapur. There will be a large and representative gathering of his disciples and admirers from all parts of the country. Elaborate arrangements are being made to make it a success.

This function also will be observed at Madras Sree Gaudiya Math with a whole day programme of Sankirtana, special puja, Bhogaraga and discourses on his life. At a public meeting his life and teachings will be discussed at 6-30 P.M. on the same day (19th of February) at Sree Krishna Kirtana Hall of the Math. The details will be announced in local dailies.

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"Sree Chaitanya Charitamrita"

(in Bengali)

Publication - "**Sree Chaitanya Charitamrita**" which is regarded as the most authoritative, treatment of the life of Sree Chaitanya, philosophical and instructive - by Sreela Krishnadas Kaviraj Goswami with 'Amrita Prabaha Bhashya' by Sreela Thakur Bhakti Vinode and 'Anubhashya' by Sreela Bhakti Siddhanta Saraswati Goswami Maharaj was out of print long before. It is being reprinted at our Nadia Prakash Printing Works, Sree Mayapur. The **Adi Leela** has since come out and the printing of **Madhya Leela** is in progress.

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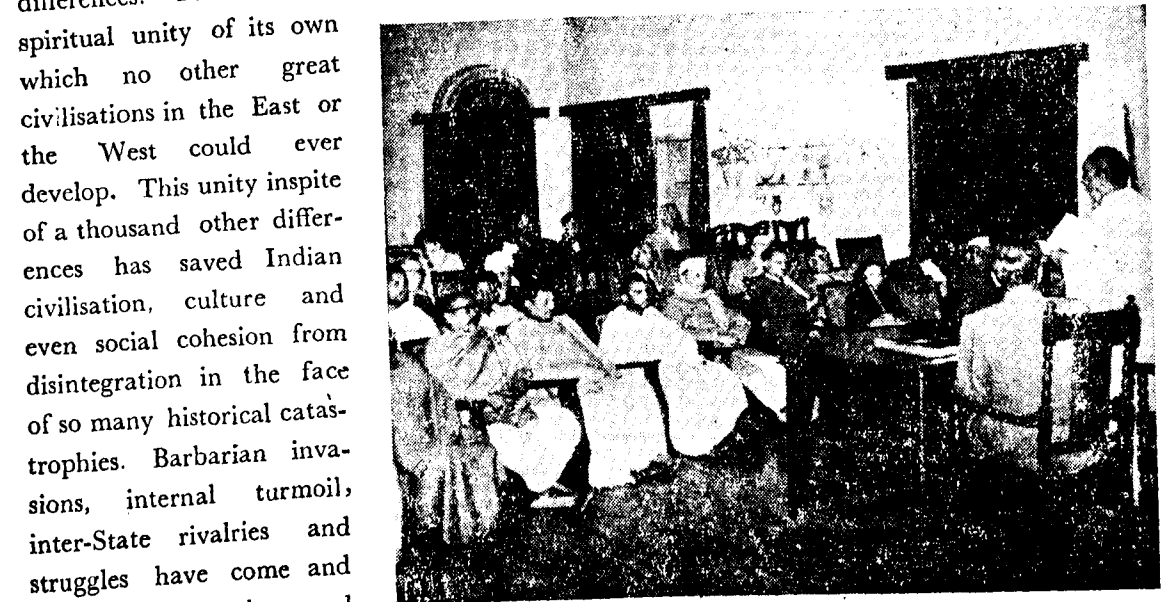
JANUARY 1957

No. 6

THE REAL BASIS OF INDIAN NATIONALISM

(OUR PRESIDENT ACHARYA'S PREACHING IN NORTHERN INDIA)

India, inspite of its geographical unity, is a evolution based on struggle and continual land of religious, racial, cultural and social change, cannot appreciate the true, social and differences. Yet it has an unique, underlying cultural significance of this almost trans-spiritual unity of its own which no other great civilisations in the East or the West could ever develop. This unity inspite of a thousand other differences has saved Indian civilisation, culture and even social cohesion from disintegration in the face of so many historical catastrophies. Barbarian invasions, internal turmoil, inter-State rivalries and struggles have come and gone in her chequered history, but the same even



flow of its internal life has gone on cendental continuity of Indian civilisation. as ever. Our modern historians, taught in the They find in it dead conservatism and social schools of modern European ideas of social inertia, indicating gradual national degeneration.

His Holiness Acharyadeva is delivering his speech at Rotary Club, Bareilly.

tion and decadence. The structure of society prevailing thousands of years ago still continues as if its outward history cannot even touch it.

But this life has a vitality of its own, bringing about social changes and revolutionary upheavals in the thought-structure of the nation's life as a whole from time to time. In a country, free from extremities of cold or heat, external modes of living seldom change and never violently. Moderation in manners and customs is natural. Ordinarily, people attach little value to them in comparison with other countries. Even today a naked Fakir in a crowded street arouses little surprise in the most modern city of India. And the father of the nation was a half-naked Fakir in loin clothes.

It is the generations of spiritual teachers who have really preserved cohesion and unity in Indian life and maintained its living continuity from age to age paying little heed to its external differences. Its political leaders have ever fought with one another for personal supremacy lasting for short periods and have often undone what its spiritual leaders did for its real progress. If we be not blinded by newspaper propaganda and political fanfare we have not as yet lost the mentality to understand this peculiar character of Indian civilisation. Politics divested of religion in the true sense of the term is Satanic, as Gandhiji called it. And this can be so said in India alone, where true religion is ever understood to be free from all sectarian bias. India has never taken its political leaders or statesmen as its real path-finders in life.

Buddha, Sankara, Ramanuja, Madhwa and a host of other spiritual leaders have led Indian life although they never meddled in politics. If India is to find the fundamental unity of its

civilisation, it cannot but seek their guidance in life as a whole.

In this respect the position of Mahaprabhu Sree Chaitanya Deva is unique and unprecedented. Free from any kind of social, racial or sectarian bias or so called caste prejudices, He gave to India the highest type of spiritual unity. Roaming from one end of the country to the other on foot, He embraced the Pariah and the leper, the Brahmin and the Shudra with equal felicity. The greatest pundit and the most illiterate peasant received the same treatment from Him. People in hundreds of thousands flocked around Him. The conservative Brahmin and the elite of society could not remain aloof. Art and literature blossomed at His foot-prints. Such universal up-surge of the spirit of the nation could hardly be seen. People forgot that they were inhabitants either of the East, West, North or South of India; whether a Bengali, an Oria, a Drabiri or men of Upper India. They forgot even their caste or line of sadhana, whether a Yogi or a Jnani. The image of Mahaprabhu, a Bengali, was installed in every household of Orissa. Very curious to note—the secular State Government of that State had tried recently to remove His Image from the Temple compound of Shri Jagannath Deva, perhaps because He did not belong to that province. We think that our political leaders must seek the clue to that transcendental unity of India or national integration will ever remain a far cry. Gandhiji found it in his life and teachings; and gave India a unity almost unparalleled in its history although for the time being.

The two devastating world wars and the threatening dark shadows of the third one hanging over humanity today 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. Today this fellowship is a dire necessity without which humanity will have to face dreadful consequences of their past deeds and may even meet destruction of their civilised life. In his intense longing for peace and fellowship today, man is ready to forget differences of caste, creed, colour or country and this sense is daily growing upon men of all grades of life. But they are at a loss to know where a common platform is to be found and 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 his country, creed or colour are natural and ineradicable. Mere intellectual speculations about equality and human fraternity and preaching about it sitting in the fence will take us nowhere. Surrounded by the 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. We can think of nothing but the world as it is and of the present. "Let us live and be happy today" 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 esoteric and exoteric aspects of life. Our scriptures, viz., Vedas, Upanishads, Brahmasutras, Geeta and Sreemad Bhagabatam, our peculiar culture and religion teach us not to depend too much on the external world but to turn our mind inward towards the rock of "Truth-Eternal".

This subject-view of life is the rock-basis of all the Indian Schools of thought.

G—2

It seems when the country had been passing through violent political storms, there had always reigned a metaphysical and philosophic calm in India. The tenacious clinging to the pleasures of life is a form of spiritual suicide. Of course so long as one lives, moves and has his being amidst mundane surroundings, activity has to be directed towards perfection of the condition of existence. We may not like a person because he refuses to evaluate the pleasures of life in the same manner as you do. The foundational and fundamental outlook of a spiritualist is different from yours. A scientist may be proud of having invented a chemical preparation to destroy the world and many other miracles, but it has little value to a spiritual man who is prepared for anything at any time and who concentrates his energies on the acquisition of spiritual wealth. We need a spiritual outlook.

Sree Chaitanya Mahaprabhu and the six great Goswamies, His most intimate followers recovered the sanctity of the forgotten site of Vrindaban and Brajamandal in the Mathura District as a holy land of the Indian people. Brajabhumi since the 16th century had been a favourite place of pilgrimage of devotees from all parts of India. But I am sorry to find that this contribution of Sree Chaitanya Mahaprabhu, His life and teachings are not much known to the people of the Eastern part of Uttar Pradesh.

At great moments of cosmic crisis free spirits by the command of the Supreme Lord may take birth on earth or He Himself can manifest in this mortal world and by example and precepts, by word and deed, by the establishment of holy orders of teachers, by building up of systems of philosophy and in countless other ways, render inestimable service to struggling humanity. Service of that type

is the best and the most devoted form of worship of God. They simply work in the interest of erring struggling member of humanity and disappear when they think that their mission is fulfilled. This becomes possible out of His Own supreme prerogative, but the rational man can hardly conceive and believe it. Sree Chaitanya Mahaprabhu, the Universal Divine incarnated in the individual human being out of His Own essential power due to the prayers of His devotees at a great political, social and religious crisis at Sree Mayapur, Nabadwip when there was an eclipse of the moon in February, 1486. Hindu society, Hindu religion, Hindu culture were in a chaotic condition under the Moslem rule. India was stirred into life by the advent of Lord Chaitanya. Nabadwip was the foremost city of literary eminence in Bengal to which all India resorted as the fountain head of knowledge. It was a university of oriental learning. To speak the truth, the renaissance of Hindu culture and education dawned and developed here in Nabadwip. Masterly professors gathered thousands of students around them and taught them grammar, Nabya-Nyaya—product of keen teachings of Bengali scholars and rhetoric.

As a student, He was indeed very gifted. His victory over Keshab Kashmiri before whose intellectual prowess the world had bowed down, proclaimed to the world His brilliant teachings, His vast learning and great erudition.

At the age of 16, His Great Genius and Learning had startled the world and He, Who was so long the light of His mother, renounced the world and became a monk and ascetic to light the world. He made an extensive tour throughout India and brought conviction to large masses of men in the soundness of His philosophy.

The traditional accounts of Indian philosophy begin with discussion of the Pramanas. Pramana is that by which a thing is known to us as it is. From one point of view the term means 'authority and guarantee.' From another point, "source or means" of valid knowledge. The Sruti is *Swatah pramana*—valid on its own right and on its own merit and its validity is not in need of any guarantee other than text themselves. Sacred texts are self-valid which are unchallengeable and unimpeachable. Sruti alone can reveal the fundamental and essential nature of the ultimate Reality—Brahma. Scriptures and religion help us more than the exact science in discovering a goal of human conduct.

Sense awareness is absolutely helpless and incompetent to give one knowledge about Bhagaban. Only scriptural texts proclaim the nature of Brahma. Sambandha (relation between the Creator and the created), Abhidheya (means) and Prayajana (prospects) are the three great truths we find in the scripture. The study of scriptures and the enquiry into the nature of Brahma is compulsory. All sense perceptions appear to be deceptive and misleading if there be no transcendental knowledge of the whole behind it.

Escape from the ills of births, rebirths and deaths and enjoyment of inherent spiritual bliss are the goal which can be reached only through the true knowledge of God in His essence and through the transcendental process of Bhakti.

Lord Sree Chaitanya proclaimed that through Nama Sankirtan (recitation of Krishna Nama) a man can develop his spiritual and divine nature and rise above all the frustrations and limitations. What was so long a mere speculation became a science in the hands of the Lord. The Name of the Lord is the

Saviour Himself. He demonstrated the identity of the sound and the meaning, the subject and the object. This can be felt by the awakening of the inner consciousness as a result of association with saintly persons. The outward chanting of His name must be synchronised with the inner aspiration to be near Him. The aim of the Karma is self-pleasure and that of the Jnanins is the attainment of the undifferentiated Brahma which does not admit of any subject or object of devotion.

If we study carefully the principles of His fight with the then political power of the State,

we find many a lesson the application of which will greatly benefit our country today. His was a divine call for unity in the name of that principle which overrides all differences. We should remember that if at that critical juncture Mahaprabhu had not preached this Gospel of love, service and equality, the history of India would have been otherwise and the people of India would have perhaps been following the paths of bitterness, hatred and frustration. India needs at present the spread of her spiritual knowledge for unity among all people.

An Historical Outline of Devotional Thoughts of India

By

SAMBIDANANDA DAS, M.A., PH.D., (London) BARISTER-AT-LAW

The philosophy of the main living Hindu sects of India may be broadly divided into two schools, one is the non-distinctive absolutism of Sankara and his followers, and the other is the theism of the Vaishnava schools. It is somewhat difficult to trace the historical origin of devotionalism which of course has been gradually evolved from its rudimentary stage of simple faith in God to passionate love of God—that which is termed Prema as is evidenced in the lives and works of the Gaudiya-Vaishnavas of the 16th Century. This development of the philosophy of devotionalism or Prema as we call it in our own language is closely connected with the evolution of the meaning of the Sanskrit word "*Shraddha*". This word *Shraddha* is frequently found in the Rig Vedic hymns (Samhita). The famous *Shraddha* hymn may be specially mentioned in this connection (X. 151. 2) but its meaning seems to be nothing more than simple belief or a mere expression of gratitude

to God for favours received. We cannot trace the psychological mood of mind which the word conveys in devotionalism of a later period. The references to the fatherliness and friendship for Indra or Varuna or the use of erotic analogy and comparisons in this connection are not unknown in the Rig Vedic hymns but we cannot trace any seed of devotionalism as we understand it, in them. These gods were so addressed only from fear of them and in the hope of forgiveness for sins. It is more of a 'Karmic' idea than one of 'Bhakti' or devotionalism. Sayana explains the word as *Astikyabuddhi* or belief in truth (VI. 122, 3; XI. 9. 9). Yoska in his Nirukta introduces the mood of mind based on truth in commenting on the word *Shraddha*, (XI. 30; V. 3). It would be more accurate to call it theism rather than devotionalism in the earliest stage of our religious history.

The Bhagavata Purana, a very trustworthy book of the Hindus tells us that devotion to God

consisted in meditation in the earliest era called 'Satya' age. In the next era or 'Treta' age it implied sacrifice. It consisted in ritual worship in the next, the 'Dvapara' age, and in chanting the Name of God in this present or 'Kali' age (Bh. X. 3. 52). Its prior book Vishnupurana also gives us these forms of devotion as they existed in the four ages. The wide prevalence of elaborate ritual, formalism, injunctions, prohibitions, or in other words, sacerdotalism which is an abuse of pure Yajna or innocent sacrifice, of the Brahmana period of the Vedas seem to confirm the statement of the Bhagavata and Vishnupurana that Yajna was the form of devotion to God in the 2nd—'Treta age.'

If I am allowed to identify theism or devotionism with Vaishnavism from the earliest times, I must say that Vaishnavite theism was certainly prevalent at the Brahmana period of the Vedas. Aitareya Brahmana (i. 3. 4) and Taittiriya Brahmana bear references to the Vaishnavas or the worshipper of Vishnu but it is extremely difficult to give you any exact philosophy of this sacrificial form of devotion in this period.

The Archa or Worship-form of theism of the next period, namely the Dvapara age as stated by the said two Puranas is certainly the consequence of the Pancharatrika system or Vaishnavite Tantra which served to make the Vaishnavas exclusive and independent. The Yajna form of devotion receded at the approach of the Pancharatrika form of worship. The later sectarian schools of Vaishnavas derived much of their philosophy and more particularly their practices from the Pancharatrika systems which are the subject matter of a good deal of literature. This Pancharatrika system was introduced to explain the

activities of the Absolute, Its incarnations, creation and preservation of the world, and so on and so forth.

The famous four-handed Chaturvyuha theory of Vishnu under the names of Vasudeva, Sankarsana, Pradyumna and Aniruddha is the distinctive contribution of the Pancharatrika doctrine which was gradually adopted in the country as early as the 5th century before Christ. Panini (Circa 2nd century B. C) makes it clear that Vasudeva referred to, is "the name of one who is pre-eminently Worshipful". The Niddesa, one of the Pali Buddhist Canons mentions the followers of Vasudeva and Baladeva among other sects that prevailed in the 4th century B. C. (Bhandarkar's Vaishnavism P. 3). The Besnagara pillar inscriptions (Gwalior) tell us that a Yona Duta (Greek) Heliadora was a Vaishnava Bhagavata who erected a Garuda column in honour of his God Vasudeva (Luders list of Brahmi inscriptions No. 669). It belongs to the 2nd century B. C. The Ghasundi inscriptions (Narayanavata), almost of the same age refer to the Puja stone wall for the worship of Sankarsana and Vasudeva. The Nanaghat inscriptions No. 1 invoke Vasudeva and Sankarsana (Luders No. 1112). Narayanikas (Panini IV. 3.95), Bhagavatas and the like seem to be terms denoting various sects of Vaishnavas of these early periods.

Theism does not seem as yet to have developed into devotionism which is the passionate love of God expressing special psychological moods which increases with the growth of spiritual progress in one's life into an extreme attachment to god. This psychology of the love of God is traceable not in Yajna (Sacrifice) and Archa (Worship) forms of theism of the earlier period but in the introduction and evolution of the meaning of the word 'Bhakti'

which is the second step towards the realisation of passionate love of God from *Shraddha* or simple faith in God. Though the worship of Vishnu-Krsna under the name of Kesava in the temples is to be found in the commentary of Patanjali on Panini (ii. 2. 34), Vishnu-Krsna is pre-eminently the God of passionate love or devotionism rather than of ritualistic worship, so He becomes the only object of absorbing devotion or 'Bhakti'. The first book on this subject which is now available is the famous Gita.

The Gita, though it speaks more of Bhakti or devotion than any of the other systems of the times, yet it cannot be regarded as a complete book on Bhakti. It is nothing more than primer on Bhakti. The Gita encourages exclusive devotion to God Vishnu-Krsna denouncing devotion to other gods and sometimes discouraging other systems whilst at the same time describing them. The Gita seems to have been written at a time when theism had passed the stage of *Shraddha* or simple faith and reached a fairly advanced stage of Bhakti or exclusive devotion to God. Historically speaking on the basis of available materials, Bhakti or exclusive theism had not then passed in any appreciable degree towards the passionate form of love of God called absolute devotionism.

The nature of the use of the word Bhakti in the Svetasvatara Upanisad (VI. 23) makes it clear that exclusive theism to which the Gita gives inadequate expression, was already sufficiently developed and popular in Upanishadic times. The word Bhakti has also been used in the Therigatha (V. 370) and in the Jatakas (V. 240, 3, 6; 35, II). Our Upanishads are numerous, giving not one and the same logical doctrine but a curious mixture of several doctrines mainly divisible into absolu-

tism which does not admit of pure theism in the true sense of the term and far less of devotionism, and dualism which is the fundamental basis of theism. Passages expressing absolute pantheism are not wanting in the Upanishads but even the Pantheistic Yajnavalkya was forced to admit the exclusive position of the "Internal Ruler" "The Inner Guide" having the universe at His command, etc., (Br. Ar. Up. iii. 7). The theistic Sandilya in sharp contrast to the pantheism of Yajnavalkya and his non-distinctive absolutism, introduces a dualistic note admitting the separate and exclusive position of the Absolute, in the Chandogya Upanishad. This dualistic note is very pronounced in the Katha, Mundaka, Chandogya and Svetasvatara among the oldest Upanishads.

Impartially speaking Sankara, the greatest of all non-dualistic scholars, could not properly reconcile the famous passages of the Mundaka Upanisad underlying the story of the two birds dwelling in one tree, one eating the fruit and binding itself to the world, and the other merely gazing on it. The later dualistic scholars like Shri Madhava and others make proper use of it in supporting their dualistic and consequently theistic view. The doctrine of grace which requires a devotee his surrender to God for a knowledge of Truth, which is the first and most essential condition of Bhakti or theism and is the logical development of dualism among God-fearing people, is very explicit in the Katha Upanishad. This doctrine of Grace of the Katha Upanisad is also traceable in the Mundaka (iii. 2.3) and Svetasvatara Upanishada (iii. 20) and more emphatically repeated in the Gita in the late period (XVIII. 67).

As we all know that any Hindu sect in India must have its own commentary on the Upani-

shads and the Vedanta in light of its faith, so Sankara was clever enough in quoting and explaining those passages on the neuter aspect of Thought-Brahman of the Upanishads. The Vaishnavite scholars like Ramanuja, Madhava or Shri Jiva and Shri Baladeva of our Gaudiya Vaishnava school are always at their best in explaining the dualistic passages in the light of their theism. Sankara seems to have failed in explaining the clear dualistic passages of the Upanishads because it is impossible to deny the second entity which is as real as the first. The Vaishnavite scholars try to explain the non-dualistic passages of the Upanishads saying that identity so expressed in the Upanishads is only that of quality and not of essential character, such as the water of the sea and that of the river is certainly water but the sea is always different from the river or tank. When the spiritual reality or influence of the Over Soul is emphasised, the emphasis seems to have been sometimes carried so far with no reserve as to neglect or almost deny the second or inferior or relative reality which according to Vaishnavite thought is feasible without imputing any qualification to the Absolute as such. The subservient reality is not only accommodateable but necessary for the full play of the greater reality. It is only the display of his full activities and not the act of rendering perfect the imperfect or incomplete. In the following passages of the Brihad Aranya Upanishad (IV. 3.21) Sankara derives the non-dualistic view "Just as a man forgets every thing within or without, when he is embraced by his beloved wife, so when this self is embraced by the all-knowing self, he knows nothing outside or within." According to the Vaishnavite scholars, as neither husband nor wife loses himself or herself either at that psychological moment or after-wards, so the distinction is always present between the souls, the one which is individual

and the other which is the Over Soul. The seeming cessation of one under the influence of the other is certainly not permanent or real in the absolute sense. It would not be possible to deal with the respective positions of these two diametrically hostile views in this short article. Every recognised religious leader of India derives inspiration and support from the Upanishads and the Vedanta. Nimbarka, the founder of one of the four recognised Vaishnava sects derives his teaching from the 7th Prapathaka or chapter of the Chandogya Upanishad as found in the form of instruction imparted by the four Sanakas the traditional divine founders of the sect. Ramanuja commented on the Isa, Prasna, Mundaka, Svetasvatara, Katha and Chandogya in the light of qualified monistic doctrine. Our Gaudiya Acharyya Shri Baladeva Vidyabhushan also wrote commentaries on all the principal Upanishads in the light of our incomprehensible dualistic monism."

Though the Gita deals with Bhakti neither properly nor exclusively nor systematically, nor is treated as to give us any satisfactory philosophy of it, the nature of it as described in the Gita implies that Bhakti at that time was highly developed and in vogue in the country as a practical religion. The first exhaustive treatment of Bhakti and its further development in the form of Prema or devotionism proper, is to be found in that most beloved book of the Vaishnavas the Bhagavata Purana. This book is held in great esteem by all Vaishnava sects in general but its particular importance to the Gaudiya Vaishnavas is itself a subject of special study. It is decidedly the supreme authority on the development of Prema or passionate love of God as practised by the Gaudiya Vaishnavas. The date of the Bhagavata is an epoch in the history of the development of devotionism from theistic

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Bhakti to Prema. It is quite apparent that this book was written by a Premika or spiritually passionate devotee of God. The interval between the Gita and the Bhagavata is considered from the historical point of view, the period of development of Bhakti or theism to Prema or devotionism. Without entering into details, the date of the Gita may be safely assigned to the period between the 2nd century B. C. and the 2nd century A. D. We have not yet discovered any historical data assigning an accurate date to the Bhagavata but it was certainly written before 5th century A. D. because the Jaina Cheda Sutra actually refers to the 18 Puranas of which the Bhagavata is the Principal one (Ind. Ant. Vol XXI. 1892. P. 297). and this book along with the Nandi Sutra and Aniyogadvara was known to Divardhigani who edited the Jaina Canon and who flourished about 454 A. D. Two verses of the Bhagavata (i. 6. 25; 18. 58) are quoted by Mathara in his commentary on the Sankhakarika (Verses 51. 2). This Mathara is alluded to in the Nandisutra, and was roughly translated into Chinese by the Buddhist Monk Paramartha between 567 and 569 A. D. It is also apparent from the sectarian touch of the book that a particular Vaishnava sect

developed devotionism of the Bhagavata from the simple or ordinary Bhakti of the Gita. Of the four recognised Vaishnava sects of Vishnusvami, Ramanuja, Nimbarka and Madhva, the dates of the last three are more or less definite and probably no earlier than 1017 A. D. The date of Vishnusvami is still uncertain and a matter of controversy. Lila-sukha Vilvamangala, the celebrated author of Krsna Karnamrta on Prema or divine love, has been described as belonging to the Vishnusvami sect in the Vallabha Digvijaya written in the 16th century. Vilvamangala was a Mayavadin being the disciple of Padmapada, the direct disciple of Sankara. He was next converted to the fervent devotional school of the Vaishnavas who may have been responsible for the development of Prema or devotionism and the composition of the Bhagavata several centuries before Vilvamangala who, being more or less the contemporary of Acharya Sankara, must have flourished in the 8th century, because Vilvamangala refers to his discipleship to Padmapada in his commentary on one of Sankara's works (Govindawaryar. Ind. Hist. Qt. 1931. P. 338).

[To be continued]

THE WORLD WE SEE

By
JADUNANDAN VIDYARNAB, B.A.

I

Uncanny rumours come floating from our neighbour country. Pakistan—the land of the pure-hearted—is being armed to the teeth by the guardian of world-peace, America. The 'Blitz'—the famous news-magazine says—"an army of sixty thousand men is being mobilised,

strategic positions along India's border are being occupied, atom-tipped weapons made ready under foreign trainers". Our great Premier feels uneasy and has struck a note of warning to the country.

Whatever be their implications, these have a nuisance value—very tiresome, specially at this moment when the whole of the Middle East is almost in a melting pot. It brings the war of attrition, or “the cold war” as it is now called to the very door of India, deviating her mind from the great plan.

Pakistan is a creation of British diplomacy in its worst days. That it has a sectarian government is almost a political necessity. For its very existence, it must always take to the course of political, diplomatic, economic, cultural, religious and ideological acrimony towards India. For otherwise it loses all legitimate motive for its very existence. Every sane man believes that if Pakistan could grow in felicity with its sister State, it would have been to the greatest good of all. Then the sinister objectives of its progenitors could never have been served and with it the cliquish interests of a section of power-mongers in that land would have gone with the winds. Gandhiji wanted to kill this insane animosity by kindness.

The Satanic policy of “divide and rule” ever followed by the British has thus been perpetuated even after the foreigners departed with bags and baggages from this land and a heinous type of Western colonialism is thus being maintained in India as a whole.

To prop up the plea for constant division between these two great countries in Asia, which, if united, could dominate the whole world situation today, differences in race and religion are dinned into the ears of an almost illiterate mass of people and Kashmir issue has become an apple of discord so tempting to Western

domination over the East. But our Islamic brothers should always remember that a spiritual totalitarianism of a fascist type under whatever garb cannot succeed in an age of democratic individualism. It must go the way the others have taken for worse. The time-spirit is against it.

Politics apart, the name of religion is being thus used for ends other than its own. Will it not be derogatory to both in the long run?

The world owes many great things to Islam. It saved India from Buddhistic decadence in later Middle Ages. It infused new life in the nations of the Middle and Rear East when Graeko-Roman civilization disintegrated there. Christianity once indirectly acquired inner cohesion and organisational strength by its contact through the crusades. It once served as the bridge between the East and the West. Its monotheistic theology based on immanent transcendentalism served as a great impetus to the popular religious movements in medieval Hindu India. Above all, the great life of its prophet is a thing of admiration and admonition to all seekers after spiritual life.

Religion is one. It is the eternal function of the pure soul which Islamic Shastra calls the “Rue” in a limited sense. Its true sphere is beyond all calculations of time, space or person. The one eternal and the universal Truth appears to us in so many names and forms according as we impose our own limitations on Him. The awakened conscience of the world, today, demands that we should transcend them and bow our heads at the feet of the “Ekamebadwitiyam”. Then we hope true peace will dawn upon a distracted world.

II

The sixtysecond session of the Congress passed off smoothly at Lakshmibainagar. The eyes of the whole country remained rivetted to it for more than a week. We think it is not a party congregation only. The Congress focuses the whole nationalistic urge of a great country. So we should not approach it with hide-bound ideas of theorist or a party lackey.

The life of a nation really consists in its sense of values. No political theory is either to be accepted or discarded on its face value. How far it can be adapted to the sense of wholeness of life, is the only criterion of its efficacy. That it has succeeded in one country or another is a different question. To keep pace with an ever-changing world one should not only run after it as it historically evolves but should try to know and be in touch with the spirit that works behind it. The key to this insight has been given by Gandhiji in his slogan of slogans “Satyameba Jayate.” Seek the truth with all sincerity and all problems of life, however complicated, will be solved in time. Approach it with an impure heart and you complicate it all the more. So he has ever urged that anybody who wants to be a Satyagrahi must first of all cleanse his heart. Truth knows no com-

promise either in means or objectives. This is the politics that Gandhiji had preached in life and in death.

But how many of our Congress workers or leaders can really approach this great ideal? Upon it ultimately depends the true success of all the pleas undertaken by it. To be really practical, we need not show how we have successfully carried out this plan or that. But it consists in how far a moment has been able to form the character of a nation. The ‘Ram Rajatya’ gave the nation a particular integrity of character which has persisted through ages and has drawn the admiration of the whole world. The wealth and prosperity of Ayodhya is a myth of the past but the character which Sree Ramachandra gave to the nation has become the rock-basis of its history. This is the spirit behind all history. We think the success of a socialistic or democratic society will ultimately depend upon it.

Socialistic balance among different sections of people or cohesion in our public or individual life will depend ultimately on how far we can adapt them to the conception of wholeness of life in relation to Truth. This is Satyagraha of a true Sarbodaya worker.

SELF-SURRENDER—COURSE IV

By

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

For self surrender to the Holy Feet of God, having everything wanted for comfortable living in the world such as society, wealth, learning, religious merits or even the desire and attempt for emancipation from troubles and sorrows that are necessary concomitants of

having an enjoying mood, the aspirant must have an inexhaustible fund of courage. Everybody except the most resolute and firmly determined aspirants thinks of what will become of him if he is shunned by his near and dear friends and relatives who will con-

sider him worthless for worldly purposes for his overtures to God for self-surrender. And as such the apprehension is not altogether groundless. God Himself has said thus (in the Sreemad Bhagavatam, 10/88) "I take away the wealth and other items of worldly possessions of a person whom I favour, for then his relations will of themselves shun him in his distress". Very few people can appreciate that this is the position that is most convincing for self-surrender. This was realised by the Bhikshu (mendicant) of Abanti Nagar who was ill-treated by his relatives and neighbours and who then entirely surrendered himself to the service of **Mukunda's Feet** (Sreemad Bhagavatam 11/23/58). A man who has fortunately received the impulse for self surrender fears nothing in the world. He learns to feel that he need not be anxious for want of bedding when the earth is there to lie on, of pillars when there are the arms to rest the head on, of any plate to eat from when there are the folded palms, and of any clothing when there are barks of trees and cardinal points of the welkins. He then asks himself, "Are there no torn shreds of rags strewn on the road (to serve the purpose of clothing), are river dried up (and not offering drinking water), are caves all closed (not offering dwelling facilities), do not trees that maintain others now yield alms (of fruit for food), finally does not God protect His proteges? Why do learned men (who should be free from feeling any want for the above considerations) serve people proud of their wealth (Sreemad Bhagavatam 2/2/4-5)." Self surrender thus makes man free from apprehension for any want of the necessities, which is the root cause of all fear.

Fear, then is the cause for which a person may feel diffident to offer self-surrender, the

more you will feel courageous and free from fear which stands in its way. Thus self-surrender and courage are inter-related, the one increases in the same proportion as the other does

Brahma, the creator, in his prayer to God (Sreemad Bhagavatam 3/9/6) says:—"Until a man dedicates himself up to Thy Holy Feet which are the source of fearlessness, he is harassed by fear on account of money, physique, friends, by affliction, desire, attachment and dire greed, and by the wrong idea of his ownership which is the prime cause of all distress". Attachment to worldly objects is the cause of fear and other allied feelings. If you can divert the attachment towards God and feel a hankering after, not any mundane interest, but God's love, you are free from all fear. This is again noted in the Sreemad Bhagavatam (11/2/33) where in the latter it is said, "Fear has its origin in attachment to a second entity (something than God) of a man who has turned away from God under the influence of His Maya (delusive potency) which produces adverseness and oblivion (about one's essential function). On this account a prudent man should adore Him perfectly with exclusive devotion having dedicated his entity to his Guru (preceptor) without distinguishing him from God. When we have this attachment to something second to or different from God, we are afraid of many things. When we are told by devotees of God, that we should give up all our bad habits and customs antagonistic to unflinching love to God, we feel sunken in a deep quagmire of fear lest the giving up of such habits as tea-drinking or drugs-taking should prejudicially tell on our health, or the violation of custom of the community like that of compulsory colour throwing even on ladies during particular festivities should

mean the displeasure of the Readmen who may even excommunicate us. Such fears make cowards of us all and for their sake we cannot shake off our weaknesses that prevent us from surrendering ourselves to God. We are too careful in our observances of practices of a ceremonious nature, though they stand in the way of pure exclusive devotion, lest we should fall victims to the wrath of Gods or Goddesses who may take revenge on us for our indifference to their worship. Persons of this description are given to enjoyment, not retaining a serving attitude, and are always afraid of losing the ingredients of enjoyment.

They are sinful people whom God describes (Geeta, 7/15) in the following terms, "Evil doers, fools, and the vilest among men do not take refuge in Me Their wisdom has been robbed by Maya (delusion) and they have cherished demoniacal temperament". They cannot understand the value of self-surrender which requires very great self-discipline quite unknown to them.

So long as such fear exists it is plain that there is no faith in the protecting power of God and without such faith self-surrender is impossible. It is freedom from fear which indicates that the aspirant has been able to fully dedicate himself to the service of God whose climax is undiluted love of Lord Krishna. Such fearless surrender enables the aspirant to turn his mind entirely towards God and take it away from all external appearances. Turning the face towards God means turning the back against all outward objects, noumenal or phenomenal, and their preceptors. The senses do no more catch their impressions, but turn inside to feel the presence of God within.

For self-surrender, firmness of determination is essential, otherwise the initial attempts

may be foiled. If we once yield to any doubts or temptations with which we are encompassed by Maya, the delusive potency of God, we are sure to be thrown out of our proposal to surrender ourselves to the Holy Feet of God. As an illustration we may remind ourselves of the Greek Story or Orpheus and Eurydice, husband and wife, who loved each other most passionately. When the latter died, the former a consummate musician, whose superiority in the art of Music was acknowledged even by the gods and goddesses, followed her soul being taken away, like Savitri accompanying the God of Death (Jama in Indian scriptures or Pluto in Greek Mythology) he entered the Hades (the region of the dead or the realm of Pluto) and charmed everybody there including Pluto himself with his most melodious music, who promised him the return of Eurydice, provided Orpheus would not look back till he passed the gates of the Hades into the world. Orpheus obeyed till he found himself just near the gate when he felt a strong doubt against Eurydice following him and an irresistible temptation consequent thereon to turn back to have a glimpse of her if she was following him. The result was that he had to pay a very tormenting price of this doubt of his and his wife was snatched back and never returned.

An undertermined mind is unequivocally denounced by God Himself in the Geeta 4/40,— "One who has no *Shraddha* or firm faith (as described in course II before) and as such as no wisdom (enough for attaining to God's protection) is dubious and doubtful (with regard to the highest good achievable and the means therefore) is doomed to destruction. One of a dubious and undetermined mind loses everything here and hereafter and cannot gain bliss." In the previous sloka His Godship has promised the acquirement of such wisdom to

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one with *Shraddha* or firm faith, who devoted to God having been fully self-disciplined and with this wisdom attainment of peace and quietude of the purest type in no time.

From the above we have seen that for self-surrender, an aspirant must be possessed of an invincible strength of mind and resolute determination, irrespective of all consequences that befall him in the course of his practising self-reformation. He must not flinch from the path of his chalked out duty at the sight of difficulties in the shape of destruction and persecution or even ostracisation or death too. A self-surrenderer should be a real hero, for he must have to be ready to court any inconvenience and untoward circumstances arrayed against him to

wrench him off from his resolution. He must remember the promise of the Sreemad Bhagavatam (11/2/33) that the worship of the Eternal God (Achyuta) is ever beyond the region of fear from any quarters, for the remembrance of the Lord of the Universe (Viswatma) drives away all apprehension from the temporarily anxious mind of a devotee. One of the six elements of 'Sharanapatti' (self-surrender) is the belief that God will protect the self-surrenderer from all catastrophies under any circumstances. Self-surrender is the shield of protection against any calamity furnished to His devotee by God Himself. We shall illustrate this point from the lives of some renowned devotees of God in the next course.

What did Mahaprabhu Sree Chaitanya Deva give to South India

By

NANDADULAL BRAHMACHARI

South India is the land of Religion. year before last when the Mayor of Madras Corporation gave a civic-reception to my Divine Master His Holiness Tridandiswami Sree Sreemad Bhaktivilas Tirtha Goswami Maharaj, the President of Sree Chaitanya Math at Sreedham Mayapur and of its branches Sree Gaudiya Maths in India and Pakistan, founded by His Holiness Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj, His Holiness my Divine Master in His speech emphatically said, "The South-India is a land of Religion."

We can see that from times immemorial Great souls were born in this part of Mother India and enriched all by their great contributions.

In this 'Kali-Yuga' (The Yuga of confusion and quarrelling) when neglecting the Veda Shastras, Schismatic Buddhist sectarianism was prevaricating with the human race, at that time great Shankaracharya the incarnation of Shiva, Lord of destruction, incarnated here in South India. He was a chosen enemy of the Buddhists, and turned current tide of Buddhism towards the Vedas and converted most of India into his mono-theistic Adwaita cult. Later on, the great Vaishnava Acharyyas, Ramanuja, Madhwa, Nimbarka and Vishnuswami who preached Visista-Adwaita, Suddha-Dwaita, Dwaita-Adwaita and Suddha Adwaita cults respectively on the basis of the vedic scriptures flourished here. Among them the first three i.e., Ramanuja, Madhwa and Nimbarka descended in South India and propagated the cult

of Bhakti. But the attitude of reverence and respect towards other systems of Philosophy was rather rare in the philosophical and religious field, as every system of philosophy tried to prove the other systems as fallacious in order to prove itself correct. Thus when South India was divided into various divergent cults ("nanamataparigrahan," as Chaitanya Charitramrita culls it) Mahaprabhu came here and preached His religion of transcendental love.

When there was great quarrel between Shankarits and Ramanujias and the Shankarites and Madhwas then the great Sree Krishna Chaitanya Mahaprabhu came down to this spot and pacified the dreadful quarrellings, by His great contribution 'Achintya-Bheda-Abheda' i.e., inconceivable simultaneous existence of distinction and non-distinction which is the only impartial commentary of Vedanta above petty sectarianism and is unparalleled in the world's religious history.

The South India tour of Sree Krishna Chaitanya Mahaprabhu is lucidly described in the Sree Chaitanya Charitamrita the authentic biography of Sree Chaitanya Deva written in Bengali by Sree Krishnadas Kaviraj.

Sree Krishna Chaitanya Mahaprabhu took two years to journey all over South India. He halted for four months at Sreerangam in the house of Venkata Bhatta, a Vaishnava householder belonging to the Ramanujia cult wherefrom He made two great personages His devoted followers, one of them, later on became famous as Gopal Bhattra Goswami by name who was one of the six Goswamies of Vrindaban. He wrote several books on Chaitanya cult, throwing a scientific light on Bhakti. The other one who after renunciation of worldly life i.e., after entering into monastic life (Sannyas state) was known as Sree Probodhananda

Saraswati and wrote Chaitanya Chandramrita and several other books. In Chandramrita he begs:

*Dante Nidhaya Trinakam Padayornipatya
Kritwacha Kakushalam-edamaham Brabi ni
He Sadhabah Sakalameba Bihaya Dural-
Chaitanya-Chandra-Charane Kurutanuragam.*

O Sadhus! holding a blade of grass between my teeth and falling on your feet with all humility and supplications, I (a Tridandi Bhikshu) beg to state that bidding Good-bye to everything from a distance devote yourself to the Feet of Sree Chaitanya where lies the summum bonum of human life. Probodhananda Saraswati being a Tridandi Bhikshu how could he dare to advise all the Sadhus, and not the Asadhus, to leave aside all, and be pleased to cherish a passionate longing for Sree Chaitanya Deva'. So let us know who is Chaitanya Mahaprabhu and what is His true Religion by which the Sadhu may be so pleased?

First of all we will discuss about the true Religion. Religion is the function of the soul which is free from illusion. The permanent nature of a 'Bastu' is its Religion. The Dharma or nature of water is liquidity. But when it is evaporated its Dharma is transformed

We know that when the creator Brahma came out from the Navel - Lotus of Vishnu he was puzzled to know anything about his ownself. How it can be possible to know the positive reality (trueself) of the soul by the tiny jiva when he is engrossed in illusion (Maya) under the double case-coverings, of 'Linga' and 'Sthul' bodies and are subject to four defects such as 'Bhrama' (non-existent appears as existent) (ii) 'Promada (inattention) (iii) 'Bipralipsa' (to induce others to accept one's views) and (iv) 'Karanapataba' (defects of

the senses). So the rational attributes of men are not capable to find out the trueself of one. 'Jukti' or reason, is quite unfit in such a matter.

Inspirations coming down from spiritual world through purified and blessed souls in the form of the Vedas together with their explanatory and complementary notes, the Purans, are, therefore, the only evidence in matters of Spirit and of the eternal in nature. Brahma, the creator received such knowledge in four Sholakas from Vishnu. Narada was initiated with this inspiration and he taught them to Vyasa Deva who lucidly explained them in Sreemad Bhagbatam :

*Dharmah Projzita-kaitabo-atra
Paramo Nirmatsaranam Salam
Badyam Bastabamatra Bastushibadam Tapatraya-
unmulanam.
Srimad Bhagabate Mahamunikrite
Kimbapairishwarah
Sadyo Hriyabardhyate-atra Kritibhih
Shushrubhistatghanat.*

In the Bhagabata as first preached by Sree Narayana we find a religion full of solicitude for every being. It is completely free from such deceptive desires as Dharma, Artha, Kama or above all from any salvationist desire. It does away with all sufferings, brings about all good and gives knowledge of the Absolute. Over and above all these, it does immediately confine God-head in our heart.

*Krite-yet dhyayto Vishnu Tratatam Yagato
Makhaih,
Dwapare Paricharyayam Kalau Tat-Hari
Kirthanat.*

In Krite i.e., Satya-yuga this transcendental religion made its appearance to one in meditation because of the fact that there was full-fledged piety in that yuga and the minds of the people were not contaminated in anyway. That was not the meditation of 'Hiranya-

kashipu' but the meditation of Sree Prahlad Maharaj i.e., meditation in purified mind after the constant hearing from the spiritual preceptor (Shrabanam, Kirtanam and then only Smaranam). In Tretayuga when one-fourth part of piety was gone the worship of Vishnu the Absolut Truth was done by Jainas (spiritual sacrifices). In Dwapara-yuga when half-part of piety was lost Archan, took place as Yuga-dharma which was performed by the devotees after initiation.

In Kaliyuga when three fourth part of Piety is lost and only one-fourth remains the Yuga-dharma is fully done by Krishna Kirtana, i. e. by reciting and chanting the Name of Krishna.

Mahaprabhu Sree Chaitanyadeva preached this religion of the Paramahansas in South India to one and all without any distinction of caste creed and colour.

*Harernama Harernama Harernamaiba Kebalam
Kalau Nastyeba Nastyeba Nastyeba Gatiranyatha.*

The Name of Hari, The Name of Hari, O ! The Name of Hari alone and nothing else in Kaliyuga, Nothing else can lead one to the Summom bonum of life.

In this Kaliyuga the transcendental knowledge of Bhagaban comes down through divine Krishna name. In the above shloka Hari's name is thrice repeated by "EBA" and is emphatically referred to by 'KEVALAM' which means that the only path of 'God realisation' is Hari's Name in this Kaliyuga. The repetition of the word 'NASTI' thrice supported by the word 'EBA' leaves no room for doubt about the fact that those who take recourse to other means than that of the holy Name are misled.

Any other performance or Sadhana without the help of Harinam is a hindrance. Through the Sun's rays one can see the sun. At night it is impossible to see the sun with the help of other light or anything. When Sun's rays are reflected upon one's eyes then only through the rays one can see the Sun. "I am the bestower of transcendental knowledge with which a 'BHAKTA' is enabled to get Me and My blissful Kingdom So says Krishna in the Geeta". The Absolute Truth cannot be acquired by sense experience, however, well reasoned or well informed it may be as it depends entirely on God's Grace.

*Namachintamani Krishna chaitanya-rasabigraha
Purnah Shaddho Nityamukto-abhinatamu
Nama-Naminoh.*

The Name of Krishna is (I) Chintamani—The giver of all objects of desire (II) Krishna Himself (III) Absolute consciousness (IV) Embodiment of the divine Rasa (V) The entire whole (VI) The Holiest of the holy (VII) The Eternal Entity (VIII) The unconditional Truth (IX) And one and the same with Sree Krishna Himself.

The divine Name (Krishna Name) is not manifested in this world. The worldly name and the person are different, one from the other. But the Name of Krishna is identical with Him, which 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 one who is fortunate enough, makes an end of his endless Journey when he perchance gets enlightenment with MAHAMANTRA (Hari Name) from a real Guru who is totally surrendered in the service of Krishna, The Supreme Lord thereby frees him from the affinity to any mundane objects and the influence of indomitable illusive sense perceptions.

In this world the Jiva souls are forgetful of their true selves and their own Home. The Holy name (I) sweeps off all the dirt (nescience) from the mirrors of our hearts and gives the consciousness that the soul is the Eternal Servant of Krishna (II) Extinguishes the great forest fire of suffering arising from cycle of births and deaths and frees one from fear, resulting from the perception of a second entity different from Godhead. The threefold misery can be done away with by Hari Sankirtana. No one can extinguish the fire of Ravana's funeral pyre. It is the water cooled by Sri Ramchandra that alone has the power to quench it. Krishna's Name Sheds moonlight upon the Lily of eternal good (IV) is the very life of transcendental learning (V) swells the ocean of ecstatic bliss (VI) and enables the devotees to have full taste of pure nectar by every utterance (VII) finally It purifies the mind, body and soul in transcendental bliss.

"So it has been said Though Kali is a repository of all evils it possesses a great quality in this Yuga a person can get rid of worldliness and secure supreme bliss through Krishna Name and His sankirtana."

The Name of Krishna is the means as well as the end.

Sree Krishna Chaitanya Mahaprabhu preached this Harinamasankirtana every where in this land as He did nowhere else. But who was Sree Krishna Chaitanya Mahaprabhu? Was He a superman or an Avatar promulgated by us? Now-a-days so many Avatars are cropping up here and there. They are being installed on thrones to be worshipped by innumerable people. Sree Chaitanya Charitamrita sangs:—

*Jad-adwaitam Brahma-upanishad li
tad-apy-Asya tanuba,
Ja atma-antaryami purusha iti
so-Asya-ansha bibhabah ;*

*Saraishwayyaih Purna Ja Iha Bhagaban
Sa Swayam-ayam
Na Chaitanyat Krishnat-Jagati Paratatwam
Paramiha.*

There is no truth higher than Krishna-Chaitanya. Brahma of the Upanishad is the halo of His body, and Paramatma is only a part of Him.

Falling at the feet of every human being everywhere on earth let us pray, Oh! Sadhus, bidding good bye to everything from a distance offer the devotion of your hearts to the Feet of Sree Chaitanya Chandra thus getting rid of Maya taste the nectar of Divine Name".

"Harmony can only come through Love & Service"

(*"The Pioneer" 10th November '56*)

CHAITANYA MATH ACHARYA ADDRESS AT VARSITY

LUCKNOW, November 9—"In the love of God lies the summum bonum of life and His name is the greatest solace here. The essence of Sri Chaitanya's teachings is love and service which alone can bring harmony and unity in this world," said His Holiness Tridandiswami

the auspices of the Sanskrit Gyan Vardhini Sabha, Lucknow University, today.

Dealing with the life and teachings of Sri Chaitanya, the speaker stressed that this great

religious prophet rescued philosophy from a barren intellectualism and religion from empty ritualism.

Bhakti, he remarked, was a supralogical experience in which both man as well as the object of devotion came nearer to each other in transcended bodies. That was only way to reach the Ultimate Reality which remained incomprehensible to the mere intellect.

Thus, this way of knowledge and worship was more self-fulfilling than the way of Shankar Vedanta.



His Holiness is delivering his speech, Vice-Chancellor and Mr. Prof. K. S. Iyer are seated

Srimat Bhaktivilas Tirtha Maharaj, President of Sri Chaitanya Math, Mayapur, while addressing a meeting of students held under

At the time of Sri Chaitanya's advent at Navaduip, which was once the fountainhead of knowledge and seat of Oriental learning famous throughout India, was in the grip of intellectual vanity bordering on scepticism.

It was Sri Caitanya who wandered throughout India to convince the masses about the real aim of Karma which was not enjoyment of worldly pleasures but awakening of the inner consciousness and yearning to know the Truth.

Concluding, the speaker said that this new interpretation of the Vaishnava philosophers should draw the serious attention of students of Indian universities.

Vice-Chancellor's Speech

Welcoming His Holiness, Dr. Radha Kamal Mukherjee, Vice-Chancellor, Lucknow University, remarked that Uttar Pradesh owed at least too things to the Chaitanya-Vaishnav movement of Bengal of which the lecturer was a present distinguished leader.

First, Sri Chaitanya and his followers recovered the sanctity of the forgotten site of Vrindavan as the holy land of the Indian

people. Vrajabhumi had since the 16th century been a favourite place of pilgrimage of devotees from all parts of India.

Secondly, Chaitanya-Vaishnavism gave a spiritualism interpretation to the legend of Radha and Krishna. The nuances of love play between the Divine and human, between God and creature were placed in the background of an elevated Vaishnav metaphysics that rejected the absolute monism of Shankara.

This movement represented the last world-interpretation of Indian philosophy making God a co-partner and participant in man's finite life.

The Bhakti Cult of which the radiant God-intoxicated personality of Chaitanya was the type and the symbol now moulded the life and aspirations of millions of modern Indians.

Prof. K. S. Iyer, Head of the Sanskrit Department, regretted the general indifference, particularly of students, towards the teachings of Indian religious leaders and hoped that they should know more about the rich cultural heritage of Indian.

OURSELVES

An extensive tour of His Holiness, Sreemad Bhakti Vilas Tirtha Maharaj, our President Acharya in some of the principal districts of the Uttar Pradesh—

His Holiness Tridandiswami Srimad Bhakti Vilas Tirtha Maharaj, with seven Brahmacharis left for Paramahansa Math, Naimisharanya, a branch Math of Sree Chaitanya Math. Starting from Calcutta on 31st October, '56, His Holiness travelled over Sitapur, Gonda, Lucknow, Bareilly and other places in U.P. Every-

where meetings were held in which hundreds of people gathered and received the transcendental message of pure devotion from His Holiness's lips—which makes no distinction between caste, creed or colour. The Vice-Chancellor of Lucknow University while presiding in a meeting said that Swamiji's arrival in U. P. marks a new step in provincial inter-relations. It was the advent of Mahaprabhu Sree Chaitanya Deva in U.P. that founded the Brindaban culture and established that forgotten city as the seat of the highest revival of pure Bhagabat

Dharma in which we find the culmination and essence of Vedic religion. A staunch follower of that great Prophet, Swamiji had been welcome everywhere.

In this connection, we are reminded of the receptions, our President-Acharya received equally in the South and North Western India. During the Krishna Jayanti festival when Acharyadev visited South India, all sections of people of Madras, Srirangam and Madurai accorded to this simple Sannyasi, in ochre cloth, such receptions as any great political leader hardly receives. Then following the footprints of Sree Gauranga Deva and uttering His name, Acharyadev travelled through North Western India. People came out in hundreds and offered him hearty welcome everywhere, irrespective of caste, creed or provincial bias—the worst course of India today.

Sitapur—

On arrival at Sitapur City Station on the 3rd November, His Holiness was received and garlanded by Sri Nilmani Bhattacharyya, Advocate along with other advocates at the Station and was taken by motor cars. They were accommodated at the newly-built house of Seth Muralidhar. His Holiness delivered a lecture at the Theosophical Lodge at 6-30 P.M. before a vast gathering consisting of many educated elites of the town—who were exceedingly charmed with his eloquency and the gravity of the subject he dealt with. Mr. Bagchi, the Sub-Divisional Magistrate interpreted his speech in Hindi.

Gonda—

On arrival at Gonda Railway Station on the 5th November, His Holiness was received and taken in procession to the Railway Institute, where he in the evening explained that the Nama Sankirtan—the recitation of the

name and glory of God Krishna in attachment and devotion to Him is the best worship. About 2,000 audience listened with rapt attention.

Next discourse was on the 6th November at the Railway Institute attended by many educated people.

On the 7th November His Holiness delivered an interesting discourse before the students at Thompson College.

Lucknow—

On arrival at Lucknow Junction Station on the 8th November, His Holiness was received by Sri G. C. Deva, Superintendent, Lucknow Secretariat, Dr. R. S. Varma and others.

His Holiness had an interview with Dr. Radha Kamal Mukherjee, Vice-Chancellor, Lucknow University in the morning of 9th November and explained to him the philosophical background of the teachings of Sree Chaitanya Mahaprabhu and in the afternoon at 3 P.M. His Holiness spoke to the students of the Lucknow University in a large meeting presided over by the Vice-Chancellor of the University that harmony can only come through love and service.

In the morning of the 10th November His Holiness had a long discourse with Sri S. N. Ghose, Editor, The "Pioneer" and held a discourse at 3 P.M. in the Military Officers' Bungalow at 'Gun Factory State' area, Lucknow. The Military Officers were very much interested to listen the Gospel of Love as propounded by Sree Chaitanya Mahaprabhu.

In the evening His Holiness held a discourse at Lucknow Bengali Club before a large gathering.

Bareilly—

On arrival at Bareilly Station in the afternoon of 11th November, His Holiness was received by the President and Secretary, Hindu Mahasabha, Sri N. N. Mukherjee, Representative, P.T.I., D.S.P. and others. He was accommodated at the residence of Seth Kashinath. The members of the family were very pious and they paid all attention to the party. His Holiness held a discourse at 'Acharya Pith', a great centre of Sree Ramanuja Acharya Sect in Northern India in the evening. His Holiness held a discourse at the District Board Hall at 7-30 P.M. on the 12th November.

At 3 P.M. on the 13th November His Holiness spoke to the students of Bareilly College and in the evening His Holiness held another discourse at the residence of Dr. P. N. Guha. On the 14th His Holiness spoke before a large gathering of the Bengali educated sections at the residence of Dr. P. N. Guha. His Holiness held a discourse at the residence of Dr. S. N. Chatterjee, Medical Officer, N. E. Rly. Hospital on the evening of 15th November.

At 6-30 P.M. on the 16th November His Holiness held a discourse in the Rotary Club. In his religious discourse at the Rotary Club, Bareilly, which was attended by a number of people from outside India, Swamiji said—"Spiritual understanding and sympathy are of more importance than physical growth and intellectual efficiency. Fellowship is a dire necessity today, without which humanity will have to face dreadful consequences. When India had been passing through political storms, there had always reigned a spiritual calm in the life of the nation as a whole. This differs fundamentally from the materialistic view of life now prevailing in many countries

and which many among us want to follow. In love of God, unadulterated and spontaneous, can all good human qualities really develop. This has been the message of Sree Chaitanya Deva and of the Bhagavata to all men of all ages. Only through this love we can understand His eternal message of peace, equality, service and social justice."

This is not going back to the middle ages as some modern progress-mongers may think. It is seeking the wholeness of life which is practicable only in relation to Krishna—the Purnam.

PREACHING NEWS

Orissa—

His Holiness Tridandiswami Bhakti Saran Madhusudan Maharaj, a preacher of Sree Chaitanya Math is touring in the interior parts of Mayurbhanj (Orissa) preaching the teachings of Sree Chaitanya Mahaprabhu since November 1st.

Bihar—

Sri Anadi Krishna Bhakti Shastri with four Brahmacharis of the Math visited Jamalpur and Monghyr in Bihar, explained Sreemad Bhagavatam and delivered several lectures about the teachings of Sree Chaitanya Mahaprabhu. The local people were very much interested in the activity of Sree Chaitanya Math.

Batanagar, (24 Parganas)—

Sri Narahari Kritiratna with a batch of Brahmacharis preached the teachings of Sree Chaitanya Mahaprabhu for a fortnight in December '56 in Batanagar side of 24 Parganas.

Basirhat, Dhaltita and Taki (24 Parganas)—

Sri Narahari Kritiratna with other Brahmacharis of the Math preached the doctrines of

Sree Chaitanya Mahaprabhu and messages of the Gaudiya Math in Basirhat town, Dhaltita and Taki. The people of the place took great interest.

Aturia, Bakhra in 24 Parganas—

Sri Narahari Kritiratna with a batch of Brahmacharis is now on lecture tour in the interior villages of the Basirhat Sub-division to preach the doctrines of Sree Chaitanya Mahaprabhu.

Contai Sub-division in Midnapore District—

Sri Anadi Krishna Bhakti Shastri and Sri Narayandas Brahmachari with other Brahmacharis of the Math are preaching the teachings of Sree Chaitanya Mahaprabhu in the interior villages of Contai Sub-division.

Tamluk Sub-division in Midnapore District—

Pandit Radha Govinda Tattwanidhi and Sree Atulananda Brahmachari with other Brahmacharis of the Math are expounding Sreemad Bhagabatam and the necessity of Nama Sankirtanam in the interior villages of the Sub-division.

Sree Chaitanya Math Celebrations—

The twenty-first Departure Anniversary of Sree Sreela Prabhupad, the founder of the Sree Chaitanya Math and its branches, was performed with due éclat at the Math compound in Sreedham Mayapur on 21st December '56. With heavy hearts many of his surviving disciples met on the balcony of his beautiful Samadhi Temple and sang songs of separation composed by Vaishnava poets and savants like Sreela Thakur Bhakti Vinode and Sreela Narottam Thakur. The one solace on such occasion was that we could still have the sight of some who were his intimate followers and whom he loved as his dear and near ones. Sreela Bhakti Vilas Tirtha Maharaj, Sreela Prabhupad's dearest companion, as if knowing our hearts, spoke about the last moments of Sreela Prabhupad and what was his real last will. Then with a voice full of emotion he

said, "The world today is eager to know the true essence of all religions—transcendental love for Krishna and His devotees. Let us not despair. Truth must triumph in the long run. Only every one of us should do most sincerely our duty and go from door to door and speak to every man without distinction about love and service of Sree Guru, Gauranga and Giridhari."

At mid-day thousands of Vaishnavas sat down to partake of Mahaprasadam and Acharyyadev himself looked after every one of them so that all were sumptuously given Mahaprasadam.

In the evening a big meeting of the disciples of Sree Sreela Prabhupad was held in the space before the temple where Swamijis and others spoke about the transcendental qualities of Sree Sreela Prabhupad.

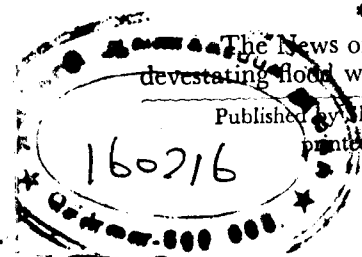
Hon'ble Guests at Sree Ramananda

Gaudiya Math (Andhra)

Hon'ble Sree G. Lacchanna, the minister for Andhra and two other M. L. A.s on 17th Sept. '56 and Andhra Dy Chief Minister Hon'ble Sree N. Sanjiva Reddy along with 50 high officials were invited on 21st Sept. '56 at our Sree Ramananda Gaudiya Math, Kovvur, (Andhra). They were served with Mahaprasadam and the Math Commandant explained to them that through Lord's service alone one can attain individual purity and social unity and can do the selfless service of humanity in its true sense. Sri Srimad Bhakti Siddhanta Saraswati Goswami—Maharaj founded this Math as a branch of Sree Chaitanya Math, (W. Bengal) to establish the Supremacy of Sree Krishna Sankirtana which was promulgated by Sree Chaitanya Dev. In this Kalijuga Krishna Nama Sankirtana is only the means to have the Transcendental bliss and solace in life. On hearing the exposition of the ideal service of the Math they remarked that it was a great privilege to them to have such advantage.

The News of the Patrons and sympathisers of our Math, who contributed during the last devastating flood will be mentioned in the next issue.

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