

The Gaudiya
vol-1 NO-10
June-1957



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THE
GAUDIYA

A Spiritual Monthly

अनासक्तस्य विषयान्
यथार्हमुपयुजतः ।
निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चितया बुद्ध्या
हरिसम्बन्धि वस्तुनः ।
मुमुक्षुभिः परित्यागो
वैराग्यं फल्गुकथ्यते ॥

VOL. I

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No. 10

The Doctrine of Vedas

According to Shri Chaitanya Mahaprabhu, the Vedas are the source of spiritual knowledge. The Ultimate Reality meaning the Paratattwa can be known only through the Pramanas of Sruti. Traditional accounts of Indian philosophy begins with a discussion of the Pramanas—the term means authority and guarantee or source—means of valid knowledge. The Sruties are self-revealed truths being valid in their own right and their validity is not in need of any guarantee other than the texts themselves. Shri Chaitanya Mahaprabhu laid great stress that the Ultimate Reality cannot be known except through scriptures and the scriptures cannot be any other than the Upanishads. The each alphabet and words are eternal.

We find in the Vedas the nine principle doctrines :—

(1) Bhagawan is the Supreme Being without a second. The creative principle of the deity is personified in Brahma and the destructive principle in Shiva. Indra is the head of some lower elements of administration and they are but different representations of different attributes of the Ultimate Reality which is the original fountain-head. They are subordinate beings engaged in the service of Bhagawan. The Supreme Being is absolutely independent, omniscient, omnipotent and blissful. The three distinct philosophical ideas of the Ultimate Reality —*Adwaitana* are :—

(i) the idea of the negative Brahma of the pantheistic school. The concept of Brahma is the partial appearance of the total Personality denoted by the word "Bhagawan". There we find the absence of distinctive power, quality and attributes of the *Tattva*.

(ii) the idea of a universal Soul Paramatma of the Yoga school. Here the same Bhagawan appears as Paramatma in His aspect as controlling all beings and their movements Iswara. Purusha, Antaryami and Paramatma all-pervading. Yoga means a conscious, calculated control of mind or mental energy so as to arrest its natural flow towards the object of external reality.

(iii) the idea of a personal deity with all His majesty, might, glory, beauty, wisdom and supremacy combined in the person.

The ideas of Brahma and Paramatma are therefore included in the idea of Bhagawan. Human ideas are either mental or spiritual. Experience is the source of human knowledge. The mental idea is defective as it has relation to the created principle of matter. The transcendental immaterial image (Aprakrita Dibya Mangala Murti) who is full of qualities and can hardly be known by our finite minds. He can be known through His grace or kindness only. For, without His grace the bondage of the world which is real cannot be broken or liberation attained.

The idea represented in the Great Narayana is the Lord of lords and God of gods when the person of the deity is overpowered by His own majesty. The second is

represented in the all-beautiful Krishna with Radhika, the Representative of His *Hladini* power or superior ecstatic energy. His person and personal attachment are all spiritual and have no relation to the material world. He appears before the eyes of man with His Vrindaban Leela out of His supralogical power and prerogative. The material sense and intellect of rational man can hardly conceive and believe Krishna and His pastimes. Krishna is eternal, spiritually true and reflected on the human soul when relieved of all pressure of gross matter. According to Shri Chaitanya Mahaprabhu the Vedas teach three great truths, viz., *Sambandha*, *Abhidheya* and *Prayojana* which connote respectively the relation, means and prospect.

Krishna is *Sambandha-Tattwa* and *Bhakti* is *Abhidheya Tattwa* i.e. means to serve the *Sambandha-Tattwa* and *Prema* or love for Krishna is the *Prayojana-Tattwa*. The highest and the 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 Vrindaban, 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 ultimate of humanity is devotion (Bhakti) to "*Adhokshuja*" who is Krishna. Krishna is Brahma, Krishna is Paramatma and Krishna is Bhagawan.

" Seva Kunj "

or

The Garden of Service

By Prof. K. VAIDYANATHAN, M. A.

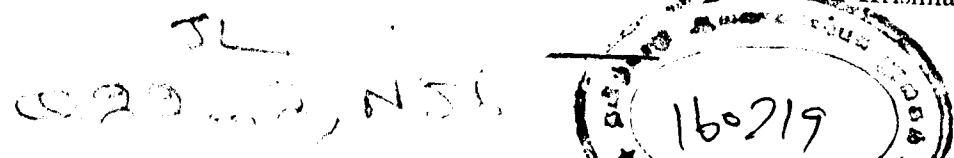
One dark night, out flow'd the song
From the sluices of the mighty but soft flute of Krishna,
Calling to the love-tryst Radha of incomparable beauty,
From out of her bower of trellised buds and flowers
That hung like stars, down the green canopy
Of soft ethereal space, glistening in the dew,
Smiling and dancing with the soft blowing zephyrs
Hand in hand, shoulder to shoulder in full embrace.

(2)

Then Radha flew like a parrot
To Krishna's lap, mad and sad with unsuppress'd love.
Lo ! Krishna laid his flute down
And in quick embrace with lips on lips
Moved in wondrous way, in circles unimaginable
And charming, lost in the bliss of embrace.
Forgetting each other and pulling each other's body
In joyous exuberance.
They danced and danced
Till, late at night, Radha heaved a sigh
And fell in a swoon tired and senseless.

(3)

At once Krishna saw his love-bride
Floating in her vision of Bliss.
Gathering the pendant flowers soft and sweet-smelling
With his soft palms, he pressed her limbs
To awake her from her trance.
Radha sensed inwardly a new thrill of joy
Unknown to her before. And so the garden
Earned a name ' Seva Kunj ' in Brindavan !



Gaudiya Vaishnavism in Practice

BY SHRI Y. JAGANNATHAM, B.A., *Bhaktitilaka*

(Continued from May issue Page 21)

DEVOTION WITH MIND

Now with regard to the cultivation of devotion with mind; we know that all our physical actions are mere external expressions of our mental workings. But some of our mental functions may not manifest themselves in the physical body at all. Such of those functions as have no physical correlatives are exclusively mental and are designated as such to distinguish them from the aforesaid physico-mental actions which are generally counted among actions which are purely physical.

Remembrance, meditation, humility, ecstatic state, desire for knowledge etc., are functions which are purely mental.

Fivefold is the cultivation of devotion done with mind:— (A) Remembrance of God (B) Meditation (C) Reliance on God (D) Service to the Godhead, and (E) Desire for self-knowledge.

Remembrance of God :—(a) Remembrance of God is of two kinds: remembrance through the Divine Name and remembrance of the same through its silent repetition. Chanting Divine Name by telling beads on the basil-rosary comprises Nama-remembrance and the same muttered inaudibly and counted on fingers comprises remembrance through silent repetition.

Remembering God at every step of our life is the foremost item of devotion performed with the mind. There is nothing in this universe, seen or unseen by men, which is not within the knowledge and purview of God. "His eyes are always

upon the ways of men and He seeth all their doings. So we should prepare our hearts by giving Him thanks in everything and after putting inequity far away from our hearts, we should stretch out our hands towards Him and lift up our face with our pure hearts. If we are steadfast in this, we will forget our misery for ever.

Meditation on God :—(b) It is interesting to note the distinction between remembrance and meditation. In the former, the Form, Attributes, Leela and the like of the Godhead are experienced in a hazy or ill-defined manner, while in the latter, they are experienced in a marked fashion and in their plenitude. The unbroken flow of knowledge relating to meditation, *Dhyana*, results from Concentration, *Dharana*; and if this persists for a long time and gathers strength, the same will develop into what is known as *Samadhi* or *Nididhyasa* which is the acme of concentration, when the outer form is dropped and everything is internalized, the meaning thereof unexpressed in any form, being the only item of perception. Thus meditation comprehends not only the *Dharana* that precedes it, but the *Samadhi* also which follows the same in its intensified form.

Reliance on God :—(c) Reliance on God is the next item and the same also is a mental function. This is noticed in the unswerving faith of the aspirant who feels that God is his sole Refuge and who says that He is "my strength, my goodness, my fortress, my high tower, my deliverer

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my shield, Whom I trust." He has nothing to do with the way of knowledge of works. The aspirant may get reverses and feel for them also in spite of his reliance on Him as his self-surrender may not be complete or unconditioned at the outset, and the world may think that he is foolish. But he should feel undeterred in casting his care on Him as wisdom of the world is foolishness with God.

Service to the Godhead :—(d) Service to the Godhead is the fourth item of devotion of the mind. The Scriptures of all nations and countries say in one voice, "Thou shalt worship the Lord, Thy God and Him also shalt thou serve;" but we should serve the Lord in all humility of mind and with tears, as the clay-coating of the mind, which is like unto a piece of iron, requires to be washed away wholesale before it can

be attracted by the Divine Magnet, Krishna into His rasa-bedewed servitorship of the Transcendental Realm.

Desire for Self-Knowledge :—(e) Honest and earnest enquiry about one's own self is the fifth and final item. One should question oneself 'Who am I?' and what is this world? Who has created me and this world? What is the nature of relationship that I bear with Him and what is the object of my existence?" When the fallen Jiva develops this kind of enquiring mood, which is so very necessary for his spiritual uplift, he should seek the guidance of a Spiritual Instructor who will initiate him into the implications of the Divine Name and Knowledge of the correct method of its repetition and place him eventually at the portals of right knowledge.

Shridhara Swami

BY DR. SAMBIDANANDA DAS, BHAKTI SHASTRI, M.A., PH.D. (Lond.),
Barrister-at-law.

Shri Chaitanya Mahaprabhu paid supreme honour to Shridhara Swami in acknowledging unquestionable obedience, on account of his commentary on *Shrimad Bhagavata*. Shri Chaitanya Mahaprabhu accepted his commentary as the most authentic, and introduced it as such, into his own sect. Vallabha Bhatta or the famous Vallabha Acharyya, with a view to getting credit from Shri Chaitanya Mahaprabhu, submitted to him his own commentary "Subodhini" on the *Bhagavata* for his approval, in which he criticised Shridhara's commentary and found inconsistencies in it, to show his scholarship as superior to Shridhara's; but

instead of admiring his commentary, Shri Chaitanya Mahaprabhu gave him a disheartening answer in the following lines "Those who do not obey Swami (meaning husband) are counted among the harlots." Shri Chaitanya Mahaprabhu says that he could not bear that anybody should find fault with Shridhara Swami. He says "It is only through the grace of Shridhara, the world teacher, that we know the meaning of the *Bhagavata*." Nobody should accept any book which evinces hostility to Shridhara. He advised Vallabha Acharyya to study the *Bhagavata* in obedience to Shridhara's commentary and write his books

accordingly, if he would expect his books to be accepted in the learned Society. Shri Chaitanya Mahaprabhu denounced Vallabha Acharyya on this question, but when he repented for his vanity, Shri Chaitanya Mahaprabhu gave his consent to his request that he should be initiated by one of his associates, Shri Gadadhara Pandit.

Shri Jiva Goswami not only mentions Shridhara Swami among those whose writings influenced him in forming the Gaudiya system of philosophy, but calls him the defender of Bhakti or faith, in the beginning of his 'Krishna Sandarbha' which is the further elaboration of Shridhara's commentary. Another authentic writer of the Gaudiya sect, Shri Viswanatha Chakravarti offers allegiance to Shridhara at the outset of his commentary "Sararthadarsini" on the Bhagavata. Shri Rupa Goswami also quotes several slokas from Shridhara and his God-brother Lakshmidhara in his padyavali. It is therefore quite obvious that Shridhara's writings greatly influenced the Gaudiya thought.

It is difficult to say with certainty to which Vaishnava sect he belonged. He says of himself at the end of the commentary "Subodhini" on the Gita that he was a Sannyasi (Yati) and disciple of Paramananda. He further pays his homage to his Guru at the end of his Bhavarthadipika on the Bhagavata, in which he supremely eulogises Tridanda Sannyas evidently in preference to Ekaadanda (Pujyatamam Tridandivesam. X. 86.3: XI. 18.28). He may have been a Tridandi Sannyasi instead of an Ekaadandin. As Tridanda Sannyas has been adopted in the Vishnuswami Ramanujiya and Nimbarkiya sects and Ekaadandin in the Madhwa Sect (also in the Shankarite Sect), he must have belonged to one of the first named sects. In the very

beginning of his commentary Bhavarthadipika on the Bhagavata, he salutes Nrishimha. Next he says that according to the rule of his Sampradaya or sect, and custom of his predecessors, he should make obeisance to Madhwa and Umadhwa (Rudra) who are almost identical with and dear to each other" ("Parasparatma" "Parasparanatipriya"). We know that the Vishnuswamins accept Rudra as the first Acharyya of the sect, the official deity of which is Nrishimha. He therefore may have belonged to the Vishnuswami sect. Shridhara also wrote a poem called Vraja Bihara dealing with love of Krishna and the Gopis. Rupa Goswami has called several such verses of Shridhara in his Padyavali. We know that from before the time of Vilvamangala, the Krishna Gopi cult was introduced into the Vishnuswami sect, but the Ramanujiyas adhere to Lakshmi Narayana and similar deities from which it seems that Shridhara may have belonged to the Vishnuswami sect.

There is nevertheless some difficulty in establishing his position. The Vallabhis though identified with the Vishnuswami sect, are hostile to Shridhara. Vallabha flourished in the 16th century whereas Shridhara lived in the 14th century, and the Vishnuswami sect was established long before. Vallabha was at first the disciple of Gadadhara Pandit of the Chaitanya sect. His son Vithala separated his sect from the Gaudiyas and identified themselves with the Vishnuswami sect. It is a fact that Shridhara was an ascetic but Vallabhi Gurus are householders. The Vallabhi sect is not the direct continuation of the Vishnuswami sect but a branch of it, so that it might differ from Shridhara or from the main line.

The second objection to identifying him with the Vishnuswami sect is that M. M.

Haraprasad Shastri has drawn our attention to Shridhara Swami's "Dvaita Nirnaya" in the following lines of his report on the research for Sanskrit Manuscripts (1901, 1902-1905-1906 P. 16). "The commentator of the Bhagavata and others (Shridhara) is known to have been a follower of Shankara's non-dual theory but his Dvaita-nirnaya deposited at Nimapada in the district of Puri (Orissa) shows that in his advanced state, he gave up the non-dual theory and adopted the dual theory "The general belief that he was a Shankarite non-dualist, which the great Pandit has referred to, has no justification. The Suddhadvaita system of the Vishnuswami sect has been misunderstood as the Kevaladvaitavad of Shri Shankara. We do not find any clue to justify us in calling Shridhara a Shankarite Mayavadin. Shridhara criticises Shankara's Mayavadism throughout his writings which are the Bhavarthadipika, the commentary on the Bhagavata, the Subodhini, the commentary on the Gita, and the Atmaprakasa, in the Vishnupurana. He accepted Pancharatra (Bhavarthadipika. i. 3.8) while Shankara was hostile to it. We have no reason to believe that Shridhara was a Shankarite Sannyasi or his follower.

His Dvaitanirnaya is a treatise on the Dvaita system of philosophy, of which Shri

Madhwa is the official founder. It may be that Shridhara was influenced by Madhwa's system. There is no fundamental difference between the four Vaishnava sects with regard to the relation of God to Jiva and the world. In every Vaishnavite system, the difference between God and individuals has been emphasised, and they did so in varying degrees and from different points of view, but the ultimate object that God has personality and the Jivas can serve him in fellowship after attaining Mukti, keeping up the distinctions, is common to all sects. As Vishnuswami was the oldest of all Acharyyas, his sect was likely to be influenced by the later Vaishnava sects. Shri Madhwa died in 1317 A.D. and was followed by a series of very strong exponents of the Dvaita system. Shridhara possibly flourished in the later part of the 14th Century and may have been influenced by the Madhwa sect. His distinct reference to the fact that "According to the rule of my sect and the custom of my predecessors. I am devoted to Nrishimha, and bow to Madhava and Umadhava (Rudra) who are almost identical with and dear to each other" seems to establish that he was a Vishnuswami Vaishnava. Nrishimha and Rudra are not accepted in any way as Shridhara did, in any Vaishnava sect except that of Vishnuswami.

Shri Shri Nityananda Prabhu

BY SHRI JADUNANDAN VIDYARNABA, B. A.

(Continued from the April issue)

Mahaprabhu began to praise wholeheartedly and describe the true character and greatness of Nityananda. Thus said Mahaprabhu—"It is a great fortune that I

behold you today. The very sight of you takes away all sins, however heinous. You are the perfectest embodiment of eternal divine potency. By worshipping you alone,

a man can possess Krishna-bhakti and in no other way. By your presence you purify the whole world. None can penetrate into the great transcendental mystery of your revelation. As Godhead's Counter-Self, you are the incarnation of devotional love of Krishna. None can transgress you. I know that by seeing you, I will be saved by Krishna. So it is my greatest fortune that Krishna today gives me your divine company."

Thus Mahaprabhu revealed His own Self through Nityananda, for God really manifests Himself through His devotee. To see a devotee is really to see God. All other sights of Him is mostly illusory. He has no other Form except what is seen by His own Bhakta. Yet they are not identical, as fire and its glow are not the same. Inductive process of thinking cannot give us this transcendental conception of God. Out of His own sweet Will which transcends all considerations God has revealed Himself to His own devotee and takes shape in eternal relation to Him. This is His Leela.

Then in the discussion that ensued, Shri Nityananda described how He had been frustrated in all His attempts to find Krishna, rambling from one holy place to another and atlast how He had succeeded in finding out one eternal object of His love and worship. Nityananda thus reveals before the devotees that the highest worship of God is to love Him with heart, soul and mind as well as the senses and that object of love is Gaur Sundar Himself. He also preached this in all His devotional circumambulations over those parts of the country where He proceeded. He always chanted with His followers—"Worship Gauranga, utter His name constantly and accept His name as the be-all and end-all of your life. One who thus loves and worships

Gauranga is the soul of my soul, heart of my heart, I am really a slave to Him." This is the truest heart's content of a pure devotee. This is pure devotion. One who professes love for God but does not love His devotee is no devotee at all. His so-called devotion is utter self-conceit-the degrading source of all mischief in the name of religion. With true love of God, must come love of His devotee inevitably. And through this devotion all sectarian bias must gradually pass away in time. All shameless squabbles among sects originate from this so-called love of God excepting His devotees. God without His devotee is no God at all. He is only an abstraction, a misconception of an idea, an anthropomorphic idol. Mahaprabhu Shri Gaur Sundar and Shri Nityananda are eternally co-related aspects of one Transcendental Whole (Purnam).

After the meeting of Shri Nityananda with Mahaprabhu, they fixed a day for Vyasa Puja (worship of Shri Vyasadeva, the renowned source of Vedic knowledge in India). Shribasa's house was the place for it. In the night before the Puja day, the whole night was spent in dance and chorus music (Krishna Sankirtan) within closed doors when Mahaprabhu in a transport of joy suddenly sat upon the bedstead and Manifested Balarama 'Bhaba'. As Krishna Himself, the transcendental characteristics of all incarnations of Godhead lie hidden in Him. They only come out on proper occasions in relation with appropriate devotees as God manifests His own self through His devotees only. Shri Nityananda is the incarnation of Balarama, Krishna's elder brother; so when Mahaprabhu came into touch with Him, Balarama 'Bhaba' was naturally manifested by Mahaprabhu. In that mood He wanted Baruni (a kind of

intoxicant which Balarama often used). But He was given Ganges-water instead. After a while Mahaprabhu was quiet. Shri Nityananda fell at His Feet in deep obeisance. Mahaprabhu went home in deep night reminding Him of Vyasa Puja the next day. Shri Nityananda was now sure that Mahaprabhu was no other than Krishna Himself. He had at last found the one object of His roamings the be-all and end-all of His life. He broke His own pilgrim's staff and cowl. Next morning, when Mahaprabhu heard this, He took Nityananda to the Ganges to bathe. He swam and swam like a child in great joy, for He had got the one object of joy in life. Even a crocodile could not daunt Him. Then, when Mahaprabhu reminded Him of Vyasa Puja, He came out of water.

Next day when Vyasa Puja started Shri Nityananda hesitated to place the garland

round the neck of Vyasadeva's image. When this news was brought to Mahaprabhu, He came there and as soon as the garland was placed on His neck, He assumed the divine appearance with six hands holding the conch-shell, the disk, the gadha, the ploughshare and the lotus in them. Shri Nityananda became senseless when He saw this transcendental appearance of Mahaprabhu with six hands. Then Mahaprabhu said unto Him "You have appeared in this world to propagate the religion of Hari Sankirtan; know it for certain, all thy wishes will be fulfilled". Shri Nityananda came to His senses. The Mahaprasadam was distributed to all.

Thus began the Leela of Gaur and Nityananda—of God, the Transcendental Personality and His Immanent Self.

(To be continued).

The Rationale of Archa Descent

BY SHRI Y. JAGANNATHAM, B.A., *Bhaktitilaka*

Empiric and Divine-Descent Methods :

As a piece of service to the All-Love, I attempt below a few lines on Image-Worship or Archa-Descent.

But at the very outset, let me inform the kind reader that the method employed by our ancients in their attempts to approach Truth or Ultimate Reality is ever twofold. Of the two, one starts with Matter. As one separates a stalk of grass from its enveloping sheath, the Self is eliminated from the non-Self, which comprises the fivefold sheath in the human constitution. Intellect plays a primary and helpful part in this process.

Having restrained sense and mental activities, it is itself restrained by the Individual Self wherein it merges finally. Perfect peace sets in when this Part-Self loses itself in the Plenary Absolute and this process ends there. This journey from Matter to Spirit is known as the Empiric or Ascending method, *Aroha-Patha*.

The other starts with the Spirit or Absolute Himself. It totally denies the competence of the human intellect to approach even the fringe of the quest after Truth unless assisted by light from above. By reason of his helpless thralldom wrought by his two-fold tabernacle of mind

and body, the individual self looks up to the Supreme Spirit for grace and deliverance. Developing piety, he dissociates himself from his mortal encasement and eagerly looks forward to divine guidance in his day-to-day problems of mundane life. To assist such devout souls, Spirit itself descends into Matter and the Absolute has thus the occasion to reveal Himself to His votaries. This journey from Spirit to Matter is known as the Divine-Descent method, *Avatar Patha*, and one of such descents of the Absolute is known as Archavatara.

Archa-Worship versus Idolatry :

The reader will do well to remember that Archa is an exact reproduction of the shape of God as seen by His votary in *Sahaja Samadhi*, and that idolatry is worship of the so-called shapes of God concocted by the human brain by persons who have never seen God. Unless this is borne in mind, there will be no clear grasp of the truth or Rationale of Image-Worship.

Faith :

Rishis and Seers of old who saw God face to face were, for their love of humanity, pleased to install Images or *Shri Vighrahas* in the form in which they had seen Him in places where they camped during their endless travels and vivified them with their indwelling divine essence, exhibiting their superlative powers. Such images or idols are no idols and their worship cannot be idolatry. If you touch an electrified thing, you will at once see what it will do to you ; it will at least not leave you in your former state. Such is the case with these Rishi-made living Vighrahas. Faith is the only condition precedent to such Worship and this will engender in all that

love to know Him and His descents. A living person can know and experience the effects of a live wire, while a dead body cannot. We are all spiritually dead, mere corpses buried under the dead-weight of the grossest materialism and stinking in abject sensualism ; and we are incapable of feeling God in an image as our icy hands with no nerve-current of faith in them cannot feel His love, how-soever we may touch the feet on His Archa-body. Icy hands can touch only stony feet. Faith we must have.

The three classes of Worshippers :

But no blind faith. The Saivite may sit before his *Linga*, but should not in his fury pull that Linga out wherewith to break the head of his reviling antagonist, as, in that case, it is clear that the stone itself is mistaken for the indwelling God and that the bigoted Worshipper is deluding himself into thinking that God Himself is breaking his opponent's head, while it is the stone that actually breaks it. This is blind faith; this is idolatry, which should always be guarded against.

But there is another class of Worshippers. They quite remember the stone or wood as such, but see their own deity in it and will not see the same in all. If their image is molested, they do not get furious, as they know that the indwelling deity remains unmolested. They remember the existence of other deities whom they consider to be less lovable than theirs; but they cannot for a moment think that all the so-called deities or Devas --are simply individualized aspects of the only Lord of Love. This kind of faith, though distinctly superior to the former, is equally obnoxious, as it is separate, and should not therefore be developed.

The faith which sees Him and Him alone not only in Archa, but in everything and in every particle of the Lord's creation-in other words, the faith which sees unity in diversity-is faith in the strictest sense of the term, and that is to be developed by all who want to reach Him and taste His love. The reason is not far to seek, if we just remember the Lord's words : " The deity-Worshippers go to the deities; the elemental or stock-and-stone Worshippers go to the elements or stocks and stone and My Worshippers go to Me".

Concentration :

The development of such a faith leads to purity of *Chitta* or mind-stuff, which in its pure state will, with a little effort, fix itself on the Archa like a butter-ball aimed at the wall, and when the *Chitta* continues in that state, it is what is known as concentration ; and this is said to have become intense when *Chitta* could retain the form or meaning of the Archa, even though it is then removed. It is this intense concentration that brings one to the Lotus-Feet of the beloved Lord. As concentration advances, the devotee finds his Archa dissolving or melting away, and when it becomes intense, the Archa completely vanishes and out of it the Lord of Love emerges and appears to him in the desired form.

At times the Beloved may appear in forms of His own liking to test His Votary's disposition and to see whether he has killed all differences or not. When the great *Lilasuka* tried to conjure up to his mind his beloved form of Shri Krishna, Bhagavan Shri Rama appeared to him with a bow in hand. This staunch devotee, who knew that Shri Rama and Shri Krishna are essentially the same, could stand the Lord's

test and addressed Him thus : " O Lord of Sita ! Deign to assume my beloved form of Love. Throw away for goodness' sake that terror-striking bow from Your hand, and let it take up that lovely bejewelled flute. Let Your graceful looks also have their usual crest of wavy peacock plumes and I *am then all Worship to you.*" This shows that the devotee remembered that all forms including his beloved form are assumed only by the same Lord and that his special predilection for one of them is just for steadiness in love.

Everything Divine :

But please remember that the Lord will not confine Himself to Archas only. Provided there is this above mentioned concentration backed up, of course, by faith and love, He appears in everything and everywhere. Even pictures are now His Sanctuaries and God jumps out of them the moment His Votary wants Him. But this is no idolatry. It is an expert way of catching the all-pervading God. To the votary of Love, every object in the world is divine: and there will appear in him a tendency to prostrate before everything that passes before his eyes in the exuberance of his love and devotion.

Nothing appears lifeless or worthless to him, for he always remembers that the Lord once came out both from a lifeless pillar and from a worthless clay (*Linga*). He does not join the critic of modern reasoning in questioning why, if a *Rishi* vivified a stone by placing God in it, is the stone unable to see, speak, smile or dance ; for he knows that the birth or descent of God is always for checking abnormal conditions and that strange conditions or movements in an Archa always portend disorders in the country of state. If an

Archa dances, one will soon find his country in ruin and rapine.

Archas are no ordinary installations; they are the very sacred dwelling places of God, who appears from them to His devotees both in His Personal Aspect of Transcendence as Rama, Krishna, Narasimha and the like; and in the Effulgence-Aspect as the undefinable Brahma.

The call of God :

Whenever we feel an aversion for a stony or wooden Love-Symbol, the very moment let us not fail to think of the *Archa* at Thirupati and the surging hordes of devotees that daily pour in from all parts of our sub-continent. If they go to Him, it is because they have tasted His Love, though with some of them it is of a bargaining nature, and they have-heard His lovely whispering call. Even the "bargainers", the Lord calls merited (Sukritinah) and noble (Udarāh), as His call could reach their ears also.

The Divine pigeon-player throws up His jiva-doves to brace themselves in the invigorating atmosphere of His grace, and the very moment they are out of His hands, sends forth the love-laden cry "Āv, Āv", (come, come) for fear they may go astray and dash their wings against the Rock of Fate, or fly to hopeless distances and be enmeshed in the network of Illusion. So, it is the foremost duty of our life to think of His call first and to train our ears to attune ourselves to that soft divine whisper, smothered in the hopeless distraction of the worldly bustle. If we fail in this, we are lost for ever.

The love of God :

Remember that our world is born in Love, rests in Love—and ultimately dissolves

in Love. Nothing else can be found in that ever-flowing stream of Love, except love. But when the Serpent of Time enters it and spits its fiery venom of Death into its sparkling Waters, the stream itself gets black and heated. Bubbles of misery appear on its surface. No more is it a stream of Love, but of its tainted state in the shape of Desire. Waves of Delusion raised by the terrific gales of Lust keep it ever sonorous. Its whirlpools are the fair sex and sons and daughters are its powerful alligators.

But the moment His votary tastes its bitter waters and gets over-powered, the Lord of Love descends straight into the stream. The Serpent, of course, encircles Him and inserts its deadly fangs into His immortal body, but to no avail. The very first plunge of the Lord neutralizes the venom—for, is He not *Shri Hari*, Venom-Destroyer, Himself?—and its waters are again cool and sweet. Soon his lotus-feet are on the Hoods of Time and ever they are so. The Serpent is crushed and ejected. Everything in the stream is once more lovable and of love—no more alligators—and no maelstroms.

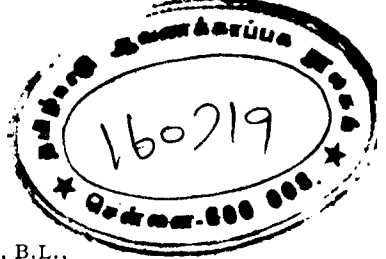
The pity is, we are as uncomplaining as the bacilli in a drop of poison inured to bitterness and callous to death. If the bitters of life could set us a-thinking, the Lord Himself would soon appear therein and their bitterness would be gone for ever through His magic touch. They are now simply another aspect of its own sweets. Only we must know Him and His "descents" when we go to the Lord Himself and sit eternally at His Lotus-Feet gorging ourselves with His luscious Love-Honey, like the unreturning ants busy at the foot of a sugar-hill.

Hark the heavenly and hope—inspiring words of *Shri Hari* Himself "He who knows My divine descents and divine deeds in their essence is soon rescued from rebirth and Me he reaches the moment his body drops down." May the Lord of Love sweeten you all!

Self-Surrender

COURSE VIII

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



The principle of Shri Karabhajan's precept cited at the conclusion of the last Course (VII) is going to be illustrated here with the help of examples from among intense devotees of God, sincerest self-surrenderers.

We may, in the beginning, cite an instance of the violation of one of the most bounden socio-religious virtues caused by the most ardent passion for doing an act of devotion without hankering after a remuneration in the shape of either terrestrial or celestial well-being,—being rewarded by God accepting it entirely within the cognizance of all concerned.

When the news of the newly self-manifested symbol of God as Nrisinha in the Andhra country spread far and wide, Jeeord, a merchant, was out for visiting the same, leaving his two wives behind. They were, however, extremely anxious, nay impatient, for running to the Feet of God, and violating their duty as virtuous wives to obey the express desire of their husband not to call at the temple before public view, they ran there in spite of the husband's forbiddings and fell at His Feet. When Jeeord, in their wake, entered the temple, Ah! what did he see but the stone images of his wives lying at God's Feet. He repented very much his

most sinful act of preventing his wives from their devotional activity and lamented aloud with prayer to God to save him against the dire consequences thereof. God gave him an oracle in which he was gracious to pardon him and to be thenceforward known after his name as Jeeord Nrisinha.

Our point at issue is the conduct of the two ladies. Under ordinary circumstances their revolt against their husband would be tantamount to an act of sin; but as it was actuated by unflinching devotion to God, it was recognised as a great virtue of pure devotees. The said principle is very nicely applicable here. The ladies were not only rid of their sins, but were also accepted as His servitors even so publicly. The value of moral and ordinary religious injunctions is nothing before an ardent self-surrenderer.

It is proper, we think, to cite some direct example to make the point clearer. We know that an intense devotee of the temple of Shri Ranganatha at Srirangam, the principal temple of the Shri Ramanujiya Vaishnavas in South India, even perpetrated the crime of theft for helping the construction of one of the surrounding walls about the temple, with a strong determination that he must have to do it under any

circumstances. And still he was a devotee and not a sinner.

But we should caution ourselves again against imitating the devotees in their apparent transgressions of moral rules and religious duties. For, if we are lacking in the utmost self-surrender and feign to be pure devotees in order to reap worldly benefits, we are lost in the depth of the miry slough of perdition. God does not like vain devotees. They have very little chance of living properly and are worse than the ordinary worldly-minded people, who may hope for better life one day in the company of sincerest self-surrenderers, good devotees of God, whose pure devotion may exercise a charm over their minds, so that they may feel encouraged to practise self-surrender.

We may cull another example from the holy saintly life of Shrila Sanatan Goswami Thakur, an associate devotee of His Lordship, Shri Krishna Chaitanya Deva, of a solemn frame of mind, never expected to violate rules of morality. It may be remembered that he was then the Prime Minister of the Pathan suzerain of Bengal, Hussain Shah, who was constantly engaged in warfare and who entirely depended on Shri Sanatan, an able ruler for the proper administration of his realm. It so happened that His Lordship, Shri Chaitanya Mahaprabhu visited Ramkeli, near Gaud, the then capital, on His proposed way to Shri Brindaban, and Shri Sanatan with his brother Shri Rupa met with Him to pay Him homage. And the dynamic force that this short interview acted on them brought about entire revolution in their minds and they could think no more of their duties in the State. Shri Rupa made pre-arrangements for leaving the place and placed money with faithful men to be used for

securing liberty in case of imprisonment. Shri Sanatana absented himself from office on the plea of ill-health and devoted himself entirely to a deep study of the Shrimad Bhagavatam with some pious and erudite Pandits. I think the readers are waiting to have a halt here at the very idea of a false plea being set up by one who is regarded as one of the holiest of the holy followers of Shri Krishna Chaitanya Deva. In the light of usual ethical modes of conduct, this plea on the part of Sanatan was immoral. But let us now rink on the matter very carefully with a view to assessing his claim to be honoured as a true saint. We should remember that at the first sight he surrendered himself whole-heartedly to the Feet of Lord Shri Chaitanya as his God and that over a self-surrenderer the common moral code has got no jurisdiction. The moral conduct of a man should be adjudged by his dealings with others in terms of mutual social rights and obligations. But with a self-surrenderer, all his duties and services are to be riveted to God. He has no dealings with men individually or collectively divested of the context of their relationship with God. As such, Sanatan who had entirely surrendered himself up to God's service had no duty beyond it and he must do it at any cost. God Himself has given His devotees protection against any violations of ordinary duties. He has said in the Geeta (18/66): "Court protection under Me alone leaving off all religious duties and pious acts and I shall rid you of the consequences of their violations. Grieve not." He has also told Uddhava (Shrimad Bhagavatam 11/11/32): "He is the best saint who, even though knowing the merits and demerits of the acts done in compliance with My injunctions as given in the Vedas and their transgressions, gives up such

religious deeds and pious acts becomes devoted to Me."

Thus we see that Sanatan's plea should be viewed in the light of extreme devotion far away from the suspicion of a moral delinquency in him. The orthodox votaries of the temple of morality who are blind to transcendental beauty of pure devotion to God will shudder, when they learn that Sanatan went further and induced the jail-warder, under whose charge he was placed in the prison by the angry Badshah, to accept a huge sum as bribe and release him, so that he might see and fall at the Feet of his beloved Lord, Shri Krishna Chaitanya Deva, which he did at Baranasi. And the principle is the same here too. To a confirmed self-surrenderer, any obstruction to the performance of a devotional act must have to be got over by any means whatsoever and he will not be held responsible for any sinful act that may have to be committed if only his mind is free from any desire for a worldly gain or for avoidance of a worldly loss.

And Shri Rupa, too, from whom the Vaishnavas of the Gaudiya School trace their descent as devotees of devotees of Shri Radha-Krishna and call themselves as "Rupanugas" or followers of Shri Rupa, was implicated in the matter, having made Shri Sanatana's escape from prison-life feasible by means of secret supply of information and money to seduce the prison-guard. And his conduct is to be judged in the same line with Sanatan's. According to crude-minded critics, however, they are condemned as guilty of immorality like the Gopees themselves who are the purest of God's devotees.

These people judge even God Himself, thinking Him, too, liable to have His conduct tested at their laboratory, as guilty of violating moral principles. They are audacious enough to put questions as to the propriety of His actions on many occasions, posing themselves as competent judges over these, forgetting, nay disavowing God's right to remain above all challenges and to have His pleasures always fulfilled by His creation ungrudgingly. Wherever there is any grudging, disaffection creeps in and love of God which is the very essence of all beings in their purity is found wanting. We should all love God and serve Him without question and we should be lacking in the essential function of our very existence to be at once snatched away therefrom by His engulfing outward potency, Maya, and feel envious of His superior right to enjoy and be served, if we challenge His transcendental superposition and unassailable claim for exclusive enjoyment.

Sometimes people feel prone to ask in the following way. Why was Lord Shri Krishna Chaitanya guilty of abandoning His innocent and helpless mother and wife as a mendicant? Why did Lord Shri Krishna violate the chastity of the seduced Gopees of Vrindavan? Why did He help Arjuna and Bhima in taking underhand means to effect the death of Jayadratha and Jarasandha? Why did Shri Rama Chandra kill the monkey-king Bali unseen, while the latter was engaged in fighting with his brother Sugriva?

In the next course we shall further dwell on this point.

Religion and Politics

BY SHRI JADUNANDAN VIDYARNAB, B.A.

(Continued from the May issue)

The substance of life consists in realising this relation through all aspects of life. This is perhaps the highest and the most universal conception of life. There is no question of sects or creeds in it. It is philosophy of life's wholeness in its highest sense. The ideas of creeds or sects have been imported into India from outside. And what we call popular creeds are a misnomer. Religion in Indian mind comprises the whole of its existence here and hereafter. Ordinarily a man's moral outlook on life is determined by the creed or sect he follows. But the totality of his existence on earth is determined by his religion as conceived through his relation with God. His social or political life cannot be determined separately from it if they aim at real synthetic culmination.

In the Middle Ages people followed the path chalked out by a section of people in the upper grades of society—the church in Europe and Brahmins as a class here. So it became mostly hide-bound stereotyped and traditional, for it soon lost the dynamism of life being deprived of individual creature urge. The Puranas mostly followed this path and the Smritis sanctified them by trying to trace relations with the Vedas of timely local and racial customs and manners.

With the Advent of Mahaprabhu Shri Chaitanya Deva, Vedic thinking took a new turn and shape. Its groove and escapist mentality that had so long undermined Vedic culture was discarded and its inner essence of universal and eternal application was brought out by His life and teachings. All escapist mentality in Hindu Sadhana was condemned. Renunciation and

sensuality were equally deprecated. The path of *Jukta Vairagya* was upheld in the light of Krishna-Upasana which is perhaps the highest manifestation of *Atmadharma* as propounded by Hindu philosophies and summed up and developed through the Geeta. Shri Chaitanya Deva accepted the Adhokshaja philosophy of the Bhagabata as the basis of this Aprakrita Upasana manifested in Brindaban during Krishna's early Leela there. This gave the Gaudiya Vaishnava philosophy its true Vedic foundation and manifested through its universal appeal. The tremendous upheaval in Hindu society of the day is thus described by a South Indian savant, a contemporary and follower of Shri Chaitanya Deva. Shrila Probodhananda Saraswatipad says in his 'Chaitanya Chandramrita' — Men in hundreds and thousands threw away all other pursuits and took shelter in the shadow of Chaitanya's lovely Feet. For 'Shri Chaitanya said, love and Love of Krishna alone is the essence of all religions on earth. All rituals in the name of religion is only foam and froth which often hides its true shape.'

Human history is taking a new shape, after the second world war. Freed from the shackles of the past, it is progressing with tremendous dynamism. What required ages to rear up, are tumbling down in a few days. Every man is eager to throw off the barriers of caste or creed and is being brought face to face with naked facts of life. No coatings of colour, country, caste, clan or creed in human life, however congenial, can now stand between life and truth. The human soul cries in deep agony, "Let me know the Truth". It appears to him in various garbs of

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science, philosophy, literature, art and also mechanism, human and superhuman. But his soul cries out for a supreme purpose behind all these. It is love—Love of God, the fulfilment of all his human and spiritual aspirations here below—the Purnam. We see it incarnated in that most lovable of all forms of Truth—Shri Gaurisundar.

In it we will find a really whole view of life in which all its other aspects—social, political, cultural—are properly re-adjusted. And India has to give it to the world. In India the harmonious amalgam between the historical and spiritual aspects of life is to take a definite shape through its Truth-politics as propounded and propagated by Gandhiji his life and death. Religion is one. It is no invention of man. It has nothing to do with our speculative philosophies, ideologies or theories of truth. The Bhagabata says that it is the incarnations of Godhead who come here below and preach it in different ages and among different peoples. When they depart from this world, ordinary men distort it failing to penetrate into the real essence of their teachings by taking them in the perspective of time and space. Thus sects and cults grow up dividing religion—which is one—into particular group—followings called sects or cults. These are what our so-called leaders know as religion and try to avoid and banish it from society and so man's life. But what wise men should do is not to escape from religion but to accept it whole-heartedly and try to establish its sway over all men through education, literature, science and art if they are to get rid of sects and cults. For religion is the highest gift of God—it is God Himself; He manifests His own—self in man through it. It is the essence of life. To avoid it, is to fall into creeds

and cults. To aim at a Godless society is to bring down Hell into human life, whatever name we may give to it, like socialism, democracy or atheistic communism. Man has of course fought and quarrelled in the name of religion more than for any thing else. But that is not religion what they have fought for. And there are other causes too. But if they have fought so strenuously in its name, then we should know what high place it occupies in human life. Let us not try to avoid but accept it in the wholeness of life, then real detachment and religious non-partisanship will come of itself in every department of life making each complementary to one another. This is what politics ever seeks but fails to attain; for it is not based on the fundamental truth of life but on its historical evolution which is partial and fragmentary in outlook. If there be any religion fit for the disillusioned people of today, who in every step of their life are trying to transcend the limitations of country or colour as never before, it is, we think, the religion of Love and Life devoid of all trimmings of time and space.

We think there is hardly any religion on earth which is so free from illusion as is enshrined in the teachings and life of Shri Chaitanya Deva who accepted a Pariah and even a dog (the dog of Shibanandas) as His own and gave them devotional consummation (Siddhi). Let us sing with Shrila Brindabandas Thakur —

नमो महाबदन्याय

कृष्ण प्रेम प्रदायते ।

कृष्णाय कृष्णचैतन्य नाम्ने

गौरविवे नमः ॥

"Let us, in deep obeisance, seek the shelter of the Lotus-Feet of Shri Chaitanya Who is the most magnanimous of all the incarnations of God Krishna".

Ourselves

PREACHING NEWS

Our President Acharyya along with nine Brahmacharis and preachers started for Aturia in the District of 24 Paraganas W. Bengal, on the 29th March. A cordial reception was accorded to Him and the party on arrival at Basirhat. They were then taken in procession to Aturia. Shri Krishna Ballav Das Adhikari of Aturia made all arrangements for the stay of party at his house. His Holiness gave a discourse to the people assembled there. On the 30th March His Holiness and the party visited Galda and Bakra and the people of the villages gave them respectable reception and listened to the doctrines of Shri Chaitanya Mahaprabhu.

In the evening a public meeting was arranged at Aturia School premises. The educated people of the locality attended the meeting. Shri Radha Govinda Tattwanidhi, B.A., spoke on the teachings of Shri Chaitanya Mahaprabhu and our President Acharyya gave a learned discourse for an hour on the teachings, philosophy and contributions of Shri Chaitanya Mahaprabhu for the real peace and happiness. He said that the various problems of the people can only be solved if the teachings of Shri Chaitanya Mahaprabhu can be properly made known to the people. He further dealt with that Bhakti, love, service and equality as preached by Shri Chaitanya Mahaprabhu to the learned and the illiterate, the rich and the poor which only can bring about unity among the people.

On the 31st March on way to Calcutta His Holiness and the party visited Perra Gandharbapur and Basirhat. The devotees

of the Math living in the locality were all attention to His Holiness and the party. We convey our thanks to them.

His Holiness Tridandiswami Shrimad Bhakti Vilas Tirtha Maharaj at Sree Chaitanya Ashram at Kharagpur

On the 13th April, 1957 the President Acharyya of Sree Chaitanya Math with his associates started for Sree Chaitanya Ashram at Kharagpur on the occasion of annual celebration of the Ashram founded by Tridandiswami Shri Shrimad B. K. Santa Maharaj. The festival was celebrated on the 14th April, 1957. Special Puja, Kirtan and other devotional activities were performed on this occasion. In the evening a meeting was held. His Holiness B. V. Tirtha Maharaj presided over the meeting and Professor Dr. S. K. Bhattacharjee, D.Sc., F.R.I.C., F.N.I., of the Indian Institute of Technology, Kharagpur, was the Chief Guest.

At the outset Shripad Radha Govinda Tattwanidhi and Adwainanananda Bhagabatbhusan were asked by the President to address the huge gathering on the unparalleled gift of Shri Chaitanya Mahaprabhu. After their speeches, His Holiness, the President Acharyya, gave a nice lecture on the world peace and Shri Chaitanya Mahaprabhu's contribution to the world for more than an hour. The Chief Guest then gave his speech which was also very attractive.

His Holiness delineated the different aspects of the character of Shri Chaitanya Mahaprabhu and His devotional activities which were conducive to the good of the

society and every individual, He came in contact with. The tenets of unalloyed devotion preached by Shri Chaitanya Deva for the permanent good, not of body and mind, but of soul were also described by His Holiness. Communion with God, the Supreme Lord, which is not possible even by austere penance and immense knowledge, is possible simply by recitation of the name and glory of God which is identical with God Himself. This was the principal view of Shri Chaitanya Deva. The potency of constant chanting of Name of Krishna, the Supreme Lord in association with holy sages is so cogent that the reciter himself will perceive its influence within him very shortly, the reciter being immune from the unholy influence of exoteric energy. The aspirant's ultimate goal is to serve the Godhead without any prospect of self-enjoyment. Service of Godhead is for the pleasure of the Lord. This is the most important point of service that Shri Chaitanya Deva promulgated.

Shrimad Srouti Maharaj, Asram Maharaj and Santa Maharaj also addressed the meeting. Nearly one thousand people were treated with Mahaprasad.

In different places

24 Parganas—Our President Acharyya addressed a large gathering at Rashmoni Bagan Colony, Jadavpur, Calcutta on the 7th April and held a discourse of the teaching and philosophy of Mahaprabhu.

Our President Acharyya with Shripad Pandit Radha Gobinda Tattwanidhi, Shripad Paramananda Vidyaratna and six other Brahmacharis visited Lakshmikantapur and Belpukur on Diamond Harbour line and delivered two-discourses-at Tetiberia on the 16th and 17th April and

two discourses at Belpukur on the 19th and 20th April. He said that spiritual understanding is of more importance than physical growth and intellectual efficiency. Shri Chaitanya Mahaprabhu's doctrines of love and Nama Sankirtan can only bring unity, peace and real happiness.

The people from distant villages came and listened with rapt attention and interest.

Our President Acharyya addressed a huge gathering at Chittaranjan Colony, Jadavpur, Calcutta on the 21st April. The people of the locality gave him a cordial reception. His Holiness in course of his speech explained the degenerated state of affairs—political, social, religious—of Bengal when Shri Chaitanya Mahaprabhu appeared at Shri Mayapur Nabadwip to the rescue of the suffering humanity with a message of love and service without distinction of caste, creed or country. The people, both educated and uneducated, rich and poor, Brahmin and low caste, responded to His call. Not only Bengal, but whole of India was saved by His advent and teachings.

BHAJAN AT AROGYA ASRAM, GANDHINAGAR, MADRAS

Shri Venkateswarananda, President of Arogya Asram, Gandhinagar, Madras invited the Swamijis of Madras Sree Gaudiya Math to conduct Shri Krishna-Sankirtana at the Asram on 14th April '57 at 6 p. m.

The Brahmacharis of the Math were taken to the place by car and performed their Bhajan from 6 p.m. to 8 p.m. on 14th of April. When they reached the place Shri Venkateswarananda along with many others received them and introduced them

to Swami Swarupananda Saraswati of Shri Shankeracharyya's Math who expressed with great delight that he had got the greatest regard for Shri Krishna-Chaitanya Mahaprabhu and showed his gratitude to Shri Krishnaswami Iyer (a desciple of Shrila Prabhupād, 'Bhakti Siddhanta Saraswati Goswami Maharaj) who helped him in all ways to learn all the best about Shri Krishna Chaitanya. The Swamiji also desired that there should be thousands of Gaudiya Maths throughout South India, blessed by Shri Chaitanya Mahaprabhu so that the people can get enlightenment and the atheism which is spreading at present can be eradicated.

Shri Venkateswaranada gave an introductory speech mentioning the great activities of Sree Gaudiya Math and about the greatness of the present President-Acharyya of Sree Chaitanya Math who was kind enough to visit their Asram more than once and blessed the audience with his sweet and enlightening deliverences.

The following people were among the audience :—

R. V. Subramanian, Asst A/c. Officer : C. R. Sesha Iyer, President, Divine Life Society : A. J. Sabesa Iyer, M.A., Dy Secy., Madras Legislature : Swami Swaprakash Anandendra Saraswati of Shri Sankaracharyya's Math : K. Naga Rajan, Shri Laxmana Ananda Asram : Venkateswarananda, Arogya Asram and others.

DISTINGUISHED VISITORS AT SREE MAYAPUR

Remarks made by Hon'ble Justice Himansu Kumar Bose of Calcutta High Court while visiting Sree Mayapur and Sree Chaitanya Math there on 17th March, 1957.

(1) "I visited Sree Mayapur with my family in connection with the Birthday

Celebration of Shri Shri Chaitanya Mahaprabhu. The serene, peaceful and highly religious atmosphere which pervades the whole of the hamlet of Mayapur, has made a deep impression on my mind. The simple and active life of the Brahmacharis who run the administration of the Sree Chaitanya Math and maintain the discipline of this great institution cannot but evoke respect and admiration. The stream of devotees who visited the great Jogapitha Mandir and offered prayers at the Feet of Shri Gouranga, reminded me of the famous lines of our great poet Rabindranath :—

*" Bhakta Karicha Prabhur Charane
Jibana Samarpan
Ora Deena Tue Jora Kara Kari
Kar Taha Darashan."*

"I am profoundly grateful to the Acharyya Bhakti-Vilas Tirtha Maharaj, the President of the Math and to his co-workers and disciples, for the very kind hospitality extended to us during our stay at Sree Mayapur. I will cherish the memories of my visit to this historic and holy place during the rest of my life."

Sd/- HIMANSU KUMAR BOSE

(2) Shri Aukshay Kumar Nandi, the well-known Merchant of cycles and motor cars, arrived at Sree Mayapur from Calcutta on the 18th March with his family and stayed for a week at Sree Mayapur and listened to the teachings of Shri Chaitanya Mahaprabhu from our President-Acharyya. He appreciated the activities of Sree Chaitanya Math and expressed great satisfaction. He expressed his desire that he would bring the rich people of his community to visit the holy land of birth of Shri Chaitanya Mahaprabhu, its spiritual and peaceful surroundings. His father, late Shri Tinkari Nandi, a wealthy Merchant of Calcutta, contributed

for the excavation of the great tank 'Gaur Kunda' in front of the Jogapith temple about forty years ago. We request Shri Aukshay Kumar Nandi that he should make arrangement for the re-excavation of the the water which is used for the Seva Puja of the Jogapith Temple.

Shri Ashok Kumar Mitra, I. C. S., Secretary, Commerce and Industry, Government of West Bengal and Shri Phanindra Mohan Lahiri, District Judge, visited Sree Mayapur on the 31st March and expressed their great appreciation for the activities of Sree Chaitanya Math.

LIST OF MATHS SREE CHAITANYA MATH PARENT CENTRE (HEAD QUARTERS) P. O. Sree Mayapur, Dist. Nadia, (West Bengal).

Branches :

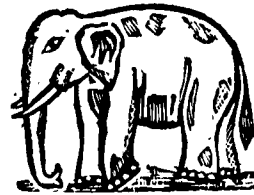
- | | |
|---|---|
| <i>In Sree Mayapur (Dt. Nadia)</i> | <i>In Bihar</i> |
| 1. Murari Gupta's Path. | 25. Sree Chaitanya Gaudiya Math, Dumurkunda, Chirkunda, Manbhum BIHAR). |
| 2. Nadia Proksh Printing Works. | |
| 3. Sree Chaitanya Math Charitable Dispensary. | <i>In Assam</i> |
| 4. Sree Paravidyapith. | 26. Sree Sorbhog Math, Chakchaka, Kamrup |
| 5. Kazir Samadhi Pith (Tomb of Chand Kazi) | |
| 6. Sree Sreedhar Angan. | <i>In Orissa</i> |
| 7. Thakur Bhakti Vinode Institute (High English, School). | 27. Tridandi Gaudiya Math, Bhubaneswar. |
| 8. Thakur Bhakti Vinode Junior Basic School. | 28. Sree Nilakuti, Sargadwar, Puri. |
| 9. Sree Adwaita Bhaban. Sree Mayapur. | 29. Sree Purushottam Gaudiya Math, Swargadwar, Puri. |
| 10. Sree Yogapith Sree Mandir.—The Birthsite of Sree Chaitanya Mahaprabhu, (Under the Management of Sree Chaitanya Math.) | |
| 11. Sree Shribas Angan, do | <i>In South India</i> |
| <i>In Nadia (Dt.)</i> | 30. Sree Ramananda Gaudiya Math, Kovvur, West Godavari (ANDHRA). |
| 12. Sree Swananda Sukhada Kunja, Godrumdwip Swarupgunj. | 31. Sree Gaudiya Math, Madras-14. |
| 13. Sree Subarna Behar Gaudiya Math, Swarupgunj. | |
| 14. Sree Madhyadwip Gaudiya Math, Routara. | <i>In U. P.</i> |
| 15. Sree Ekayana Math, Hanskhali. | 32. Sree Kunja Behari Math, Radhakunda. |
| 16. Sree Mahesh Pandit's Path Kanthalpuli. | 33. Sree Braja Swananda Sukhada Kunja Radhakunda, Mathura. |
| 17. Sree Gour Gadadhar Math, Champahati. | 34. Sree Gostha Behari Math, Seshashyee, Hadal, Gurgaon. |
| <i>In Burdwan (Dt.)</i> | 35. Sree Gostha Bati, Radhakunda, Mathura. |
| 18. Sree Sarvabhoma Gaudiya Math Vidyanagar. | 36. Sree Gobardhan Pith, Gobardhan, Mathura. |
| 19. Sree Modadrum Gaudiya Math, Mamgachi. | 37. Sree Saraswat Gaudiya Math, Hardwar, Saharanpur. |
| 20. Sree Rudradwip Gaudiya Math, Sreenatpur. | 38. Sree Paramhansa Math, Naimisharanya, Sitapur. |
| <i>In Howrah</i> | |
| 21. Sree Prapanna Ashram, Bamanpara, Munsirhat. | <i>In East Pakistan</i> |
| <i>In Midnapur (Dt.)</i> | 39. Sree Madhwa Gaudiya Math Narinda, Dacca. |
| 22. Sree Gaudiya Math, Amarshi. | 40. Sree Gopaljee Math, Kamalapur, Dacca. |
| <i>In Calcutta</i> | 41. Sree Gadai Gouranga Math, Baliati Dacca. |
| 23. Sree Gaudiya Math, 50-B, Nepal Bhatterjee 1st Lane, Calcutta-26. | |
| 24. Chetla Sree Gaudiya Math. 109, Rakhal Das Addya Road, Calcutta-27. | |

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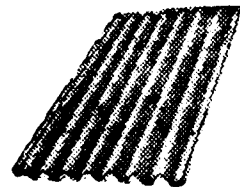
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