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THE GAUDIYA

A Spiritual Monthly

473

जनासक्त्य विषयान्

यथाईमुपपुनतः ।

निर्दग्धः कुरुसम्पन्ने

दुर्गं वैराग्यमुच्यते ।

प्रापन्निकत्या मुदया

हरिसम्पन्निव वस्तुनः ।

मुमुक्षुभिः परित्यायो

वैराग्यं फलमुच्यते ॥

VOL. I

JULY 1957

No. 11

Shri Chaitanya at Neelachal

The sacredness of Neelachal (Puru-shottam Kshetra) has been elaborately described in the whole of the 2nd Canto of the 2nd Volume of the Skandha Purana. By "Neelachal", the said Purana and the Gaudiya Vaishnava writers mean the present town of Puri where Shri Chaitanya lived. This town is called "Neelachal" on account of its having in its vicinity a range of hills of that name running along the sea shore in the Southern Cuttack. At the present day it is generally called 'Puri'. But "Purushottam", "Neelachal" "Kshetra" are often used.

At great moment 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. 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.

Shri Chaitanya Mahaprabhu, the Universal Divine, incarnated in the individual human being out of His own essential power, on the prayers and intercessions of His devotees at a great political, social and religious crisis, at Sree Mayapur, Nabadwip (Bengal) 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.

On His return from Gaya, His first simple message to the people at large was

to lead a strictly moral life and to recite the Name of Krishna in love and devotion to Him. The recitation of Krishna Nama can only remove all sins and develop a spiritual and divine nature and rise above all frustration and limitations. The essence of His teachings sprang from the universal principle. He believed in the individual personality and maintained the pre-eminence of faith over caste regardless of tribe and family. It led those who were opposed to His teachings headed by the selfish priests and dogmatic scholars and students to oppose the movement with violence. This opposition could not be tolerated and He determined to win sympathy and co-operation of His antagonists by personal sacrifice to asceticism for the greater cause of humanity. The orthodox class sticking to their inert ideas of religion could not understand this dynamic religion of love. He, at the age of twenty-four years, one night leaving Shachimata and Shri Vishnu-priya to suffer the pangs of His separation, proceeded to *Katwa* in Burdwan District, took to ascetic life on a Maghi Purnima day in Saka 1432 from the ascetic Keshab Bharati and took the name Shri Krishna Chaitanya—amidst Sankirtan by His favourite singer Mukunda Dutta.

According to arrangement, Nityananda Prabhu, Gadadhar, Brahmananda, Chandra Sekhar and Mukunda Dutta joined Him at Katwa. Shri Chaitanya was now entirely God-intoxicated and without any life apart from religious ecstasy. "Where is Krishna and Darling of my heart to be found?" were the only words from His lips. He intended to proceed to Puri. The journey being unsafe, because of war between the King of Bengal (Hussain Shah) and Orissa (Pratap Rudra), His friends tried to prevent Him, but He refused to consider the

danger. He set out in a southerly direction along the bank of the Ganges by way of Balasore, Jaipur, Sakshi Gopal, Cuttack and crossed the bridge of "Athara Nala" at the entrance of Neelachal. Here He suggested that either His companions should go before Him to see the Deity or that He should go first by Himself to see the Deity alone. His followers asked Him to go in advance. The feeling aroused at the sight of Shri Jagannath expressed itself in a strange manner. He approached the transcendent immaterial image of the Lord Jagannath with the suppressed ardour of a love-lorn girl for her lover after years of separation and rushing forward in an ecstasy of emotion to embrace the Deity, fell into a trance. The temple police failing to understand His ecstatic condition were about to punish Him for apparently violating the rules of temple, but fortunately Shri Basudev Sarbabhauma being present, promptly stopped them. He had been deeply moved at the sight of Shri Chaitanya's transport and superhuman beauty of His personality and finding Him unconscious, had Him conveyed by His disciples to his home to the South of the Jagannath Temple. Besudev Sarbabhauma was the eldest son of Maheswar Visharad of Vidyanagar, a neighbouring village, West of Nabadwip. He was perhaps the greatest *Naiyayik* and Vedantist of the day in Eastern India. It was he who introduced *Nabya Nyaya* for the first time in Nabadwip. He studied *Nabya Nyaya* at Mithila and committed to memory the whole of "*Tattwachintamani*" as no student was allowed to copy out the famous manuscript on *Nyaya* and carry it outside Mithila. He had gone over to Orissa to take protection under the Hindu King Shri Pratap Rudra, who in recognition of his great erudition and

scholarship made him his Court Pandit. His brother-in-law Gopinath Acharyya was an enthusiastic believer in Shri Chaitanya's Divinity: such faith was a rebellion against Sarbabhauma who did not admit any form or attribute of the Absolute; much less was he prepared to accept the doctrine that Shri Chaitanya was an Abatar. Sarbabhauma was anxious to convert Shri Chaitanya to Adwaitism and began to teach Him Vedanta. For seven days Shri Chaitanya listened to him without any comment and only on the eighth day when Sarbabhauma enquired whether He understood, Shri Chaitanya broke His silence replying that He understood very well the aphorism as Shri Vyasa interpreted it in explaining the *Upanishad*; but that his fanciful interpretation was unintelligible and hid the real meaning of the aphorism, for the *Vedanta* should be interpreted in the light of the *Upanishads*. *Shruti* being the chief of all truths which he ought not to undermine by imaginative elaborations. Shri Chaitanya added that the meaning of *Vedanta* was as clear as the sun and that it should not be hidden by a cloud of conjectural commentary.

According to Shankara's view the *Brahma* is absolutely devoid of any quality and power and of all distinguishable features, possesses no attribute and has no internal variety (*Svajatiya Vijatiya Veda rahitam*), that the *Brahma* is indeterminate, identical with individual soul; the knower, the knowledge and the known merge in unity losing their separate identities. The Supreme personality of God is absurd as it reduces it to the condition of limitation. The *Brahma* is one reality without a second either within or without. So there is no activity, no cause to give rise to

action. The world is not different, nor is the *Jiba* from the *Brahma* who is the one and the same and admits no duality. The whole phenomenal world is an illusory appearance of the *Brahma*. Escape from the ills of birth, rebirth and death is the goal. The identity of self with the *Brahman* is effected through the instruction in the *Vedantic* maxim.

Shri Chaitanya Mahaprabhu considered these tenets of Shankara one by one, for Sarbabhauma was the greatest of all the Shankarite Vedantist scholars, perhaps in the whole of Eastern India, his knowledge being well-known in all centres of learning. Shri Chaitanya interpreted that the *Brahma* is indeed devoid of phenomenal qualities, but He is indeed full of non-phenomenal qualities and full of infinite number of infinite excellent attributes. The identity between the Supreme Being and the finite is not a fact at all. It is wrong, erroneous and is not in consonance with the purport of *Shruti*. The individual souls are within the control of *Maya Shakti*; but God is the Controller of *Maya Shakti* and through it of the individual souls. *Brahma* means the Supremely Great cannot be identical with the individual selves, because He is the source from which the world has come into being and it is He Who supports the world also. Neither sense-perceptions, nor inference or *Agama* or scripture supports the identity. *Shruti* is a *pramana* on its own merit and on its own right and its validity is not in need of any guarantee other than the texts themselves. It is admitted on all hands that the authority of *Shruti* is unchallenged and final. *Brahma* or the Supreme Being is the Overlord of the universe of organised and unorganised matter, of sentient and non-sentient

existence. Some texts of the *Shruti* which call the *Brahma* "*Nirbishesha*" or quality less repeat this to guard against imposing on and investing the Absolute Spiritual *Brahma* with the mundane cause - space - time qualities. Any attempt to prove the indeterminateness of *Brahma* would only go the other way, prove its determinate nature and establish that He possesses all possible powers.

Shri Chaitanya protested against *Shankara's* view that the highest *Brahma* may be degraded into lower *Iswara* through association with *Maya*. *Iswara's* body is made of pure existence and intelligence. Therefore, it is blasphemous to cause Him to lapse into *Sattwaguna* or quality of *Maya*. It is no good if God is put under adjunct. All the *Upanishads*

agree that *Iswara* is, or *Brahma* is *Nirbikara*. Shri Chaitanya said that those who do not believe in the eternal untransformable transcendental body of *Iswara* are punishable by death, untouchable and unworthy of being seen. *Vyasa's Sutra* admits the theory of transformation of *Shakti*. God remains unaffected by modification of His *Shakti* in the same way as the philosopher's stone produces gold, while it remains unmodified. You have established the theory of *Bibarta* or unreal existence by your mental speculations and fanciful interpretations of the *Vedanta* charging *Vyasa*—its author with error. The world is not illusory as you think, but real though it is subject to change.

(To be Continued)

Gaudiya Vaishnavism in Practice

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

(Continued from June issue)

DEVOTION WITH SPIRIT (Soul)

Cultivation of devotion with spirit or soul is of six kinds:—(a) Friendship or Fellowship with God; (b) Self—Surrender; (c) Doing everything in God's Name; (d) Moderation and Simplicity; (e) abandoning oneself and his all for the sake of God; and (f) Following the line of Saints old.

The devotion which the aspirants are ordained to perform under this caption is only in respect of the conditioned soul. The Immaculate Soul has no aptitude for mundane egoism, and so it need not subject itself to any practices for spiritual redemption. It is the fallen soul that naturally

endeavours to disengage itself from worldly bondage; and although it may succeed in this, it is still subject to mundane egoism which will persist as long as the inherent nature and function of the pure Soul is not realized and its eternal kinship with the Godhead is not established. It is for this that spiritual devotion is prescribed for aspirants in devotion.

Fellowship with God :—When a Jiva realizes his spiritual position by doing the will of the Lord, he develops at the very outset the predilection to claim Godhead as his dearest and most intimate friend. But this friendship is categorically different from

rasa-bedewed friendship although the former is the very seed of the latter. The Jiva naturally feels friendship or fellowship with God when he was doing His Will, i.e., whatever He was commanded by Him to do. God also will never call him a servant, but a friend and accepts him on equal terms. Arjuna is not only a devotee of Krishna, but a friend also as averred by the latter.

Self Surrender :—Self-Surrender to God is the second item. It is the worldly affinity and the overpowering desire for clinging to life that stand in the way of a Jiva rendering absolute and unqualified service to the Godhead. Everyone feels peaceful and undisturbed as long as nothing which he calls his own is demanded or required by another, even by God; and the rupture comes and peace is disturbed when a sacrifice on our part seems to be a clear necessity for earning transcendental life. The Godhead tells us in unmistakable terms, "I am not come to send peace on earth. I came not to send (material) peace, but a sword" to cut the all-powerful clinging to life. We cannot leave all until the sword of knowledge works. Until then we can only make a show of sacrifice with half-hearted partings in the shape of offerings to God. But when once it begins to work, Jiva places his all at the Lotus-Foot of Shri Bhagavan. "All that is called mine I have surrendered to God" is what the Sadhaka says and feels and he no more concerns himself even with his daily needs, Yoga-Kshema. All his physical and mental actions are for God and His Service, and on him now dawns the Knowledge that even his consort, friends, belongings, cattle wealth and the like are there only to serve Godhead as His instruments.

Doing everything in God's Name :—Doing everything in the name of God is the third item. If every act of ours—be it physical or mental—is governed by a sense of the omnipresence and omniscience of the Godhead, it will naturally help us to gather our scattered and scattering forces and tendencies, and concentrate them upon God and His service which is the sole object of our existence. It is for this that Shri Krishna says in the Gita; "Whatever you do, whatever you enjoy, whatever you sacrifice, whatever you offer and whatever you conceive also, do that as an offering to Me and in My Name."

Moderation and Simplicity :—"Be moderate, leave luxuries and maintain body practising simplicity" is the fourth item of devotion enjoined on us for cultivating devotion with spirit.

Purity of Spirit results from purity of food and drink, which though essential for the maintenance of body, are to be indulged in with the most perfect moderation. The Sadhaka should remember, nay, realise, the truth of the Upanishad that the whole universe—is inhabited or enveloped by the Lord, and one should enjoy the world in a spirit of renunciation. In fact, to the discriminating, there is no spot which he can call his own in the limitless extension of His World-Form even to the extent of a pinpoint. But since he must enjoy God's possession even to maintain his body for serving the Lord, he does so, but with the permission of *Iswara* sought through renunciation.

"Better is little with the love of the Lord than great treasure and trouble therewith" is a veritable truism of the Godhead. We must be very simple and moderate and an ideal of emulation to the world in the service of the Lord.

Self-denial :—Abandoning oneself and his all for the sake of God is the fifth item. "Whosoever be he of you that forsaketh not all that he hath, he cannot be My disciple," are the words of the Godhead which we should ever bear in mind. We must not cling to our temporal life, but leave our all to earn transcendental life.

The promise of God is that "everyone that hath forsaken houses, or brethern, or sisters or father or mother or wife or children or lands for My Name's sake shall receive a hundred-fold and shall inherit everlasting life." When such a supreme sacrifice is made, and we cast all our care upon God He cares for us just as a mother cares for her new-born baby and even more than that.

Let us, therefore, place ourselves and all that we consider our own into the hands of God, and even "Commit our ways unto the Lord" with full trust in Him, and we can lay ourselves down in peace; for then "the Lord and only the Lord maketh us to dwell in safety."

Following saints of old :—Saints are those who have made the supreme sacrifice of surrendering themselves and whatever is called their own for the sake of the Lord and His service; and 'they are always gathered together into Him. God forsaketh not His saints; they are preserved for ever.' So the mode of life and teaching which these eternal entities had adopted for

the benefit of mankind when they appeared on earth requires to be followed and taken up by us for our spiritual progress and uplift.

Many are the golden precepts that these saints have vouchsafed for the guidance of mankind; but I make bold to quote just one of them in extension before I close this article.

"Wherefore putting away lying, let everyman speak truth with his neighbour; for we are members of one family. Be not angry and sin not. Let not the sun go down upon your wrath. Neither give way to the devil. Let no corrupt communication proceed out of your mouth; utter only that which is edifying so that it may minister grace unto the hearers. Let all bitterness and wrath and anger and clamour and evil-speaking be put away from you with all malice, and be kind one to another, tender-hearted, forgiving one another.

"See that ye walk circumspectly, not as fools, but as wise, redeeming the time; for the days are evil. Wherefore be ye not unwise, but understand what the will of the Lord is. Be filled with spirit, speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God."

(To be Continued)

PURE SERVICE

Naughty Mind! What *Vaishnava* thou art!
To think on gold and women, night and day
There is no use; all those do not remain.
Your gold, dost procure but pleasure;
By means of gold serve thou *Madhava*.

The love of women is not thy domain.
Its sole Lord is *Yadava*, for the sake of fame
In the lonely cell, thy *Harinama* is mere vanity.
Material fame is the pig's refuse.
Know'st thou not it is the treasure of *Maya*.

Shri Rathayatra in the Light of Shri Chaitanya Mahaprabhu

By TRIDANDI SWAMI SHRIMAD BHAKTI KUSUM SHRAMAN MAHARAJ

Shri Rathayatra was celebrated this year on the 29th June. This function took place at Sridham Mayapur also this year. Shri Gauranga Mahaprabhu and Shri Jagannath Deva went to Shri Braja-pattan (Shri Chaitanya Math) from Sri Jogapith Temple. Millions of pilgrims flocked together at Puri during this time from various provinces of India. Chandanyatra, Snanayatra, Dolayatra, Jhulanayatra, Shri Janmastami, Shri Rama-Yatra and some other festivals are also celebrated there with pomp and grandeur, but in none of them so many pilgrims meet together at a time. The grandeur of the Car festival is unique at Puri. There picturesque new cars are made every year for Shri Jagannatha, Shri Balarama and Shri Suvadra Devi and decorated with costly clothes of charming beauty. There are particular species of trees of which cars are to be made and they are sawn on the third day of the bright half of the month of Baisakha, known as *Akshaya Tritia* from which the Chandana Yatra commences. The car festival is celebrated all over India, but at no other place new cars are made every year, nor are three cars found. One car is noticed at every other place of celebration.

Shri Rathayatra is celebrated with great eclat in the City of Calcutta and in some Muffosil towns and villages of Bengal as well. In consideration of the size and ornamental works of the Ratha and congregation of the pilgrims, Mahesh in the district of Hoogly of West Bengal is a renowned place. The huge wooden Ratha

of Dhamrai in the district of Dacca and of Sachar in the district of Tripura, the brass Ratha of Shrinagar in the district of Dacca and the silver Ratha of the Dacca town also attracted the sight of thousands of pilgrims before formation of Pakistan. There are also similar car festivals in South India for Lord Ranganatha in Srirangam, Lord Varadaraja in Kanchi, and for Lord Srinivasa in Tirupati.

TIME OF THE FESTIVAL

In the provinces of Bengal and Orissa the car festival is celebrated on the second day of the bright half of the month of Ashar according to perhaps 'Uthkala-khanda' but the '*Bhabishyottar*' fixes the date on the eleventh day of the bright half of the month of Kartik which is known as '*Uthanaikadashi*' and is a renowned day in which the Supreme Lord Vishnu gets up after sleep of four months (Chaturmasya Kala). At Puri Shri Jagannatha Deva remains out of sight for a fortnight, a period which is called '*Anabasara Kala*' after the Snana-Yatra and the car festival is celebrated just after that period.

FUNCTION OF THE PREVIOUS DAY

The temple to which Shri Jagannatha Deva goes by car from His temple of Nilachala is known as the '*Gundicha mandir*'. According to the name of queen Gundicha, wife of king Indradyumna who first built the temple of Shri Jagannatha Deva at Puri in the 'Satya Yuga' or the Golden age. The place, where the Gundicha mandir is situated, is called Sundarachala,

the Brindavana of Orissa : Nilachal is the Mathura of this province. We find in the Chaitanya Charitamrita that Mahaprabhu Shri Krishna Chaitanya personally cleansed the Gundicha mandir on the previous day of the car festival with thousands of His followers. First of all, the particles of bricks, stones, and dust were swept out. The remaining dirt was then rubbed out from the floor, walls and roofs. Last of all every portion of the temple was washed with profuse water and the temple looked like a transparent mirror. All these were done with sweet chanting of the gracious Name of the Supreme Lord Shri Krishna. This function is done every year even now from that time by the followers of Shri Chaitanya Deva with due enthusiasm. The underlying meaning of this function is that mental speculations of all kinds of a conditioned soul which are nothing but dirt on the way to theism should be removed with great care in order to get access to the pastimes of the All-blissful Lord in the temple of one's own pure soul. Not only falsehood, theft, robbery, hypocrisy, immoral activities etc., but all sorts of "Anyabhilas", (desires for things other than service of it Shri Krishna), Karma (deeds done for one's own enjoyment) 'Jnana' (cultivation of knowledge with the object of merging in Brahma) are also dirt of a conditioned soul. A person is away from the Divinity in proportion of the degree of harbouring these dirt in his mind. Mahaprabhu teaches us to get rid of this dirt by His pastime of 'Gundichamarjana' and enjoins to join the car festival with a pure and transparent soul. The Supreme Lord Shri Krishna as He is and the true nature of His pastimes are only revealed in a soul hallowed with unalloyed devotion and in none else.

WHAT THE CAR FESTIVAL IS

Shri Mahaprabhu teaches us that the car festival is the exhibition of the memorable meeting of the eternal servitors of Braja with the Supreme Lord Shri Krishna at Kurukshetra on the occasion of a solar eclipse after an unbearable separation of a very long period and of the former's attempt for taking back the Lord to Shri Brindaban. In this connection it is to be noted that the majestic appearance of the Divinity in Baikuntha, Dwaraka, Mathura and Kurukshetra does not find place in the hearts of the devotees of Braja. They serve the Lord as their dearest and nearest one, Shri Krishna appears amongst them as one of them and attracts their heart with His lovely appearance of exquisite beauty. Though majesty, might, glory, beauty wisdom and supremacy of the great Narayan of Baikuntha are in their fullest degree in Shri Krishna, they are overpowered by His personal beauty in Brindaban. The Brajabasins (devotees of Braja or Brindaban) do not like to have Krishna in gorgeous royal dress, in chariots of horses and elephants nor do they like to enter into rich palaces. They like to have Him clad in yellow clothes, flutes, wild flowers, garlands of 'Gunja' and feathers of peacocks in their Kunjas (Abodes), naturally decorated with beautiful creepers with bunches of charming flowers over which black bees are humming. They like to have Him in various places of Shri Brindaban by the side of the sacred Jamuna in the caves of beautiful mountain named Shri Gobardhan and in Shri Radhakunda, flooded with nectarine pastimes of the predominating and the predominated Supreme Moieties.

Gentle readers ! Yukti or rational power of man is not capable of approaching the divine Sphere of spirit. It is the inspiration coming down from Heaven through puri-

fied souls, which acts upon inherent 'Ruchi' or religious sentiment in men and carries the fortunate souls to the transcendental region of Divinity. Let us cast off our mundane outlook and look with the spiritual eyes of unalloyed devotion which is the inspired sentiment of the pure soul and we shall see that the region of theism is above the reach of atheism, scepticism and pantheism. The perverted reflection of unalloyed devotion is found in this mundane world. There are five main Rasas Santa, Dasya, Sakhya, Batsalya and Madhur. The two and half of the third viz. Gauraba Sakhya are found in the service of the great Lord Narayan of Baikuntha. Sonhood of the Divinity with revelation of Batsalya Rasa is seen in Mathura. All the five Rasas or ecstatic principles are in full play in Brindaban. In consideration of the gradation of the Rasas Baikuntha Mathura, Brindavana Gobardhan, Radhakunda are in gradual superiority. In Rathayatra or car festival Shri Krishna is carried to the hallowed seat of the highest glory by the Brajabasins.

CAR FESTIVAL AS CELEBRATED BY MAHAPRABHU

Thousands of the followers of Shri Krishna Chaitanya Mahaprabhu, used to reach the Feet of the Lord every year at Puri a few days before the day of car festival. King Pratap Rudra of Orissa voluntarily ordered to provide comfortable accommodations and Mahaprasad for all of them. As there was no railway at that time, it was not very easy to go to Puri from distances of hundreds of miles. But the company of Mahaprabhu was so very attractive that the devotees cared very little for the difficulties and perils that might befall them on the way. They used to stay at Puri for four months

with Mahaprabhu and the inhabitants of the sacred place rolled in waves of their sweet Sankirtan during that period. On the car festival day Mahaprabhu divided His followers in seven bands, each containing one main singer, one dancer, two players of Mridanga and four other sweet singers. Four of these bands were placed in front of the car of Shri Jagannath Deva, two on the two sides and one at the back. The huge gathering of pilgrims looked upon their music and dances with rapt attention, and were immersed in divine ecstasy. Mahaprabhu danced so nicely and so cleverly in all the bands that every band thought that He was amidst them only out of special favour for them. Sometimes He called all the bands at a place and acted personally as the main dancer and singer. Pilgrims got new light and hidden treasure of Bhajan from Mahaprabhu. The purport of the songs sung by Mahaprabhu and His followers on the occasion of the car festival was that they were proceeding towards Braja with Shri Krishna—"कृष्ण लीया ब्रजे यायु एमल भन्तर".

PRESENT CELEBRATIONS

The followers of Shri Chaitanya Deva who are predominating figures at Puri, Nabadwip and Brindaban celebrate the car festival even at present with sweet Sankirtan following the footprints of Mahaprabhu. The Sankirtan of Shri Purushotham Gaudiya Math, a branch of Shri Chaitanya Math of Shridham Mayapur, W. Bengal, guided by the Acharyya of the Math attracts attention of the pilgrims every year. The distance between the two temples of Nilachala and Sundarachala is about a couple of miles and the road through which the cars pass is known as Baradanda. This road is so wide that very few roads even of Calcutta can be

compared with it. The present Acharyya of Shri Chaitanya Math, Sridham Mayapur, takes active part every year at Rathayatra festival in Puri with a strong band of his followers following the footprints of his spiritual guide Prabhupad Shrila Bhakti Siddhanta Saraswati Goswami Thakur.

Scriptures say that those who visit Shri Jagannath Deva in the car will have no other birth i.e., they will attain salvation.

Most of the pilgrims join the festival in pursuance of this saying. But true devotees care neither for 'Bhukti' or self-enjoyment nor for 'Mukti' or salvation. Their only attempt is to attain 'Prema' i.e., to give pleasure and enjoyment to the Lord at the cost of everything and with this object they celebrate Shri Rathayatra (Car festival) and other festivals in connection with the Supreme Lord.

Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

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The introduction of Rasa in psychological experience into devotion to God is the distinctive contribution of Sri Caitanya Mahaprabhu's Gaudiya Vaisnavism. This is the logical outcome of emphasising the extreme importance of the emotional aspect in a passionate devotion to God. In the later years of His life Sri Caitanya Mahaprabhu passed the whole of His time in singing and hearing Karnamrta by Vilvamongala Thakura, Gitagovinda by Jayadeva, and the poems of Vidyapati and Candidas in the company of Rai Ramananda and Svarupa Damodara, who could read His feelings, and gave Him solace in His poignant emotion of love-in-separation for Krsna, by reciting the appropriate songs from them which exactly touched a deep responsive chord in His devotional heart: (C. C. Adi. Xiii. 42) Let us say a few words on these poets and their poems, who may be taken as fore-runners of Sri Caitanya Mahaprabhu's devotion, and who hinted and sang of the *Vipralambha* aspect of god-love to which Sri Caitanya Mahaprabhu gave a definite

system and form, and practised during the best part of His devotional life.

Krsnakarnamrta by Vilvamongala Lilasuka

Its author Vilvamongala is also known as Lilasuka which name is said to have been given by his Guru Soma Giri on account of his merit in describing the loving Lila or sports of Krsna (Yadunandana's translation 1.) Vilvamongala also calls himself Lilasuka in the concluding verse of the first Sarga of his Karnamrta. There seems to have been more than one person of the name of Vilvamongala but we are concerned with the author of Krsnakarnamrta. The date of this poet is yet to be settled. In his Paddati, Sarangadhara (13th Century) quotes some passages from Karnamrta acknowledging his indebtedness to Vilvamongala as its author (Indian Historical Quarters. June 1931 P. 338). The author of Karnamrta is also mentioned in the Madhura Vijayam of Ganga Devi, wife of the Vijayanagara prince, Vira Kampura, who also reigned in the 13th century. After paying homage to Valmiki

Vyas, Kalidas, Bhatta Bana, Bharavi and Dandi, who lived many centuries before her, she mentions the name of the later poets such as Karnamrta Kavi, Takkaya, Agasta, Gangadhara, and Visvanatha. Mr. Govinda Wariyar has identified Tikkaya with Tikkana Somayaji who was a courtier of the Telugu King Manmasiddhi, who reigned about the end of the 12th Century. Agastha was the uncle of Visvanatha, whose father was Gangadhara, all of whom graced the court of the Kakatiya King Pratap Rudra of Warrangal (1267-1323). Mr. Govinda Wariyar suggests that the poetess seems to mention the poets in chronological order so that the poet-author of Karnamrta who has been mentioned after Dandin and before Tikkaya (i.e., 8th and 13th Century) might have flourished in the period between their respective ages, i.e. between 8th century and the 13th century (ibid P. 339). He has drawn our attention to the fact that in his commentary on one of Sankara's works, Vilvamongala speaks of his tutor Padmacarya as the principal disciple of Sankara. As the date of the latter is believed to be Circa 8th Century, so Lilasuka's period might have flourished either during the lifetime of Sankara or immediately after his death. Mr. Wariyar further strengthens his view upon two or three traditions. Suresvara and Padmacarya, two disciples of Sankara, founded the Vetuvile Madham and the Tekka Madham at Trichur in Kerala, in the temples of which province Vilvamongala's name is devoutly remembered. The principal of the Vetuvile Madham claims a continuous spiritual succession from Vilvamongala. It is on account of this fact that the members of this institution. Vetuvile Madham, still enjoy the privilege of offering *Paspanjali* (offerings of

flowers) to the Visnu image of Padmanabha at Trivandrum, to whom, according to tradition Vilvamongala offered the said worship for the first time. Mr. Wariyar suggests that as both the Madhamas vetuvile and Tekka founded by Suresvara and Padmapad are situated very close to each other, it would have been easy for Lilasuka Vilvamongala the Sanyasi of Vetuvile Madham, to have become a literary disciple also of Padmapada, the President of the neighbouring Madham (ibid. P. 336). This fact that Vilvamongala was at first a Sankarite follower before his conversion of Vaisnavism may be gathered from his own writing. He says that he was an 'Advaitain Saiva' (Sarga. ii. verse 24 another verse to the effect quoted in Caitanya Carith M. XXIV. 128). In another verse he seems to abuse *Mukti* by way of praising *Bhakti*, implying that the former stands with folded arms in servitude to the latter (i. 107). Mr. Wariyar remarks "During this period from before Sankara, Vaisnavism was making headway in the south under the active patronage of King Kulasekhara of Kerala", who was the author of the immortal Vaisnavite poem Mukundamala, which is quoted in Sri Rupa Gosvamin's Bhakti Rasamrta Sindhu. "He invited Vaisnava scholars from other provinces to check the advance of *Buddhism* and other non-devotional sects. Kulasekhara built the Kulasekhara temple in the suburb of Krangamore, another at Kulasekharapuram, and Vaisnavite Nath at Kumbakonam (I. H. Q. June 1931, P. 326). Prabhakara is said to have been employed by Kulasekhara to fight *Buddhism*. Sri R. G. Bhandarkar differs from Mr. Wariyar's view on the date of Kulasekhara (Vaisnavism P. 50). Mr. Wariyar remarks "Vilvamongala's conversion to Vaisnavism was quite possible

in an age of religious revival, when the disciples of Sankara founded the Maths at Trichur dedicated to God Visnu in His manifestation of Parthasarathi and Narasimha" (ibid P. 339). Vallabha Digvijaya, the life of Vallabhacarya, tells us that Vilvamongala belonged to the Visnusvami sect (iii. I. 2. P. 164). It may be possible, first because neither the Ramanuja sect, nor the Madhva sect, had yet come into being, and secondly, the images of Nrisimha at the temples at Trichur further encourage this supposition, because Nrisimha is the official Deity of the Visnusvami sect. (Sayana's Sarva Darsan Samgraha, Reservar Darsana P. 141-142 Cowell's Edition). The memory of Vilvamongala is still fresh at Trichur and other parts of the Kerala country. M. K. Rama Pisharoti suggests on tradition that Vilvamongala was a contemporary of Kulasekhara, who patronised him (I, i. Q. 1931. 329) but this does not seem very probable. He himself admits that Prabhakara was employed by King Kulasekhara of Kerala, who was vigorously fighting to suppress *Buddhism*, and that Prabhakara preceded Sankara's disciple, Padmapada, and during the lifetime of Sankara, it was not Kulasekhara but Raja Raj and Raj Sekhara who were the kings. Kulasekhara tells us in his 'Mukunda Mala stotra' that he was the King; so it appears that Kulasekhara was earlier than Sankara. To meet this difficulty, Mr. Rao Pisharoti suggests that there were two Kulasekharas, one being the author of Mukundamala and patron of Prabhakara, who lived at the time of Somagiri and Lilasukha, the second Kulasekhara being a dramatist who lived before 788 A.D. (ibid 329). It does not seem probable that two kings of the same name would succeed one another. The poet and the dramatist Kulasekhara might

well be one and the same. This Kulasekhara author of the Vaisnavite poem Mukundamala, seems to be the same as the famous Alvar Kulasekhara who wrote the Vaisnavite devotional poems in Tamil which have been included in the Nalayira Prabandham. Some scholars distinguish the Sanskrit author Kulasekhara from the Tamil author of the same name.

Vilvamangala, author of Krsnamrta, seems to be the same as the author of Gopikabhiseka, a poem on the deeds of Krsna. A good deal of *Prakrt* has been used in it. Mr. Govinda Wariyar likes to attribute its authorship to the grammarian Vilvamangala, author of the grammatical work Purusakara which refers to a grammar of the 12th Century, and which was referred to in his Dhatuvritti by Madhava Caryya, the famous minister of the founders of the Vijayanagararaj (14th century ibid P. 336). His grounds for attributing it to the grammarian Vilvamongala is that some of its verses are chosen as illustrations of the sutras of Trivikrama's *Prakrt* grammar. He seems to imply that there was another Vilvamangala in the 17th Century, but we are not concerned either with him or with the grammarian Vilvamongala of the 13th Century. The subject of our discussion is the Vaisnava poet Vilvamongala Lilasuka author of the lyrical Krsnakarnamrta. The other two are never called Lilasuka Vilvamongala. If we like to agree with Mr. Govinda Wariyar and Mr. Pisharoti that Lilasuka Vilvamongala lived at the end of the 8th or at the beginning of the 9th Century we have to admit that Krsnakarnamrta is perhaps the first book which mentions the love of Radha and Krsna, and the next book on that cult is Jayadeva's Gitagovinda.

The Radha Krsna cult is the further development of the devotional tendency of

loving God in close fellowship and in the spirit and relation of a woman to her husband or lover. This tendency is striking in the Prabandham of the Alvars. Goda, the famous woman Alvar, is said to have been married to the Deity Ranganatha of the Srirangam temple. Tondaredipodi Alvar (Sanskrit Bhaktanghri Renu) expresses in his Tirup Palliyeducci, (Paramatmar Jagarana in Sanskrit) that to serve and love God in one's spiritual body is the *Summom bonum* of one's service to God.

Furthermore, the Gaudiya Vaisnavas (16th century) demonstrate that Radha is the concentrated essence of the Hladini aspects of God's *Parasakti* (Caitanya Carit Adi. IV. 68-69) but they distinctly admit that they have borrowed this conception of Hladini Sakti from Visnusvami's Sarvajnasukta. The Radha cult is mentioned for the first time, so far as we know, in Krsnakarnamrta of Vilvamongala, who is believed to have belonged to the Visnusvami sect. It is no wonder that the conception of the Hladini aspect of God's *Sakti* was transformed into Radha cult in this sect, sometime before Vilvamongala, who had simply expressed it in his writing.

Krsnadasa Kaviraja (16th century) by way of explaining the first sloka of the Karnamrta, records the traditional account of the life of our poet, in his commentary, Sarangarangada. He is said to have been a renowned scholar and lived on the Eastern bank of the river Krsna in the south of India. He had an illicit love affair with a dancing girl who was a musician and harlot named Cintamani, who used to live on the opposite bank of the river Krsna, and whom he used to visit every night. One stormy night, finding no boat, he risked his life to cross the terrible river by floating on a corpse

that lay on the surface of the stream. But, to his disappointment, he found the gate of the prostitute's house bolted from within. He shouted her name with all his might, but it was of no avail. His cries were deadened in the deafening thunder, boisterous winds and torrential rain which were beating on the windows and walls. What was to be done? Nothing could daunt his morbid passion which should be satisfied even at the cost of his life. He was then as a devil incarnate. The walls were too high and steep to scale. The weather-beaten but passionate Vilvamongala made a last desperate attempt to climb the steep wall. Having nothing else to hold on to, he seized the tail of a snake, which clung to the wall, and succeeded in leaping over but fell heavily to the ground on the other side of the wall bringing Chintamani to the spot. In what was practically a dying condition, he was discovered by his love for whom, for the sake of a frantic infatuation, he had risked his life. Had she not found and succoured him, it is certain, he must have died. She carried him into the room and there nursed him tenderly as he hung between life and death. When he recovered consciousness, she pitied and abused him for his fool hardy venture, saying, "What a great fool you are! Shame on your learning! I know and I am always conscious of my own wicked life and profession. Had you been attached to God in the way you love me, you would have been an angel." It sounded like the call of God. To Vilvamongala, who had existed in a circle of hell, the whole face of things was instantly changed; so inspiring were her words at that great moment. To him, those words of hers were not merely a reprieve, but a total deliverance from his hateful life, a restoration that

suffused his whole being. Her grim censure proved wholesome to the remorseful Vilva-mongala; changed the whole course of his life, giving it a swift turn into spiritual channels.

The very next day he renounced the world and began the most severe asceticism, being initiated by his Guru Somagiri. Cintamani deserves commemoration for having saved him from death, both physical and moral, and presenting him to literature and to the world of Vaisnavas. It is God who was mysteriously preparing him for a world where sins and lusts are unknown. God lifted him out of the slough of earthly sin through the instrumentality of Cintamani whom Vilvamongala has immortalised in the first sloka of his Krsnakarnamrta, and makes obeisance to her who, in the character of a harlot, showed him the way to the kingdom of God. He lived for some

time at Vrindavana after his initiation. He is said to have composed his poem when he was still at Vrindavana and on the way from there to his native province. He rhymed with poetic grace, the felicity of his inner experience, the rapture of an enchanting love of God, in his immortal poem. He compares the very subtle sentiment of love with perversion to which he was blindly addicted in his early life, in his deliciously arresting verses of Krsnakarnamrta, which apart from describing the niceties of the Vaisnava religion, is a volume of enchanting poetry, distinguished as unique in the annals of literary art. To the Gaudiya Vaishnavas it is the gospel of spiritual bliss, a record of that mysterious voice which was whispered in the inner ear of Vilvamongala, the blessed disciple of Somagiri.

(To be continued)

The World We See

The Election

BY SHRI JADUNANDAN VIDYARNAB, B. A.

The fan-fare of the election is over. Now is the time to take stock of the whole situation calmly and deliberately as the party magnets are doing everywhere. Party trumpets were then blown everywhere at the highest pitch and puzzled almost all for the time being.

The congress of course is the party in the country which can and is going to deliver goods and it is doing it for these ten years of independence. It has a history which no other party can claim. It took shape as the national outcome of great country.

And in its chequered history it has always a certain section among its workers who have always tried to carry out its timely mandates sincerely. And it is their record of service that has given it the position it now holds. Above all, it has ever tried to adapt itself to the real needs of the moment and give shape to them according to the real interests of the people. But, for its structural formation it has to depend on a certain section of people whose real interests lie elsewhere. These are some selected people who are often its wire-pullers from

behind the curtain. And indeed one who pays the piper can call for the tune. And that has divided this institution internally. Its workers are often compelled to take to double-dealing with the public which really vitiates its whole moral atmosphere and at present power is mostly in the hands of those who can deal effectively with these patrons. So its real workers can give little heart in their work. In an all-powerful organisation really led by an oligarchy, power-grabbing and patron-hunting become the order of the day. And little minds always hover round the queen bee and her satellites. Thus group politics is developing within the organisation in an alarming manner. With the Congress the whole moral atmosphere of the country has lowered. For through it once all our national aspirations took shape.

The great prophet of truth-politics, Gandhiji said this in time and so desired to dissolve the organisation as a political party which one day must develop into a power acquiring medium for the few, specially this being the lot of democratic institutions in this country and also in the East generally.

The plans and programmes of all-round development which it holds before the country are enormous and "sky-scraping". Before independence India could not even dare dream of such things. And they are going to be carried out in every detail. They say—no other country in the world except Russia and China has dared formulate such schemes. But they are totalitarian states. It is of course very difficult in a democratic country. Congress dares do that. But how? It has her spring-source of power in the glorious traditions of the party, specially in the lives of its great martyrs. And perhaps the highest

consummation of it we find in the life of that political saint Mahatmaji. But it is losing touch with that source and also mass contact consequently.

The congress aims at socialism. But socialism as such can have little real appreciation in this country of gods and incarnations. But if it be at all practicable. India will have to develop a new type of its own or it will only lead to social and moral chaos. Lenin gave Russia its own socialism and Mao Yse Tung has given China its new Democracy. It cannot be imported from outside but must grow from the soil and society. Socialism is a good distributing medium no doubt. But it usually fails if it is made a producing one unless totalitarianism, in some form or other, is introduced which the democratic Congress is trying to avoid. If socialism is ever to be introduced in India, it must be brought in line with the thought structure of the great leaders who worked within the Congress fold and with the whole social atmosphere of the country. But its present chaotic ideology has taken away the main plank on which the Congress once stood. It has mostly to depend on compromises and half truths. Losing faith in its ideology, personal and group interests have become the real incentive to work within it. Indirect buying over of protesting voices has become the order of the day. It has given us enormous costly and top-heavy administration which is based on a lifeless bureaucracy weighing down the whole country. This unnecessarily top-heavy administration cannot but depend on exorbitant direct and indirect taxation which is daily growing inordinately oppressive. The sickening trail of taxation that comes with the plans also casts its deepening shadow over the whole country every-

day. And people fail to appreciate their real value in the future growth of the nation. So a misunderstanding is daily growing between the Government and the people which threatens the real national solidarity and stability of the whole country. Daily increasing income tax takes away all incentive to increase wealth honestly and by individual enterprises except through bad means. And ultimately the nation as a whole suffers. The blighting fear of inflation and high price has taken away all peace and equanimity from the life of the ordinary man, and its indirect effect has been class-hatred and not class integration which Gandhiji had aimed at.

This trend of the ruling party goes against the very life-structure of the nation as a whole. People in all grades of society are losing the moorings which persisted through centuries and saved them from many a historical catastrophe of the past. At the root of all these lies the hectic manner in which so-called socialism is going to be introduced in this country. It was unbalanced industrialism that brought about socialism in the West. Industrialism led to class antagonism. To mitigate this, democratic countries in the West had to develop socialistic lines of thought and action. But in India mainly an agricultural country whose social formation is also such. Congress speaks of introducing socialism without any real industrial background. This has only disintegrated the whole social structure of ages based on a scientific gradation of real values. Socialism aims at confining life to social values only and so takes to materialistic ideologies, inimical to Indian thinking.

To avoid it Gandhiji had begun from the other end. Duty first and from it would

follow all rights of citizenship and of individual advancement. This is just in line with Indian thought structure and evoked unprecedented popular response. It is the birth-duty of every social being to serve his fellow beings in society. No question of caste or class should be allowed to intervene it. If the State based on any other political ideology comes between man and man, their relation is strained and all social and moral evils flow from it. But this is possible if love of truth can be ingrained in man. As the Bible says that from love of God or truth follows love of one's neighbour and from it comes real desire to serve and to sacrifice for a higher cause for one's country or State. And to engender this love of truth in us he gave us the universal cult of Satyagraha this was also the basis of all political ideology, he preached. All religions shorn of their sectarian bias and consequent trammels handed down from the past comes to this conclusion also. The essential truth on which all real religions are founded is that—we live, move and have our being in truth-God. So love of God or the Truth is an end in itself and is inherent in man and this love is realised in life through love of our fellow beings. Otherwise, a sect that teaches to love its God and saints or prophets but does not teach to love his fellow being, for he has not the hall-mark of its cult, is no religion in the true sense of the term. It is a travesty of the word, a snare to bind down man to his mental hallucinations about the past and the future and turn him into perverted epitomes of humanity. It is on this religion that Gandhiji based his politics. And this religion is one everywhere. Running after ideologies developed under completely

different circumstances, the Congress may be led astray by borrowed slogans from the West. Let its leaders sincerely seek the truth as Gandhiji had done through all his political activities, and it is our firm belief that a political faith will evolve of it which will be beacon light to distracted humanity one-day. To bring this truth home to every Congress worker that he ever taught to take Satyagraha not as a means but as a means and an end and this has really given it the high place in the heart of man everywhere today.

Truth or religion is not a negative conception as absolutists or our secular State magnates think. As the eternal source of all creative manifestations of life, it is the spring-head of all potencies—physical, vital, spiritual and transcendental. Science, philosophy, art, literature and above all, religion has to serve one purpose in life—to wake up the dormant spontaneous love of truth in human heart. If utilised otherwise, these will ultimately lead to nescience producing degrading effects that degenerate humanity. That science is often producing dreadful results is due to this alone. We want to utilise it in ways other than this. And this love of truth will really solve all other problems of life quite naturally.

Let Congress go back to the cult of Satyagraha as realised through the life of that great martyr of truth-politics and its victory will be really to the good not only of this country but also of the whole humanity. The best type of education is that which engenders love of truth in man. And when politics follow the path of truth

unwaveringly, it is based on the highest ideology that man can conceive. So let not the followers of Gandhiji go to the West to beg hybrid ideas from outside.

A word about its foreign policy may not be out of place here. It really centres round Kashmir round which dark clouds are gathering in order to engulf India in chaos. Everywhere else it is almost amateurish which, we think, have a somewhat propaganda value only. India's foreign policy to-day gives her no friend in need but enemies in deed. At the root of world politics today lie the latent powers of history let loose by the second world war and they are giving shape to it everyday.

A man impelled historical impulses cries "peace", "peace" in the wilderness of a chaotic world. It may turn him sublime or ridiculous by the evolution of things in India and outside. Its real meaning can be understood only in the context of the awakened spiritual consciousness of the world's oneness—the dream of Gandhiji.

We have so long spoken about the Congress. As to the other parties, they are almost mushroom growths born out of reactions against it. They have only exigential values. Real India can never take shape through them individually or through any make shift combinations of them. But where is that Congress which will give an upward lift to the country as a whole and bring about real revolution in the whole structure of our life, historical and spiritual, as visioned by the great martyr? Or, is India of ages to die with his blood on its head?

Self-Surrender — Course IX

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

Divine rights of kings as claimed by Hiranyakashipu, Ravan, etc., are direct challenges against the Supremacy of God, no doubt, for which they had to pay an immediate penalty in the shape of eternal prohibition from the privilege of entering the realm of love, viz., Goloka, even after emancipation, which was as bad as annihilation. And a questioning mood against His acts, as illustrated at the end of the last Course, done under His prerogative as the Supreme Head of all the Chit (relating to pure spirit) and Achit (opposed to spirit, material) worlds, is no less sinful blasphemy against Him. A challenge against the acts and omissions of His sincerest self-surrenderers, too, though at times objectionable from moral and social points of view is equally sinful. We should be careful not to cherish any defaming attitude towards such true devotees of God, for they are protected by Him even from the beginning of their pure self-surrender, even though traces of some violations of moral rules may be visible in their conduct. Shri Shukadeva Goswami has explained to Shri Parikshit (Shrimad Bhagabatam 10/33/29-31, 35): "Defects that may be seen like transgression of moral principles in the affairs of the higher lords of the universe (like Brahmaa, Shiva etc.,) are not actually such as may appear to suspicious people, just as fire can consume anything without distinction of goodness or badness and is not affected thereby. But those persons who are not possessed of such superior power should never dream of committing such transgressions, far from actually perpetrating them. If they foolishly attempt them, they shall go to the dogs and be utterly ruined. We should remember that we are not powerful enough to digest and

remain immune from the fatal effect of the most heinous poison like Rudra, and as such, we should not try it. We should be guided by the precepts of these lords according to our own spiritual status and not by attempting to imitate what they appear to do." But some carnal-minded people are rash enough to go against the above principles, and when found guilty of lewdness, incest, offences against property and conjugal life and the like, they profess themselves to be very religious, for they follow, as they say, examples of the great entities like Lord Krishna, Brahmaa, Indra, etc. There is a Bengali adage often quoted by them while perpetrating these sins, which says: "It is sportive in the case of the deities to do all these misdeeds, but written sinful against human beings; this is all meaningless and men need not be guided by such foolish "Shastric injunctions." Oh, how foolish are they:

In the above circumstances we should be careful not to imitate true devotees if they are ever found doing some wrongs socially or morally knowing from Lord Shri Krishna's instructions that notwithstanding they should be regarded as saints and such defects, if any, are got rid of readily, for they are fully self-surrenderers (Geeta 9/30-34 translated above).

According to socio-religious ethics, a man without filial affection is denounced as impious and men of high standard of morality think him to be a rogue, when he does not maintain his parents in their old age, but spends his money for his own pleasures or at best those of his wife and children. Under ordinary circumstances, such critics are justified. It is a bounden duty for sons to provide for comfortable

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living of their parents and it is a Shastric debt. There is no riddance therefrom and a wilful non-payment of this debt will lead one to perdition. But in the case of one who having surrendered himself to the service of God, renounces the duties and obligations towards parents and others, there is no sin, as previously explained in Course VII, quoting the instruction of Yogendra Karabhajan (Shrimad Bhagabatam 11/5/51). Speaking ill against them amounts to disrespect to God Himself and will be punished as such. But consider what should be the retribution meted out to the critics of His Godship, Shri Krishna Chaitanya Himself for having left back His devout old mother and devoted girl-wife at the time of His renouncement of the world in search, as He said, of Shri Krishna. This was to teach people by His own example the doctrine as preached by Yogendra Karabhajan quoted above.

Such carnal-minded people bring down upon their head the scourage of heaven by similarly criticising a similar conduct of an utmost self-surrenderer like Shрила Raghunath Das Goswami, one of the six first rank associate (Sadgoswamies) of Shri Shriman Mahaprabhu. He was the only son in a big zamindar (land-lord) family of Bengal, as such exceedingly caressed by parents, uncle and aunt. But from the company of the priest and the preceptor of the family who were staunch devotees of Lord Shri Chaitanya Deva and from an occasional contact with Shрила Haridas Thakur, the uncommon sanctity of whose life has already been delineated to some extent in Course VI, visiting them, the boy Raghunath imbibed a strong attachment for His Lordship and surrendered himself entirely to His Holy Feet even before seeing Him. The immense wealth of the family with all its paraphernalia of luxurious living had no

charm for him any more. Impatient to fall at the Holy Feet of Shriman Mahaprabhu Chaitanya Deva, he ran away from home in a frenzy; but he was caught and brought back more than once, and was kept under strict guard. He was soon married to an excessively beautiful girl and supplied with all sorts of luxury, so that he might in their enjoyment forget his attachment for Shri Chaitanya Deva. But it was not to be so with Raghunath who was always impatient to leave home and meet with his God. Hearing report that Shriman Mahaprabhu had come to Shantipur from a tour and would, for some days, stay there with Shri Shripad Adwaita Acharya Prabhu, he importunately prayed to his parents to allow him to fall at His Feet; for otherwise his life would be in danger. Reluctantly he was permitted under a strong guard on promise that he would return soon. He expressed his intense anxiety to stay with the Lord at Puri, Who advised him to wait for time to mature and to remain devoted at heart while living a family life without attachment for it. His Lordship also gave him hope for living with Himself in the near future (Shri Chaitanya Charitamrita, Part II, Canto XVI).

Returning home, Raghunath remained as advised, and his parents, glad at his conduct, slackened the strictness guards. Some time later, when Shriman Mahaprabhu was at puri, Raghunath made some attempts to stealthily go there and was caught back. His mother went so far as to suggest that he should be kept bound with ropes, on which his father rightly replied that no one could keep one bound down who had been mad after Shri Chaitanya Chandra.

Then Raghunath saw Shri Shri Nityananda Prabhu, the second body of Shri Shri Mahaprabhu, at Panihati with his

father's permission under guard and prayed that He might do him the favour of making it possible for him to be at the service of Shri Chaitanya Mahaprabhu. And he was encouraged that soon he would be taken under His service. Returning home, he no more entered the inner apartments of the house and stayed in the outer hall, under a very strong guard. Day and night he remained impatient about how he could reach Shriman Mahaprabhu's Feet.

One day finding an opportunity, he made good his final escape, knowing full well that the parents would feel severely afflicted and might even meet with death from the excruciating pangs of separation from him. He never returned home, served his beloved God, Shriman Mahaprabhu, whole-heartedly and led an extremely abstinent life spontaneously without any dictation either from Shriman Mahaprabhu or His closest associate Shri Shri Swarup Goswami Prabhu, under whose charge he was placed. Here is an instance of extreme self-surrender. He was mad after His Godship. Nothing, neither immense wealth along with its concomitant enjoyments, nor the exceedingly youthful charm of his newly wedded bride, nor even his duty as an affectionate son towards parents who were

good and as husband of a virtuous wife could hold him back. Such is the total indifference to all worldly assets and obligations of a true self-surrenderer. Nothing like sin can venture to approach such a one, the holiest among holy men. The history of his selfless service is a very long one which has made his name a watchword with those who care to be acquainted with holy names.

We should cautiously remember that without absolute self-surrender to the Feet of God, no one can attain a claim to be designated as a Sadhu (holy saint). It is unfortunate that our country is over-flooded with pseudo-sadhus, so much that our very conception about the life of a Sadhu is quite against what it should be according to the Shastras as laid down by Shri Vishnu Himself, when He advised sage Durvasa to get his sin absolved by King Ambarish (a true Sadhu) whom he had offended. His Lordship explained (vide Course V) that Sadhus were none else than His true devotees. Sages like Durvasa were not, strictly speaking, Sadhus, though popularly they have been regarded as such.

In the next Course we shall be explaining this point further.

Ourselves

Foundation of a Preaching Centre of Sree Chaitanya cult in the village of Brahmandanga in Hughli District—W. Bengal.

The President-Acharyya His Holiness Tridandi Swami Sreemad Bhakti Vilas Tirtha Maharaj accompanied by Tridandi Swami Sreemad B. K. Sraman Maharaj, Sreepad Radha Govinda Tattwanidhi, B.A., Sreepad Atulananda Brahmachari, Sreepad

Adwainananda Bhagabatbhusan, B. A., Sreepad Narahari Kritiratna, Sreepad Sakhi Charan Roy, Bhakti Vijoy and other Brahmacharis of the Math (numbering forty in all) started for Brahmandanga, a village in the District of Hughli leaving Howrah Maidan Station (Martin Rly.) on 11-6-'57 at 3 p.m. with a view to open the beautiful temple, built by Dr. Sarat Chandra Paul at a huge expense.

No sooner had the train arrived at "Kalachhara" Station at about 4 O'clock than His Holiness, the President Acharyya was warmly received by the distinguished villagers amongst a multitude of other men and women of the village of Brahmandanga with blowing of conch shells. The Swamijee was then garlanded and being taken in a procession through the street leading to Brahmandanga, while a large party following him were singing the Names of Lord Krishna (Harinam Sankirtan) with Mridangas Karatalas, having all the rest joined with the Sankirtan Party in a very joyful mood. As soon as His Holiness, the President Acharyya, and the huge procession of men and women reached the new temple premises in Brahmandanga village, there was a heavy downpour for about a couple of hours resulting in a coolness of atmosphere which the villagers, fed up with the drought and the scorching heat of the sun, needed very badly.

In the evening there were some nice devotional chorus songs attended with Mridangas and Karatalas, the sweet melodies of which were most pleasing to the ears of the audience who seemed to be hearkening with their mouth agape. The night was comfortably cool.

On the following morning, (12th June) the foundation day of the new temple and centre, the sacred scriptures, i.e., the Upanishad Geeta, Sreemad Bhagabatham and the Chaitanya Charitamrita, were read out. At about 9 O'clock synchronizing with the offering of wave-light to the deities, the most auspicious moment came when the sacred hands of His Holiness, the President Acharyya, opened the door of the temple making the deities of Sree Sree Guru Gauranga Gandharbika Giridhari Jiu before

the view of the public. The deities and the wall paintings of the temple are extremely beautiful and marvellous too. The decorations of the temple were very attractive and praiseworthy.

At 4-45 P.M. a large meeting was arranged in the courtyard of the temple, which and also the outside area were fully packed with visitors and audience who were all very anxious to hear the sonorous, clear and awe-inspiring lecture of His Holiness, the President Acharyya. As the mike arrangement was in order, the lecture could be audible to the vast majority in a wide area. In the beginning, Sree Narahari Kritiratna started a Kirtan (Devotional chorus song) which was really very nice and kept the audience spell-bound.

Before speaking anything, His Holiness, the President Acharyya gave his heart-felt thanks to Dr. Sarat Chandra Paul by whose untiring efforts and will to dedicate, the temple was constructed to its completion and the preaching centre (the Math) was founded on that day. Swamijee delivered for a pretty long time a nice impressive lecture telling the audience about the purpose of the foundation of the Math and the temple, i.e., to hold discussion in order to enable the misguided and the weak-minded people to have the knowledge of God and to obtain Bhakti in the long run—the way as shown by Sree Chaitanya Deva through the chanting of the Name of Krishna.

Sreepad Radha Govinda Tattwanidhi, B. A., Tridandi Swami Sreemad B. K. Sraman Maharaj and Sreepad Adwainananda Bhagabatbhusan, B. A. also spoke about the cult of Bhakti as propounded by Sree Chaitanya Deva. The meeting ended at 8-30 P. M.

Sankirtan and Lecture at the house of Shri C. M. Kannan, Chintadripet, Madras—on Wednesday, 12th June

Shri C. M. Kannan invited the devotees of the Math for Sankirtan at his house. There was a huge gathering of students and gentlemen connected with that place. The Sankirtan by Shripad Nityananda Brahmachari in his powerful and perfect voice could be heard distinctly from every part of the house and filled the audience with the spirit of devotion, Shripad Sanat-Kumar Brahmachari Bhakti Prasun delivered a lecture in Tamil marked by "The Supreme need of human being" which was listened to with rapt attention by the audience. After the termination of Bhajan and lecture, Shri C. M. Kannan explained the greatness of the devotees for responding to his invitation and also begged for the favour of their kind response to similar requests he intended to make occasionally in the future.

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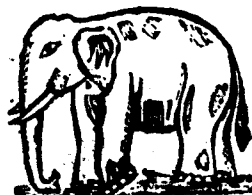
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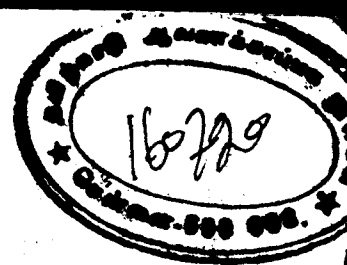
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Shri Chaitanya at Neelachal

(Continued from July issue)

True *Tattwajñana* consists in the realisation of God in His three-fold form as *Brahma*, *Paramatma* and *Bhagawan* in relation to His three-fold powers—*Vishnu-Shakti* (*Swarupshakti*), *Kshetrajna-Shakti* and *Abidya-Shakti*. Of these three *Shakties* or potencies, essential power or *Chit-Shakti* is directly and alone responsible to make Krishna known as God by virtue of Her *Sambit* aspect, to manifest God's existence, His suites and paraphernalia by virtue of Her *Sandhini* aspect and to make bliss possible ; or in other words, make God enjoy bliss by virtue of Her *Hladini* aspect. It is called God's *Swarupa* or *Antaranga-Shakti*. The second *Shakti* is called *Tatastha-Shakti* which evolves into individuals. It is so called on account of Her lying between two *Shakties*, viz., *Swarupa-Shakti* and *Maya-Shakti*. The third of the trio, *Maya-Shakti* transforms itself into the mundane world. If the *Brahma* changes as *Shankara* admits under the force of necessity, it ceases to be *Brahma* to be excellent.

Sarbabhauma who was a great *Naiyika* defended the monistic position of *Shankara* employing logical dilemmas, syllogisms and devices, but Shri Chaitanya established that the philosophy of love and devotion to God is the logical outcome of the teaching of the *Vedas* and *Vedanta*. *Shrimad Bhagabatam* teaches us the three great truths which comprise the absolute religion of man. He calls them *Sambandha*, *Abhidheya* and *Prayojana* which connote respectively the relation between the Creator and the created, the duty of man to God and the prospects of humanity. Krishna is the *Sambandha-Tattwa*, *Krishna-Bhakti* is *Abhidheya* and *Krishna-Prema* is *Prayojana*. Krishna is the manifestation of entire Godhead. Out of His Own Supreme Prerogative and Supralogical Power Krishna may appear with all His *Vrindaban Leela* before the eyes of all men. The eternal cessation of sorrow and eternal possession of bliss is the ultimate end of man and this can be achieved



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through true knowledge of God in His essence and *Bhakti*.

In course of His discussion, Shri Chaitanya referred to a very important verse of the *Bhagabatam* to convince Sarabhabhauma of *Bhakti* to God as a *summum bonum* (*Parama Purushartha*). The verse runs "So charming are the attributes of Hari that even the passionless, self-realised, liberated souls feel for Him causeless devotion". Sarabhabhauma explained it in nine different ways in conformity with the scripture and logic, while Shri Chaitanya appreciated his scholarship and at the request of Sarabhabhauma, gave eighteen other interpretations without touching upon the nine different meanings offered by Sarabhabhauma. The philosophical and esoteric depth of the interpretation of Shri Chaitanya filled Sarabhabhauma with surprise. He felt ashamed at his pride now exposed by the marvellous genius of Shri Chaitanya. His opinion of Him underwent a complete change and he thought that such greatness could not reside except in God. Shri Chaitanya is said to have revealed His six-arm Divinity to Sarabhabhauma who though was an out and out undifferentenced monist, became now one of the most enthusiastic exponents of Shri Chaitanya's Divinity. Pratap Rudra, the then king of Puri subsequently solicited His acquaintance and became His disciple. The conversion of Sarabhabhauma and the king Pratap Rudra produced a great impression upon the people of Orissa and this led to the spread of *Vaishnavism* throughout India and the collapse of *Buddhism* in a very marked manner. Sarabhabhauma henceforth championed *Bhakti* against *Advaita-Moksha* with the same intensity with which in his earlier days he had expounded the cult of *Moksha* to which he now had so strong an objection and when-

ever he found the word '*Mukti*' in any scripture he changed the reading as '*Bhakti*'.

His system of philosophy is known as '*Adwaita-vada*' which is the most complete and full-fledged theistic system based on the revelatory truth vouchsafed by *Prasthan Traya*. After His renunciation in the twenty-fourth year of His life, He lived for another twenty-four years in Puri of which six years were spent on pilgrimage, six years in preaching His cult of *Bhakti* and the remaining twelve years were spent in deep ecstasies and suffering pangs of separation from His Beloved Krishna, the Lord. With the maturity of His life of renunciation, His intoxication and love for Krishna so much increased that He developed symptoms almost of madness and epilepsy. Blood ran out of the pores of His hair, His teeth chattered, His body shrank in a moment and appeared to swell up at the next moment. He used to rub His mouth against the floor and weep. He could not sleep at night. Once He jumped into the sea, sometimes His bones became dislocated. No account of such an ecstatic *Bhakti* can be found in any religious literature of India. Swarup Damodar and Rai Ramananda were His most intimate associates. They and all His admirers and followers watched Him throughout until His disappearance at the time of Sankirtan in the temple of Tota Gopinath.

Free from any kind of social, racial or sectarian bias or so-called caste prejudices, Shri Chaitanya gave to India the highest type of spiritual unity. Roaming alone 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 pandit and the most illiterate peasant received the

same treatment from Him. The conservative *Brahmin* and the elite of the society could not remain aloof. Such universal upsurge of the spirit of the nation could hardly be seen. People forgot that they were the inhabitants either of the East, West, North or South of India; whether a Bengali, an Oriya, a Drabidi or men of Upper India. They forgot even their caste or line of *Sadhana*, whether a *yogi* or a *jnani*. The image of Shri Chaitanya, a Bengali, was installed in every house of Orissa. Very curious to note, the secular State Government of that State tried recently to remove His image from the compound of Shri Jagannath Dev, 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.

Puri is perhaps the best of all holy places to the *Gaudiya Vaishnavas*, where Shri Chaitanya lived for about twenty-four years of the later part of His life, His memory is intimately connected with several places at Puri, which have been preserved with the tenderest affection and care. The presiding Deity of the city is Jagannath who has been described as the "*Brahma*—in the form of wood". It bears the abiding marks of the influence of all the religious sects in India.

The most important of all the places is perhaps the GAMBHIRA TEMPLE, now known as the "RADHAKANTA MATH" which was the place of residence of Shri Chaitanya at the garden house of Kashi Misra—the Guru of the King Pratap Rudra, after His return from the South. After the passing of Shri Chaitanya, the garden house of Kashi Misra was turned into a Gaudiya Vaishnava monastery to perpetuate the sacred memory of Shri Chaitanya.

Next to Radha Kanta Math, both in wealth and importance, is GANGA MATA MATH, situated on the old site of the house of Basudev Sarabhabhauma Bhattacharyya where Shri Chaitanya had His famous discourse with the pandit. The house in which Sarabhabhauma resided was given him by Pratap Rudra. So it reverted to the Crown and lay vacant for some time until it was granted as a gift by King Mukunda Deva to the illustrious lady Ganga Mata, daughter of Rajah Naresh Narayan of the Putiya Raj family. The king accepted her as his Guru. Shri Chaitanya lodged His very favourite follower Thakur Haridas, the famous Mohamedan convert in SIDDHA BAKULA MATH. Here Rupa and Sanatan lived with Haridas for about one year each. Shri Chaitanya used to come to this place to meet Haridas everyday before noon. It is on the South of the Radha Kanta Math, HARIDAS SAMADHI MATHA is situated over the tomb of Haridas whose body Shri Chaitanya Himself buried. GOPEENATH TEMPLE—Shri Chaitanya having installed the temple and Deity of Gopeenath, placed Gadadhar Pandit in charge of its service possibly in 1513. JAGANNATH BALLAV GARDEN—Rai Ramananda was given this beautiful garden by the King as a token of love and affection in recognition of his creditable service to the State and for his devotion to Shri Chaitanya. Shri Chaitanya used to live at this place during the 8 days when Jagannath was in the GUNDICHA TEMPLE during the Car Festival. THE WELL OF PARAMANANDA PURI—The Matha and particularly the well of Paramananda Puri bear special sanctity to the Gaudiya Vaishnavas. Shri Chaitanya drank and bathed in this water. The well is now situated near the Police Station to the West of Jagannath Temple.

Gaudiya Vaishnavism in Practice

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

(Continued from July issue)

DEVOTION THROUGH SPACE, TIME AND PHENOMENAL OBJECTS

The aspirant in devotion cannot be said to have finished his endeavours in the Lord's service with the cultivation of devotion through body; mind and soul; for he sees before his eyes a vast and endless creation transcending this just-mentioned infinitesimal trio and enveloping their sum-total in its infinite time and space. He says unto himself:

"My body and mind and my soul that indwells them are but tiniest and negligible fragments of this cosmic sphere. May the whole creation glorify my Lord and sing His praises through ages and aeons! Let this endless time and endless space and every phenomenal object that constitutes this creation serve as an offering for my Lord and as flowers for His worship! Let the nectarine Sweet Lord of the Universe ever dance before my eyes, and all creation, mobile and immobile, eternally engage itself in His service!"

In this way, he consecrates the whole of the Cosmic Sphere for the service of the Godhead, and with assiduity cultivates devotion through its threefold constituents, viz: space, time and phenomenal objects.

Devotion through space—visiting holy cities and sojourn therein

Cultivation of devotion through space, *Desa* is gain of three kinds:—(a) Visiting holy cities and sacred places, (b) Visiting sacred shrines of the Supreme Lord; and (c) Going on a pilgrimage to visit ancient

temples and houses of God and holy sanctums of devotees and Sadhus of yore.

(a) Dwaraka, Mathura, Puri, Kanchi and the like are the cities hallowed by the everlasting presence of the Supreme Lord. The aspirant should visit all such holy cities, and even take up his sojourn in any one of them and hear the *Leela* of the Supreme Lord which is expounded there both day and night for the benefit of the humanity. Immersed in the thoughts of God, he should, in all reverence, bathe in the holy river Ganges, having the Lotus-Foot of Bhagavan as its fountain-source and in the Jamuna also, the eternal servant-maid of Bhagavan in its transcendental form.

(b) Many are the places where God-head is worshipped in His *Srimurti* form or Conglomerate-Embodiment aspect. The Sadhaka should visit all such shrines in all reverence and faith.

(c) In all humility and with mood to serve them and earn their mercy and blessings, he should visit all places and all localities sanctified by the feet-dust of Sadhus and Saints and should pay homage to them with the greatest of faith and one-pointed devotion. By visiting such holy places and residing in them for a time, and by hearing the daily discourses that are being held there at all times by eligible souls on the deeds, qualities and mundane *Leela* of the Lord of the Universe and His beloved devotees, the aspirant develops very strong and unflinching devotion for the All-Love and progressively stronger predilection for His loving service.

Devotion through time—observance of Ekadasi and other holy days—

Cultivation of devotion through time, *Kala*, is an indispensable function of the aspirant. After a weary and toilsome life of ten days spent in the compulsory fulfilment of the multifarious duties relating to household life, the Sadhaka should observe the eleventh day, *Ekadasi*, as a holy day and keep a vigil and fast also on that day. He should spend both day and night in the thoughts and glorification of God, and in hearing and chanting the Divine Name. The aspirant should, as far as possible, try to celebrate also the anniversaries relating to the eventful careers of all renowned devotees who figure as so many landmarks in the field of devotion.

Devotion through phenomenal objects

Cultivation of devotion through the material and phenomenal objects, *Dravya*, is manifold and multi-faceted. A few illustrations will enable the aspirant to know its nature.

Tree is an object relating to the material phenomena. But cultivation of devotion through this species is best done only through the holy Fig-tree, *Ficus Religiosa* (Aswattha), Emblic Myrabolan (Amalaki,) the Holy Basil (Tulasi) and the like which symbolize both the sanctity and Glory of God in a considerable measure.

Srimurti and Its Forms

Srimurti or worshippable image of the Godhead also belongs to the phenomenal world and is of eight kinds—being made either of stone, wood, or metal, or mortar, or picture, or sand, or formed in the mind or carved out of precious stones and crystals. And the same requires to be served by the Sadhaka in all piety and

reverence irrespective of difference in its materials, as it represents the very shape of God found reflected in the pure *Chitta* of a Jiva and reproduced in matter for the benefit of His votaries.

Govardhana Hill among hills, Ganges and Jamuna among rivers, and cows and calves among cattle are typical illustrations to help for the cultivation of devotion through the respective congeries of creation. Besides, whatever articles of household furniture are there for the use of human beings, and whatever are generally utilized by the householders in the shape of perfumes, incense, articles of toilet and the like are just the articles which the aspirant should offer to the Lord at the time of worship. Sadhaka should also remember that devotion through material objects is cultivated in the best and most perfect manner, only when one could offer to God, the most precious and the most beloved of one's own possessions.

Devotee's mind is unfathomable

It is not easy to fathom the mind of the devotee of God. His humility, patience, desire to honour others and endless endeavours to avoid publicity are simply matters of marvel and are beyond the comprehension of ordinary man. Engaged as he is in ceaseless devotion cultivated through cosmic creation in its threefold constitution, the Sadhaka is sure to derive therefrom infinite and indescribable pleasure and peace; but even then he is prone to find something wanting in his service to the Godhead and feels greatly upset thereby. He feels that his devotion is not cultivated in its plenitude unless it is performed through the social sphere also by locating his own position in, and relationship to, the society which would enable him, in the words of Srimad Bhagavata to "Cherish

friendly feeling towards those who solely depend upon Krishna as their master, and to worship the Lord as present in creation, both moving and motionless, and in men, self-realized and God-minded ”.

(5) DEVOTION THROUGH SOCIAL SPHERES

Cultivation of devotion through the Social sphere is of four kinds (a) Hearing, chanting, and holding carnivals of the Divine Name in the congregation of Vaishnava devotees; (b) Bringing forth progeny of Vaishnava devotees; (c) Founding families of Vaishnava devotees and maintaining them; and (d) Endeavouring to preach the Gospel of Love and devotion to all souls.

Religious observances and festivals in the Company of Vaishnava devotees

The aspirant in devotion should always live in the company of Sadhus and Saints who live in God every minute of their lives. He should live upon their leavings, hear from them stories of the Supreme Lord relating to His divine descents and divine deeds, chant and glorify the Name of God, hold even carnivals of the Divine Name and do similar acts which would help him to enjoy the unalloyed spiritual pleasure latent in the soul. If among such devotees, he could find eligible souls who are adepts in the worship of the Lord through the amorous sentiment, he will do well to learn from their holy lips, esoteric meaning of Srimad Bhagavata and other allied works which deals with the approach of the Lord through the liquefied mellow principle of Love. In their company, he should

acquit himself with such humility and circumspection as would give no room even for a very slight offence against any Sadhu and any Saint among them. Sriman Mahaprabhu told us in the clearest terms that we should even be over-cautious in not committing any offence against any genuine Vaishnava. To ensure this conduct, he should, firstly, dissociate himself from the worldly minded dissemblers; and, secondly, practice association with the guiltless and open-hearted. Even his conduct with the latter is again twofold.

Practical and ordinary devotees

Service is the nature of the first and courtesy or respect is that of the second. If the Sadhaka could have the fortune of securing the company of a practical devotee, he should seek secret and heart-to-heart communion with him and render confidential service to him. But in respect of ordinary devotees, what he is expected to show is proper courtesy or respect which, of course, comprehends all the formalities of reverential service.

Ordinary devotees are of three classes as: (a) Those who acknowledge the super-excellence of the line of devotion of Vaishnavas; (b) Those who love practical Vaishnava devotees and wear signs of a Vaishnava; and (c) Those who belong to the families of the high-priests of Vaishnavism, wear signs of Vaishnavism and have exclusive love for Vaishnava devotees although none of them can profess any claim for devotional conduct.

(To be Continued)

The Pure Devotee of Krishna

By SHRI JADUNANDAN VIDYARNAB, B.A.

We cannot know God, except through devotion (Bhakti) and that must be pure. Devotion adulterated with Karma and Jnana cannot lead us to God-knowledge. Indirect worship of God is possible through good works done without attachment, their result being offered to Him. Of these, Archan Seva (worship through the senses) is the best. It is habitually done by offering leaves, flowers, water and fruits unto the images of God in this country. By this we feel the proximity of Divine Presence. Prayer, Namaz (the modes of worship prevalent among Christians and Muslims) belong to this category. Good selfless works prepare our hearts for these sorts of worship. So the Bible and the Koran enjoin good philanthropic works to their respective followers. They purify the human heart and make it fit for prayer and Namaz. Archan also does the same in Hindu religion. But these should be done as selflessly as practicable in obedience to Shastric injunctions. These give us firm conviction in the necessity of being devotedly attached to God and serve Him in every way as the one and ultimate end of life. Then may begin the life of pure devotion by the grace of a true devotee who knows nothing but God as the be-all and end-all of human existence here below. All moral laws receive their real ultimate sanctions from this upward or involutionary trend of human heart. Or, they are bound to be utilitarian or socialistic in views serving material ends of life and thus dividing life into endless convenient compartments given to various pursuits and objectives here and hereafter. Socialistic ethics aim at bringing about social

synthesis lying hidden in materialistic evolution of history, while utilitarianism aims at individualistic consummation of life-evolution. They are ever at logger-heads with one another which today has been brought to such a pass as threatens human society with extinction by total war between Russia and America belonging to the above antagonistic ideologies. The real synthesis of these two divergent trends of human life will be possible, we believe, when the historical evolution of life will be brought into harmonious subservience to its spiritual growth. And that is possible through pure devotion, which really comprises all upward trends of life. Jnana or Karma only takes partial views of life. What is pure devotion? It is the perennial, spontaneous, innate inclination of the Jiba-soul to be in constant transcendental relation with Krishna* Jnana, Yoga or Karma, not to speak of other exoteric tendencies of human heart, deviates the Jiba-soul from this. They confine it to limited ulterior ends and objectives. A Yogi wants to realise God in life only to give himself Bibeka (i.e. conscience in a broader sense) only as time server. A Jnaneer by attaching too much importance to renunciation and an analytical epistemology aims at effacing all distinctions between the soul and Oversoul - Krishna. But this difference in transcendental unity of the soul and Oversoul makes the interplay of love and Leela of Krishna possible. As Shri Rupa says - "*Ekatmanau apibhubi pura dehavedang gatau tau.*" In the realisation of this interplay of love between the Jiba-soul and Godhead lies the highest fulfilment of life in transcendental bliss.

Krishna manifests this eternal Leela of His, both in Braja, as described in the Bhagabata, and the soul of His devotee as well. This world is transformed into a place of highest bliss when this is realised by the grace of a pure devotee. This is the conception of the Purnam here below. But a Jnatee cannot understand this Leela through his absolutist idea of unity of soul with Brahma.

Pure devotion cannot be realised except through the grace of a pure devotee. So the first question in this devotional life is to distinguish a pure devotee from the rest of humanity, specially from the followers of Yoga and Jnana schools of thought and practice. These two schools regard the relation with God as a means and not an end. So they never hold the service of Krishna as an end in itself.

How to distinguish between the service of Krishna from worldly service? When a devotee through submissive contact with a pure devotional soul comes into touch with the service of Krishna, all selfish aims of life are gradually and voluntarily eliminated. He attains a stage when all selfish ideas of enjoyment (Sukhabanchha) Subtle or gross are given up. But the wonder of wonders:—the heart remains full to the brim with joy and bliss which is always on the increase at every moment. As Shri-Chaitanya Charitamrita says, "*Sukha banchha nai snkha hai koti guna.*" There is no desire for happiness yet it comes in great abundance. No worldly impediments can disturb it. They rather fulfil it. The one object of his life is how to serve Krishna and His creation, specially His devotees.

It is extremely difficult to know and understand such a devotee's character. But

when that is done, our spiritual Sadhana becomes almost complete. To know a true Vaishnaba is far more difficult than to know Godhead Himself. Krishna Himself knows nothing but a Sadhu and the Sadhu's whole body, mind and soul are given to the service of Krishna and he knows him alone in everything. He may be engaged in any sort of work in this world, but that is done with one and only one object i.e., to satisfy Krishna, the Soul of his soul. He never can seek self-satisfaction but that is attained profusely through the serving mood. No other attainment, however glorious or tempting, can ever entice him. The highest Bibeka of a Yogi, by which he differentiates Purusha from Prakriti or the conception of oneness of the Jiba-soul with Brahma of the Jnatee, comes easily from that constant mood of service towards Krishna and Krishna alone. Worldly goods and wealth come of themselves when required and Krishna Himself becomes so enamoured of his real selflessness that He carries them on His own head and bring them to his door as the Geeta says. But he is the last person to be satisfied to see Krishna in that role. The sense of causing the slightest disadvantage to his Lord is most galling to him. He is Krishna's and Krishna is his ever—this being the perennial source of all joys in life. When the Name of God is uttered in his company, it embodies Krishna Himself with His appearance, quality and eternal sports (Leela). The dust of his feet hallows the earth, his company is sought by Godhead Himself.

All Karma tendencies of life find their deepest fulfilment through his appreciation of them. He knows what is Karma, Akarma or Bikarma. Kukarma, as such,

can never approach his foot-prints. If anything done by him apparently appears so, its spiritual transmutation through his contact is beyond human conception. Nothing gross comes within the purview of his life even if he lives in hell. One knowledge that is of Krishna and His manifestations permeates all his sense-perceptions and thus one goal to love and serve Krishna becomes the be-all and end-all of his life. This is pure devotion and

God-head ever appears through it both in His immanent and transcendental aspects as the Archa (image) or incarnation (Avatara).

Knowingly or not, the world awaits with eager heart the dawn of such a transcendental character-conception as the highest ideal of human life, in the heart of every human being everywhere on earth. With deep obeisance at the feet of such devotee let us utter the Name of Krishna.

Self-Surrender—Course X

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

The great yogins like sage Durvasa acquired immense power as the result of severe '*tapasya*', penance attended with keen concentration of the mind. They could do whatever they liked, go wherever they pleased including Satyaloka, Kailas, Vaikuntha even, see any supra-mundane being like Shiva, Brahma, even God Vishnu Himself; but they were not Sadhus strictly according to the definition laid down by Him before Durvasa who could not control the habitual fury of his nature even against innocent Ambares, recognised by God as a perfect Sadhu, though he was a Kshatriya king and not a Brahmin sage. Yes, Ambares was a Sadhu, for he was a staunch self-surrenderer to the holy feet of God, applying all his senses and limbs to His service, and leaving nothing for his own enjoyment. It is therefore that he was protected by God and Durvasa was punished for his furious rage, as described in Course V.

There are people who want to defend the claim of angry sages like Durvasa for being

regarded as Sadhus, if the celestial sage, Narada, who is acknowledged by all as a real Sadhu, being a perfect self-surrenderer and one of the most illustrious devotees of God, could be angry against Nalakuvara and Manigriva, sons of Kuvera, the god of wealth, so far as to curse them to live as Jamalarjuna trees, being thrown out of heaven. These people are blind to the real state of affairs, their mind being engrossed with mundane thoughts, not able to notice the nice distinction between the wrath of a true devotee against offenders of God or His devotees, shown for their own correction and attainment of their true well-being, and the fury of non-devotees when their self-conceit or feeling of sensitive egotism is wounded by an offender. Durvasa felt his sense of self supraposition outraged by Ambares sipping water leaving a guest of his rank neglected, he burnt with rage and tried to kill him. Shri Narada, on the other hand, felt pity for the two self-conceited youths steeped in the mire of sensual enjoyment even in his pre-

sence, a conduct which was quite incompatible with the dignified position of their father, and the necessity of their correction in the right manner. He was not violent with anger for his own insult, but his was the wrath for their proper punishment, so that they might stand corrected. He pronounced the curse in these terms (Shrimad Bhagavatam 10/10/19-22):—"I shall take away the pride of these two sons of Doka-pala Kuver, who are blind with the vanity of wealth and not even aware that they are without any covering on their bodies in my presence. So they deserve the static position of trees, so that they may not be oblivious of their duty hereafter and regain their memory about their true status through my kindness. They will at the end of a hundred celestial years receive contact with Vaasudeva Krishna and again come back to their heavenly abode full of devotion to God."

We should stop here to appraise the value of each of the above two types of anger. Shri Narad's wrath was tantamount to 'kindness' as he himself said, but Durvasa's anger was savage cruelty of a vindictive spirit. A self-surrenderer cannot be so, though he may sometimes feel angry at seeing one quite unmindful of his duty to God or full of spite against His devotees. Thakur Narottam, one of the most pre-eminent, Acharyyas of Gaudiya Vaishnavism, from whom is Shri Viswanath Chakravarty Thakur, the famous commentator of the Shrimad Bhagavatam, Shri Bhagabad Geeta, etc., and a prolific writer of Sanskrit treatises of the Gaudiya school, fifth in preceptorial descent,—has in his Prema-bhakti-chandrika not only justified, but even prescribed as a duty for an aspirant wrath upon persons spiteful against devotees of God, as he has advised the

diversion of lust towards God Krishna's service; of greed towards mutual talks in praise of Hari in the company of devotees, of distraction (moha) towards want of the desired object viz., devotion to God, intoxication (Mada) towards the singing of the praise of Krishna as the proper means to conquer our internal enemies. King Amvaresh is said to have diverted lust towards the service of God and not towards the hankering after objects of enjoyment (Shrimad Bhagavatam 9/4/20). Such is the superiority of the devotees' passions over those of non-devotees. And devotees are the real Sadhus, while non-devotees are not so.

We think it will not be out of place here to show the difference of devotees and non-devotees in respect of want of sensual lust in the former and its influence over the latter. We have had occasion to see (in Course VI) how Haridas Thakur was above any temptation for sensual enjoyment. One whose heart is entirely occupied with 'lust' for the service of Krishna (in the language of Shrila Narottam Thakur), has no room in it to cherish a desire for sensual enjoyment, as proved in the character of Shrila Haridas Thakur. But very illustrious and powerful Yogins, if not self-surrenderers to God, cannot withstand the alluring temptation of enjoying damsels of exquisite beauty, sometimes even against social decency, as can be illustrated by the birth of Shakuntala, too well-known for reproduction here. Here is the distinction between self-surrenderers to the holy feet of God and great Yogins possessed of immense "*tapobal*" like sages Chyavan (Shrimad Bhagavatam 9/3) and Soubhari (Shrimad Bhagavatam 9/6) who even in their extreme old age were subjected to lust for want of self-surrender to God and

they spent their long acquired '*yogabal*' in gratifying their sensual desires. Sage Chyavan was so deeply merged in yogic meditation, that, like sage Valmiki, he too had a mound of earth grow over his body leaving only his two glaring eyes visible from outside like two bright fire-flies. Once king Saryaati, son of Manu, visited sage Chyavan with attendants and daughter Sukanya. The girl out of childish pranks pricked a thorn into the two glowing eyes from which copious blood streamed out, and then and there the natural outlets of the body of every one were stopped. The king, being amazed, apprehended some wrong done to the sage (son to Bhrigu), when his daughter confessed her fault committed unknowingly. He pacified the sage who then wanted to marry the girl and got her as his bride. He then used his yogic power to get back youth with the help of the two celestial physicians, Aswini Kumars, for the purpose of steady sensual enjoyment. Sage Soubhari, too, who, while performing '*tapasya*' inside the water of the Jamuna, saw the copulatory pleasure of a great fish and cherishing a desire for it, asked King Mandhata for one of his fifty young daughters in marriage. This was the same sage Soubhari who cursed Garuda against devouring fish in the part of the Jamuna where he was practising meditation and where later on the huge serpent Kaleeya Naga took shelter with his family protected from Garuda's attack under the above curse of sage Soubhari (Shrimad Bhagavatam 10/17). When asked by Mandhata to approach the girls to see which of them would choose him for her husband, Soubhari exercised his yogic

power to change himself to a young man of exquisite beauty rejuvenated with physical fitness from an old man of wrinkled flesh and all grey hair. The fascinated girls, one and all, married him and he became entirely engrossed with voluptuous enjoyment.

Thus we see that none except a complete self-surrenderer can withstand the powerful passions that flesh is heir to. He, however, can in the manner prescribed by Thakur Narottam, as recounted above, give a turn to them towards the service of God. These cannot be subdued by artificial ways like yogic practices, as proved by the fall of the great sages, possessors of abundant stocks of *tapobal*.

Even erudite sages, if not self-surrenderers, are not above worldly thoughts and deeds. Shri Brahma says in his panegyric to God (Shrimad Bhagavatam 3/9/10):—"Devoid of reference to Thee in their speeches and writings, *Rshies* too keep their organs of sense and action engaged in their respective functions by day and spend the night in sleep, deep or disturbed by thoughts about their desires, and their acts and writings are guided by mere chance. They are thereby merged in world affairs." Shri Brahma also says in this connection (Shrimad Bhagavatam 3/9/7): "People whose organs of sense and actions are turned away from Thee are deprived of real wisdom and thus they refrain from talks and thoughts about Thee which only can keep away all evils, and hankering after very trifling pleasures of lustful enjoyments they do deeds that bring about misfortune."

In the next Course we shall further dwell on the evils of non-surrender to God.

Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

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

(Continued from July issue)

Krsnakarnamrta and Gaudiya Vaisnavism

Sri Caitanya Mahaprabhu acquired this one Sataka of the three-satakas from the South of India. He heard it recited at a gathering of Brahmana-Vaisnava-Pandits on the bank of the river Krsna. He was so charmed to hear of the sweetness and grace of Krsna's divine love-sports which compose the subject matter, that He kept a copy of it with great care and enthusiasm (Caitanya Carit Madhya IX. 304-309). Sri Caitanya told Rama Raya that his devotional principle is just the same as that found in Krsnakarnamrta (ibid. 324). Krsnadasa Kaviraja says that there is no book like the Karnamrta in the whole of the threefold world. He who reads it incessantly, knows the depth of the charming beauty of Sri Krsna. It inspires one with unalloyed love of God (ibid. 307-308). Rai Ramananda, Vasudeva Datta Thakura, and others made copies of it for their personal use. It has, since then, been regarded as the very best book on the best kind of devotion in the Gaudiya Vaisnava community. We are only discussing this first Sataka of 112 verses of the Krsnakarnamrta and not the other two—which Sri Caitanya recited, and which is the most popular in Bengal.

Subject matter of Krsnakarnamrta

We have already mentioned that there are two kinds of Bhakti—*Vaidha* and *Raganuga*. The latter is the spontaneous and selfless love for Krsna, to whom a *Raganuga* devotee is attracted merely on

hearing of His sweet and loving character, desiring intently to cultivate love for Him, regardless of the scriptural injunctions which cause a *Vaidha* devotee to feel very humble and distant from God Whom he holds in respect and awe. It is the nature of *Raganuga* love to draw the devotee into close fellowship with God whom he regards as an intimate friend and mate. The Gaudiya Vaisnavas are particularly the exponents of the latter kind of God-love. This Bhakti may be cultivated by devotees as servants, as friends, parents, and sweet-hearts. *Raganuga-Bhakti*, in the relationship of the lover and the beloved is the subject-matter of Krsnakarnamrta. Its place is supreme amongst the founts of Gaudiya-vaisnava devotional literature. The Bengali recension of this particular sataka consists of 112 slokas, in the first and second of which the author makes his obeisance to his preceptors and defines the Absolute, whom he has identified with Krsna, as the highest object of loving grace (*Madhuryya*). The two best qualities—the sweet grace and tender restlessness for the lover in the character of Krsna's Beauties of Braja have been drawn in the first hundred and five slokas. Sri Radha has been described in the next sloka as the crest-gem of all celestial beauties and no devotee of the celestial Vraja can delight Krsna except in strict obedience to her. This is just the view of the Gaudiya-vaisnava writers who invariably, from Sri Caitanya down to the most recent writers' time, have particularly emphasised this

vital point of their devotion. Sri Caitanya Caritamrta by Krsnadasa is replete with passages which extol Radha's position beyond measure. She stands foremost amongst all spiritual damsels whose prototype she is, surpassing all in beauty, merit, luck and love (Caitanya Carita i. 4. 214). All spiritual maidens help to enhance the bliss of Krsna with Radha, who is the central object of His love-sports. She being Krsna's darling and His life's treasure, no beauty of Braja can contribute to Krsna's pleasure without her. The Gaudiya-Vaisnavas never indulge in their devotion to Krsna without obedience to Radha. Had Krsna quarrelled with Radha, all Gaudiya-Vaisnavas would have liked to forsake Krsna in favour of Radha. Krsnakarnamrta is perhaps the first authentic book which expressly establishes Radha's supremacy in the love-sports of Krsna, as we find in verse No. 106. The Gaudiya Vaisnavas made this idea the most striking feature of their romantic religion of God-love. Sri Rupa Gosvami, in his Upadesamrta, seems to re-echo and develop the above idea in saying, "The Jnanins are better than the Karmins but the devotees, those who are devoted to God by love are most beloved of Him, and, even among them, the damsels of Vraja (Gopees) are decidedly supreme, and again of all the damsels, Radha is the best". Rupa in his Ujjvalanilmani, Danakeli-Kaumudi, Lalita and Vidagdha-madhava Natakas, Stavamalas, Krsnadasa Kaviraja in his Govindalilamrta and Caitanya-Carit, Raghunathadasa Gosvami in his Vilap-Kusumanjali and other Stava poems, Ramananda Raya in his Jagannatha Vallabha Nataka, and Visvanatha Cakravarti in his writings, and others, extended this idea that we first come across in the Krsnakarnamrta (Verse 106). Krsnadasa Kaviraja made Krsna say* that even the angry words of his be-

loved Radha gratify him more than the praise of the Vedas (Caitanya Carita, Adi. IV. 26). In his Radharasa-Sudhanidhi Pravodhananda Sarasvati says: "Krsna Madhusudhana, who is hardly attainable by the Yogis, feels himself glorified if He happens to be touched by the glorious wind set in motion by the agitated skirts of Sri Radhika". Even the modern writer Thakura Bhakti Vinode emphasised the idea in one of his songs: Krsna's pleasure—

Krsna's pleasure

lies in the bliss of Radha.

I like to meditate upon it.

To keep His company,

leaving the feet of Radha,

I shall never yearn.

There may be some,

who live apart from her,

Let them live as they prefer.

I am always in support of Radha.

I hate to see the others.

(Saranagati No. 26).

The principle of Krsnakarnamrta has been so much developed in Gaudiya Vaisnavism that it will be no exaggeration to say that they were rather devotees of Radha than of Krsna, who goes nowhere except in the company of Radha. Such is the exalted position of Radha in Gaudiya Vaisnavism. In the following verses Nos. 22, 29, 100, 102, the author expresses his opinion that there should be no devotion except to Krsna in the sweet sentiment of love. Krsnadasa Kaviraja re-echoes the same idea (Caitanya Carita Adi. IV. 42-49). Karnamrta (Verse 108) also supplies the Gaudiya Vaisnavas with the subtle process of gradual revelation of divinity which, beginning with the Name of Krsna, culminates in the full-fledged manifestation of His divine character before He manifests His beauty (*Rupa*) and attributes (*Guna*). Rupa Gosvami adopts this process of gra-

dual manifestation of Divinity to the devotee in the 8th sloka of his Upadesamṛta. Karnamṛta is specially meant for those who have been already liberated from the conditioned state of the world, and have attained the highest spiritual sphere. The exact nature of such a blessed life in Vraja has been invested with all His beauty and sweetness and identified with Himself in the sloka No. 108. This principle of the name Kṛṣṇa is exactly followed by the Gaudiya Vaisnavas. Sri Caitanya in the first and 2nd slokas of His 'Siksastaka', Rupa Gosvami, particularly in the fifth sloka of his Kṛṣṇanamastaka and in Vidagdha-Madhava (Vilas ii. 234) have further developed this principle of the name of Kṛṣṇa that we find in Kṛṣṇakarnamṛta, Kṛṣṇadasa Kaviraja quotes the passages from it in the following places in his famous Caitanya-Carit viz., Adi. I. 57, Madhya. ii. 58, 62, 65, 78 ; XXI. 136 ; XXIII. 29, 32, Antya. XVII. 51. Rupa quotes at least five verses from it in his Bhaktirasamṛtasindhu, and 3 verses in his Ujjvalanilamani to support his views.

Some Gaudiya Commentaries on Kṛṣṇakarnamṛta—

Caitanyadasa, possibly the elder brother of Kavi Karnapura, has written a commentary on it named Valavodhini which has been published with its Bengali rendering by Thakura Bhakti Vinode in his Magazine 'Sajjanatosani' vol. X. Anuragavalli by Manoharadasa contains references to Gopal Bhatta's commentary called Kṛṣṇa-Vallabha (1st Taranga) ; Bhakti-ratnakara has also referred to it (1st Taranga) ; but we have not yet been able to secure it. The most popular commentary that is accepted in the Gaudiya community is the 'Sarangarangada' by Kṛṣṇadasa Kaviraja, the celebrated author of the Caitanya-Carita. Yadu-

nandana Dasa Thakura, the poet disciple of Hemalata Devi, daughter of Srinivasa Acarya, has rendered Karnamṛta into Bengali metrical verses following the Sarangarangada. It has been published by Amulya Kumar Vidyabhusana in Calcutta. It has gone into several editions, and is extremely popular. Sri Vrindavanadasa, disciple of Srinivasa Acarya (Karnananda 6th Niryas) has written another commentary on Kṛṣṇakarnamṛta (Mitra's notices of the Sanskrit MSS vol. IX. P. 63. Catalogue of Sanskrit MSS in private libraries of N.W. Provinces, printed at Benares PP. 608-609), Vankevihari Tarkalamkara has written another commentary (Mitra notice Vol. VII. P. 88. No. 2316). All these Gaudiya Vaisnava commentators have commented only on the 112 slokas that are included in the first Sataka which Sri Caitanya had brought from the South and which he daily recited.

The whole three-sataka Karnamṛta has been published in Deva Nagari Characters in Bombay, and in Telugu in Madras. Kṛṣṇakarnamṛta is also called Kṛṣṇa Stotra as it appears at the colophon of one of the India office manuscripts (No. 3902). There is at least one running commentary on the whole of the three-Sataka of Karnamṛta. It is known as Suvarnacosaka written by Papammallaya Suri, son of Tirumallaya Bhatta and Kodandamamva, as we find in the concluding line of the said commentary. We are not sure whether Papammallayawas the first cousin of Gopala Bhatta whose uncle's name was Tirumallaya Bhatta.

Besides his famous Kṛṣṇakarnamṛta, he seems to be the author of Kṛṣṇakaumudi (Mitra's notices, vol. IX. P. 60) Kṛṣṇavalacarita, Govindastotra, Balakṛṣṇakṛdavya, & Vilvamangalastotra (Aufrect CC. P.373).
(To be Contd.)

The Car Festival of Shri Jagannatha Deva at Puri

On the 28th June at 9 a.m. His Holiness Tridandiswami Shri Shrimad Bhaktivilas Tirtha Maharaj, the President - Acharyya of Sree Chaitanya Math directed his usual Sankirtan procession with a view to visit Gundicha Bari where the Jagannath Dev goes on the Ratha Yatra day and stays for eight days. It was the Gundichamarjan day, i.e., on this day Shri Chaitanya Mahaprabhu Himself with His associates used to sweep and clean the Gundicha Temple hall with brooms and water so as to make it neat and tidy and quite fit for Jagannath Dev's stay for eight days from the following Ratha Yatra day. On arrival at Gundicha Bari, the Swamiji himself with a few Sannyasins, Bramacharis and others swept and cleaned some portion of the Gundicha Temple hall with brooms and water as a mark of devotion. After that in a corner of the courtyard of the Gundicha Bari, all assembled for a few minutes when Tridandiswami Shrimad Bhakti Kumud Santa Maharaj, as desired by the Acharyyadev, read out from Chaitanya Charitamrita and explained the act of Gundichamarjan (sweeping and cleaning Gundicha temple) as shown by Shri Chaitanya Mahaprabhu Himself. Then the Acharyyadev and party after visiting

Nrsingha Dev's temple and bathing in the Narendra Sarobar returned to the Math at 1-30 p.m.

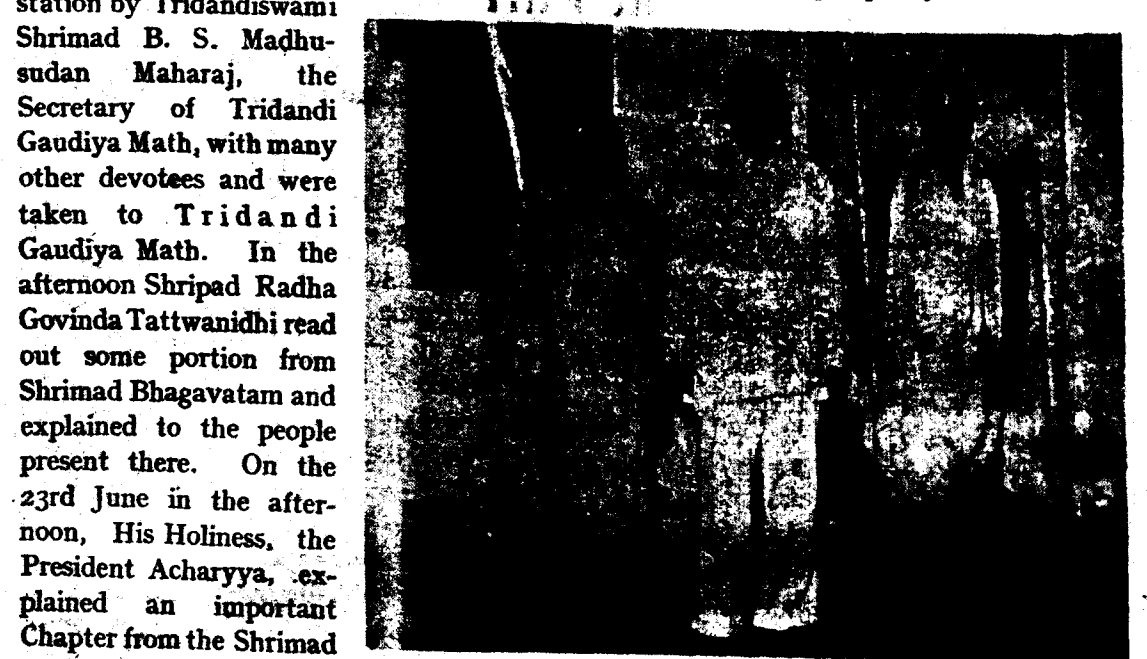
On the 29th June, the Ratha Yatra day, at 11 a.m. the usual Sankirtan procession started from the Math along the streets towards the Jagannath Temple in order to join the Ratha Yatra festival and halted in front of the cars of Jagannath, Balaram and Subhadra. Since then the loud Harinam Sankirtan of the party was continuing in full swing echoing in the air and attracting people from all sides until 2-30 p.m. when the cars were ready to be drawn. As long as the cars of Jagannath, Balaram and Subhadra were being dragged, the Sannyasins, Bramacharis and other devotees of the party were dancing with joy before the car of Jagannath Dev, singing Krishna Nama as well as the Names of Jagannath and Baladeva, while advancing towards Gundicha Bari with the procession. In this manner the procession party went all the way, without showing any sign of weariness, up to Gundicha Bari in front of which all the three cars came and stopped in one row in the evening. They all returned to the Math at 8 p.m. Thus the Ratha Yatra festival came to a very successful end.

Ourselves

The President-Acharyya at Bhubaneswar & Puri
In connection of Annual celebrations of Tridandi Gaudiya Math, Bhubaneswar a

branch Math of Sree Chaitanya Math His Holiness Acharyyadeva Tridandiswami Shrimad Bhakti Vilas Tirtha Maharaj, with a

party of 30 Sannyasins, Brahmacharis and others arrived at Bhubaneswar on the 22nd June at 6 a.m. by Puri messenger. His Holiness was cordially received at the station by Tridandiswami Shrimad B. S. Madhusudan Maharaj, the Secretary of Tridandi Gaudiya Math, with many other devotees and were taken to Tridandi Gaudiya Math. In the afternoon Shripad Radha Govinda Tattwanidhi read out some portion from Shrimad Bhagavatam and explained to the people present there. On the 23rd June in the afternoon, His Holiness, the President Acharyya, explained an important Chapter from the Shrimad Bhagavatam, which was very pleasing and interesting to the audience who listened to him very attentively with profound silence.



In Photo:—His Holiness Acharyyadeva, Dr. H. K. Mahtab and H. H. B. S. Madhusudan Maharaj.

On the 24th June at 6 a.m. the Acharyyadev with party went out along the streets of Bhubaneswar in a Sankirtan procession and after visiting Bindu Sarobar, saw Gauri kunda, Shiva Temple and Gauri Temple at Kedar Gauri, the temples of Ananta Basudev and Bhubaneswar and then returned to the Math at 8-30 a.m. On that very day in a monster meeting, held at 6-30 p.m. in the Math premises, presided over by Dr. Hare Krishna Mahtab, the Hon'ble Chief Minister of Orissa, His Holiness spoke to a good many distinguished, highly cultured gentlemen of the town among 500 people who attended the meeting about the cult

of Shri Chaitanya Mahaprabhu and His example of *Prema Bhakti* and added that peace and harmony cannot be obtained through material prosperity and intel-

tual efficiency without spiritual enlightenment. A pin-drop silence was prevailing while the lecture was going on under mike arrangement for a considerably long time and the people inside the Math area as well as those crowded on the road outside were listening to the Acharyyadev with deep regards and rapt attention. Prior to Swamiji's speech, Tridandiswami Shrimad B. S. Madhusudan Maharaj gave an introductory speech in Oriya touching about the establishment of Sree Chaitanya Math, its Founder Shрила Bhakti Siddhanta Saraswati Goswami Maharaj and the main purpose of the Gaudiya Maths. At the close of the meeting at about 8 P.M. Mahaprasad was distributed to all present at

that time. There were pleasant devotional chorus songs attended with Mridanga and Kartala at the beginning and the end of the meeting.

On the 25th June in the early morning, the Acharyyadev with the party left Bhubaneswar by a reserved bus for Puri visiting on the way Sakshigopal Temple and Footprints of Shri Chaitanya Mahaprabhu at Athara Nala and arrived at Purushottam Gaudiya Math, Puri at 1-30 P.M. At 4-30 P.M. the Acharyyadev led a Sankirtan procession along the streets and visited:—

(1) Bhakti Kutir where Shрила Bhakti Vinode Thakur spent his time with his devotional work and duties. (2) The sacred house where Shрила Prabhupad Shrimad Bhakti Siddhanta Saraswati Goswami Maharaj, the Founder of Sree Chaitanya Math, used to spend his precious time in devotional prayers and other religious occupations. (3) Temple of Tota Gopeenath of Shрила Gadadhar Pandit Goswami. (4) Jameswar Shiva Tota Temple. (5) Saraswat Asan of Tridandi Shrimad Bhakti Bibek Bharati Maharaj and his Samadhi Mandir of which the present Acharyya is Shrimad B. S. Siddhanti Maharaj. (6) Satasan Math (Giridhari Bigrha). (7) The Samadhi Mandir of Shрила Haridas Thakur.

On the next day at 11 A.M. the Acharyyadev took out another Sankirtan procession in accompaniment of Mridanga and Kartala and visited:—(1) Ganga Mata Math (the house of Shri Sarabhauma Bhattachaerjee). (2) Shri Kashi Misra's residential house (Gambhira) in Radhakanta Math where Shri Chaitanya Mahaprabhu passed His time in devotional prayers and deep meditation under the influence of Bipralambha Bhava (pangs of separation from Krishna). (3) Siddha

Bakul where underneath a Bakul tree Shрила Haridas Thakur used to devote his time in prayers and deep meditation as well as chanting Krishna Nama.

On the 27th June at 9.30 A.M. the Swamiji and the party visited the famous Jagannath Dev Temple. In the afternoon at 4-30 P.M. on the occasion of the annual celebration of the Purushottam Gaudiya Math and the disappearance ceremony (Tirobhava Mahotsava) of Shрила Bhakti Vinode Thakur and Shрила Gadadhar Pandit Goswami, a meeting was held in the Math in which Tridandiswami Shrimad Madhusudan Maharaj, Shripad Radha Govinda Tattwanidhi, Shripad Narahari Kritiratna and His Holiness, the Acharyyadev at last spoke about the life of Shрила Bhakti Vinode Thakur and Shрила Gadadhar Pandit Goswami. Over and above, the Acharyyadev explained in particular the aim and purpose of the Gaudiya Maths and Bhakti-cult of Shri Chaitanya Mahaprabhu. Shri S. K. Palit, the Private Secretary of the Governor of Orissa among many a distinguished gentlemen of Puri was present in the meeting. The speech of the President—Acharyya, as delivered in a lucid, simple style, was very much attractive and moved the audience to great extent. After the termination of the meeting Mahaprasad was distributed to all.

On the 28th, on the way to Gungicha Bari, the Swamiji and the party visited: (1) the sacred two-storied house where Prabhupad Shrimad Bhakti Siddhanta Saraswati Goswami Maharaj was born and (2) Jagannath Ballav, the garden house of Shri Rai Ramananda, the then Governor of South India, where Shri Chaitanya Dev used to discuss with him on religious matter. The Deities seen inside the garden house are:

(i). The Deities of Jagannath, Balaram and Subhadra. (ii). The Deities of Radha-Govinda. (iii). The Deity of Shri Chaitanya Mahaprabhu conversing with Rai Ramananda.

After the Ratha Yatra, the President—Acharyya and the party left Puri in a reserved train at 4 p.m. on the 30th June and reached Calcutta safely on the 1st July in the early morning.

Ratha Yatra at Sree Mayapur

Under the auspices of Tridandiswami Shrimad Bhakti Vilas Tirtha Maharaj, the President-Acharyya of Sree Chaitanya Math, the Ratha Yatra festival of Shri Shri Jagannath Dev was introduced for the first time at Sree Mayapur among other celebrations of the Math throughout the year. A huge, unprecedented gathering of people from all surrounding villages was a remarkable scene to be observed and the Ratha Yatra celebrations, both onwards and return on 29th June & 7th July respectively, were performed with great pomp and splendour under the benign blessings of Prabhupad Shрила Bhakti Siddhanta Saraswati Goswami Maharaj, the Founder of Sree Chaitanya Math.

(The Amritha Bazar Patrika)

The President-Acharyya at Sree Amarshi Gaudiya Math.

On the occasion of the Annual celebrations of "Amarshi Gaudiya Math" Kanthi Sub-division, Midnapur, W. Bengal there was a function for Sree Chaitanya Math, Sree Mayapur, three consecutive days commencing from May 27 in which the holy musical performances with vocal divine songs (Harinam Sankirtan'), lectures discourses and study from the scriptures regarding the teachings and precepts of Shri Chaitanya Mahaprabhu were the main

items of interest. His Holiness Tridandiswami Shrimad Bhakti Vilas Tirtha Maharaj, President-Acharyya of the Math explained to the gathering who thronged there from the adjacent villages that human society cannot find relief and place without accepting in the long run, the doctrines of love, equality among castes and creeds and chanting of the sacred name and glory of Lord Krishna as shown by Shri Chaitanya Mahaprabhu. Mahaprasad was distributed to nearly one and a half thousand devotees. On His Holiness's return journey, the people of the village Kulasini had the opportunity of listening to the study of Shrimad Bhagabatam by the Swamiji on May 30.

The President Acharyya of Sree Chaitanya Math at Sovabazar, Calcutta.

At the request of Shri Monomohan Roy Chowdhury of 29/B, Sovabazar Street, Calcutta (Zamindar, Baliati, Dacca), His Holiness Tridandi Swami Shrimad Bhakti Vilas Tirtha Maharaj read out from Shrimad Bhagabatam and explained the story of Ajamil as to the greatness of Shri Krishna Nama to many a distinguished gentleman present there, on the 16th & 18th June '57.

Preaching in Orissa

Pandit Shri Radha Gobinda Tattwanidhi and the party consisting of six Brahmancharis visited Bhadrak, Benipur, Mowda, Hatisahi, Aharpada, Betal and Baudpur in Orissa and explained to the audience the doctrines of Shri Chaitanya Mahaprabhu based on Shrimad Bhagavatam and the educated section of the localities took great interest in his discourses and invited him for a longer stay in his discourses and invited him for a longer stay in this quarter for propagation of the teachings of Shri Chaitanya Mahaprabhu. The party returned to Calcutta on 13th July.

Sri Krishna Jayanthi Invitation

Dear Sir,

On behalf of the members of Sree Gaudiya Math, I solicit the favour of your company at "**Shri Krishna Jayanti and Shri Nandotsava**" celebrations (the annual functions of the Math) which will be celebrated at Sree Gaudiya Math, Royapettah on Sunday, the 18th and Monday, the 19th of August '57 respectively under the spiritual guidance of **His Holiness Tridandiswami Shri Shrimad Bhakti Vilas Tirtha Maharaj**, the President - Acharyya of the Math.

The programme will include Mangal—Aratrika (beginning at 5 a.m.) Puja, Reading and exposition of Shrimad Bhagabatam and Sankirtana (up to midnight).

Special Puja, Bhoga and Aratrika will be performed at the Advent time of Shri Krishna at midnight on Sunday the 18th August. There will be speeches on His Life and Teachings at a meeting to be held at 6-30 p.m. on Monday, the 19th August '57 at the Math premises.

Mahaprasadam will be distributed after the lecture (on Monday, the 19th August '57).

Yours

In the Service of The Supreme Lord,
NARAHARI KRITIRATNA,
Secretary.

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A Spiritual Monthly



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शुशुब्धनिः परिष्ठागो
वैराग्यं कर्तुमुच्यते ॥

VOL. II

SEPTEMBER 1957

No. 1

Editorial Review

After passing one successful year of service and devotion to God and devotees, our "The Gaudiya" just marches on to the second year. Though infant in age, "The Gaudiya" delivered to our readers many wise sayings from our ancient lore of learning, wisdom and experience. The Gaudiya is the vehicle to convey to our readers the mission of the life of our Sree Sreemat Bhakti Siddhanta Saraswati Goswami Thakur. Although he is no longer in this world, still he guides us in every walk of our life.

We have dwelt upon various aspects and branches of Vaishnavism, namely, history, philosophy, biographies of Vaishnava Saints and so on and so forth.

Many thoughtful articles of learned writers have created a great interest of the readers in our practical religion.

The main object of our "The Gaudiya" is to present to the general public Sree Chaitanya Mahaprabhu's Vaishnavism in its real perspective so that the sincere people can follow and practise the same in their practical life. Religion divorced from practice in life is no good to anybody. Sree Chaitanya Mahaprabhu said, "I shall practise in my life, then I shall teach the people". If we don't practise, we cannot teach others". The English proverb runs "example is better than precept". Religion if sincerely practised in life, is indeed a healthy one. Mere learning without being

a devotee will not move us an inch towards perfection of life. Life is vain and futile without approach to God. Religion is nothing but realisation of Truth. Truth is not confined to any particular age or country. The truth is truth for all ages irrespective of time and space. Religion means to know God, to know our individual and collective soul and their respective function. Religion will reveal to us the relative position of soul, ego, mind and body. Religion will keep ego, mind and body under control of soul in our approach to God through devotion.

"The Gaudiya" will endeavour to present the sublime teachings of Sree Chaitanya Mahaprabhu to our readers. "The Gaudiya" will prevent any kind of impurity, distortion and perversity entering into the teachings of Sree Chaitanya Mahaprabhu. "The Gaudiya" will water,

nurse and maintain the Bhakti creeper from inroads of athiests, Karmins and Jnanins. We crave blessings of Sree Chaitanya Mahaprabhu and His devotees in our humble but honest attempt to tell the truth, the only truth and nothing but truth.

The humble services of our journal to the world will be judged by the readers. We are to render services without expectation of any return.

We cannot but sincerely thank our readers and subscribers for encouragement and patronage. Although we can count our readers from all parts of India yet South India predominates them. We cannot let this opportunity go without appreciating the services of our young Manager, Sreeman Nanda Dulal Brahmachary without whose efforts "The Gaudiya" could not have achieved the success during this short span of its life.

Radha-Prem (1) .

By Kaviratna, Prof. K. VAIDYANATHAN, M.A.

- (1) In love did Radha lose herself
When Lord of Brindavan came
And stood by her. He called her, 'Radha', Radha'
A hundred times; but she neither mov'd nor spoke.
At last, with his tears, he wash'd her feet.
The warmth of inward love touch'd the heart of Radha
And woke her soul in trance.
At once, she saw the radiant sparkling smile
Of her sweet and only Lord, Sri Krishna.
- (2) Both Radha and Krishna, hand in hand,
Went straight to Jamuna to bathe and play
In swirling water, roaring with passion
of divine love. Lost in ecstasy, both swam
and sank in see-saw fashion, each missing
The looks of another.
- (3) The peacocks flew suddenly past their heads
With their long bright plumes and full-throated songs.
At once both from water lifted their eyes
And saw the train of peacocks leaving their trails
In the sky. Radha and Krishna saw each other
And melted in each other's embrace!

Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

By DR. SAMBIDANANDA DAS, M.A., Ph.D. (Lond.), Barrister-at-law

(Continued from August issue)

GITAGOVINDA BY JAYADEVA

Gitagovinda is one of the four sacred books which were daily recited to Sri Caitanya. Vanamali-dasa, disciple of Srinivasa Acarya and grand disciple of Gopala Bhatta has written a biography of Jayadeva in poetry, but it is not of historical importance. He is believed to be the court-poet of Lakshman Sena, the last great Sena King of Bengal who was attacked by Buktiar Khilji possibly in 1203 A. D. when he was in his residence at Nadia. The author of the commentary Ganga on Gitagovinda says that he was attached to the Court of Lakshmana Sena. Jayadeva mentions Govardhana, Sarana, Dhoyi and Umapathi (i.) all of whom were the court poets of Lakshman Sena. Dhoyi composed his Pavanaduta, making lakshman Sena its hero. Goverdhana in the beginning of his Aryasaptasati praises him as the crest jewel of the Sena Dynasty. Several inscriptions of the Sena Kings now discovered were written by Umapati. Mr. Satisa Chandra Raya, M. A. has quoted the following Sloka inscription which is said to have been found on the lintel of the hall of the Palace of Lakshman Sena. *Govardhanasca Sarana Jayadeva Umapatih/ Kavirojasca Ratnani samitatu Lakshmanusya ca/* (Introduction to his Gitagovinda). It seems from the above that Jayadeva was one of the poets together with Umapati, Goverdhan and Sarana. Cand Bardai in his Cauhanrasau (part i. P. II. Kasmir) has mentioned Jayadeva as the author of Gitagovinda (Part i. P. II. published in Kasmiri Nagari Granthamala). This date

of the composition of Cauhanrasau is yet to be settled. Its author is said to have been killed in the war between his patron Prithviraja and Mohammad Ghor. which took place in 1193 A. D. If we believe it, we have to admit that Gitagovinda was not only already composed before 1193 but was in public appreciation throughout the country as far as Rajputana. Jayadeva had dedicated his Gitagovinda to his friends Parasara and others (Last verse).

Jayadeva was the son of Sri Bhojadeva and Vala Devi (Last verse). The Nirnaya Sagara edition reads Rama Devi or Radha Devi instead of Vala Devi). His birth place seems to have been Kenduvilva which he indicated in the 8th Sloka in the third Sarga of Gitagovinda. Kenduvilva has been identified with modern Kenduli in the district of Birbhum. It is situated on the northern bank of the river Ajaya, about ten miles away from the subdivisional town of Suri. The memorial temple raised above his Samadhi tomb, and the annual celebration held in the month of March, keep alive the hallowed memory of the immortal Vaisnava poet of Bengal. The Images of Radha Vinodha which he installed are to be found in the temple which is supposed to have been built in the 17th century on the very site of Jayadeva's house at Kenduli. It is quite a good example of a nine-towered type of temple extant in Bengal. It is called the Radha Vinodha Temple and its facade is exquisitely decorated with delicate brick tiles, representing the various incarnations and exploits of Visnu.

Jayadeva's wife's name seems to have been Padmavati (X). Vanamalidasa in his Jayadeva-Carita says that she was the daughter of a Brahmana of the South (by South, he seems to mean Orissa). The father of the girl made up his mind to dedicate her to the image of Jagannatha at Puri, but he is said to have been ordained by God in a dream to give her in marriage to Jayadeva, who was then living his devotional life at his native village of Kenduvilla. She was also a very religious-minded woman and as devoted to God as her husband. The Sanskrit Bhaktamala by Chandra Datta tells us that both Jayadeva and his wife Padmavati were devoted to the worship of Kṛṣṇa like onesoul, in the form of singing and dancing (Gitagovinda. P. 9. published by the Nirnaya-sagara Press, Bombay). Sekh Subhodaya, a later compilation at the direction of the Mohammedan king of Gauda, tells us that Jayadeva's wife defeated the best dancing girl of the royal court of the Sena kings in the art of dancing (Introduction to Satis Raya's edition of the Gitagovinda.) Jayadeva himself says that he used to dance in describing the love sports of Vasudeva (i). Padmavati is also mentioned in this connection. Our Gaudiya Vaishnava commentator, Pujari Gosvami, gives us two meanings of the word Padmavati which may be applied to Radha if we take it in the indirect way, or to his wife Padmavati with whom he danced. Another commentator Kumbha Karna Mahendra explains that Jayadeva used to dance with his wife Padmavati out of fulness of heart for God, without caring for the criticism of the public. She seems to have been a very cultured woman.

His biographer Vanamalidasa records that a certain king rescued him after his

body had been tortured by some robbers who were later on destroyed miraculously. This King, who might have been King Laksmāna Sena, came under his spiritual influence. Jayadeva is said to have lived in the palace of his rescuer for a long time. Laksmāna Sena's father, Vallal Sena, was a Saiva whose inscriptions began with an invocation to Siva; but some inscriptions of Laksmāna Sena begin with that to Narayana and he styles "Parama Vaisnava" "Paramanarasīṅha". It may be that Vaisnava Jayadeva may have exerted some influence on him.

The Sanskrit Bhaktamala by Chandra Datta tells us that he sometimes lived at Puri with his wife. The king of Puri became his ardent admirer. It is also mentioned in a verse of the Alamkara-Sekhara (Chap. V). It seems that after the overthrow of his patron, Laksmāna Sena, he went to the Hindu court of the Orissa king. He exerted a good deal of influence there, in consequence of which, he introduced the daily recitation of his Gitagovinda into the temple of Jagannatha where it is still in vogue. Jayadeva also lived sometimes at Vrindavana and installed his Radhamadhava image there. The temple of this image is found near Vramaghata at Vrindavana. He seems to have toured in different provinces. His memory is also connected with several Rajput States. Today his Gitagovinda is daily recited in almost every temple throughout India, from Kashmir to Cape Comorin. Prof. Buhler discovered a manuscript copy of Gitagovinda in Kashmir and according to Rajtarangini, the historical archives of Kashmir, where the king Harsa had it recited.

Kṛṣṇakarnamṛta contains scanty references to Radhika but Jayadeva's book as a

whole expresses very touchingly in these immortal lyrics of his, the deep pathos of Radha which was caused by the absence of her lover Kṛṣṇa. He seems to have described the development of the Radha-cult which took place between his time and that of Lilasuka Muni. Sri Caitanya found a fitting expression of his own intense yearning for a single love-look from the object of his love, in this lyrical poem of Jayadeva. What is interesting is that Sri Caitanya was born in the capital deserted by Lakshmana Sena, the solemn atmosphere of which, about three centuries previously was filled with the sweet music of Jayadeva himself, whose residence was, as the local people point out, at the corner of the Ballala Dighi, lying within a stone's throw from the birth place of Sri Caitanya at Sri Mayapur, which was a quarter of the old city of Nadia.

Gitagovinda is called Astapadi in the south of India from the fact of its having eight slokas in every Sarga or canto. Jayadeva is really a great poet in the true sense of the term. His poetry and music are artistically combined to vibrate to the rhythm of souls. It equally appeals to the devotional favour of the Vaisnavas and the lovers of poetry and music. Every song is invariably preceded by the particular mode of tune appropriate to it. The Gitagovinda is perhaps the best of the whole of Sanskrit literature in this respect. It is rightly said that "whatever is delightful in the modes of music, whatever is exquisite in the sweet art of love, let the happy and wise learn from the songs of Jayadeva."

Kṛṣṇadasa Kaviraja quotes at least 6 verses from Gitagovinda in his Caitanya Carit, Sri Rupa quotes 4 verses in his

Bhaktirasamṛtasindhu, 13 verses in Ujjvalaṁśīmani. The Gaudiya-Vaishnavas have several commentaries on it, but the Valavodhini by Pujari Gosvami alias Gopinath Pujari, disciple of Gopal Bhatta, is very popular. Gitagovinda has numerous commentaries, some of which we are tempted to mention here:

- (1) Valavodhini by Pujari Gosavmi Tika.
- (2) Vacanamalike.
- (3) Artharatnavali by Caitanyadasa.
- (4) Artharatnavali by Gopala.
- (5) Ganga by Kṛṣṇadatta. (Saivite interpretation).
- (6) Padapyotini by Narayana Bhatta.
- (7) Padabavartha Candrika by Srikanta Misra.
- (8) Tilokottama by Hridayabharana.
- (9) Pitamvaratika.
- (10) Bhavavibhanini by Udayanacarya.
- (11) Bhavacaryatika.
- (12) Prathamastapadivivriti by Vithala Dikṣit, son of Vallabhacarya.
- (13) Sri Harsatika. According to some, king Harsa of Kashmir is its author.
- (14) Manakatika.
- (15) Maduri by Ramadatta or Bamatarana.
- (16) another by Rama Tarawa.
- (17) Ratnamala by Kamalakara.
- (18) Rasikapriya by Kumbhakarana Mahendra.
- (19) Sarvangasundari by Narayanadasa.
- (20) Rasakadamva Kallolini by Bhagavadasa.
- (21) Svanandagovinda by Rupa Deva.
- (22) "do" by Laksmāna Bhatta.

(To be Continued)

Gaudiya Vaishnavism in Practice

By Y. JAGANNATHAM B. A., *Bhaktitilaka*.

(Continued from August issue.)

Practical Devotee Defined

A practical devotee is he whose love for Krishna is both intense and unalloyed and whose very company inspires others with devotion. Even a particle of devotion, if it is unalloyed and one-pointed, is sure to render the possessor thereof a genuine and practical devotee.

Pseudo-Bhakta Impedes Progress in Devotion

I have so far delineated the characteristics of a true devotee, appraised the value of his company and pointed out the nature of service to be rendered to him by the aspirant in devotion. But if the Sadhaka, paying no heed to the guidance so clearly given, mistakes an ordinary or pseudo-devotee for a real and practical one, and begins to associate with him and serve him, it is needless to say that he will very soon find himself deprived of devotion even to the last trace of it. The Sadhaka should therefore be particularly wary in the matter of selecting his associates and seeking company of Sadhus.

The company of the following three classes of cunning Vaishnava devotees should be particularly eschewed:—

- (1) Those who wear signs of Vaishnavas for the sake of deceiving and hoodwinking others; (2) Those who claim connexion with some Vaishnava preceptorial lineage just to preach covertly under that cover, doctrine of monism to Vaishnavas; and (3) Those who claim connexion with some Vaishnava community either for filthy lucre or for name and fame or with the ulterior motive of gaining some material advantage for themselves.

Precepts for a Householder Vaishnava Devotee

Except in the company of like-minded devotees, an aspirant should not resort to discussions on the transcendental amours of the Godhead and the worship of the Lord through the mellow quality of love. For the propagation of the line of Vaishnavas, he should not seek alliances with non-Vaishnavas. He should have for his consort a lady hailing from families with the best traditions in Vaishnavism and should spare no pains in acquainting her with all the implications of that glorious religion of the soul. To have a life-partner well-grounded in the rules and injunctions of Vaishnava religion is a fortune by itself; and in consorting with her for the sake of progeny, the Sadhaka does not feel retarded in his spiritual progress as the one idea that predominates the conjugal life of that blessed couple is that they are mere co-workers in providing human bodies to such of the God-minded souls who have still to strive for the *summum bonum* of human existence in another life. They are never obsessed with the ideas of mundane enjoyment and are never carried away by sex-impulse. Their children are invariably designated servants of God and as such their Vaishnava families multiply, they take delight in the fact that they are adding to the number of God's servitors in the world.

Ordinary Household Versus Vaishnava Household

Except in the matter of ideals no difference is noticed between an ordinary household and that of a Vaishnava. Even an ordinary house-holder takes a wife, be-

gets children, builds a house, acquires wealth and performs all his so-called duties towards the world and society with a sense of truth and justice. But when we look to the impelling force behind all his activities, we are sure to find that he is aiming at either self-aggrandizement or the enjoyment of the ephemeral pleasures of this world. It is, of course, natural if the ordinary householder does not care to aspire beyond this. But the ideal of life of the Vaishnava householder is a categorically different one. He too lives and moves in this world like the aforesaid world-minded householder, and even does every act of his in close imitation of the latter, but what distinguishes the devotee from the ordinary householder is his utter indifference to the fruit of his actions. Since the Vaishnava devotee performs everyone of his mundane duties as a piece of service to the Godhead, he is not disturbed by human values or worldly considerations, and leads therefore a life of everlasting peace and contentment. But as the ideal of the ordinary householder ranges between desire and fulfilment there is absolutely no peace of mind to him as he is frequently disturbed by desires and passions resulting from impediments in the way of the achievement of his ideal.

Such therefore, is the marked difference between the household of a Vaishnava devotee and his way of living and that of the householder in the common run of life. The aspirant should, by all means within his power, help the Vaishnava devotees in the establishment and smooth running of their households and in ensuring for them and their families a life of peace and harmony, and thus encourage the spread of devotion, *Bhakti*, which is verily the true impulse of the soul and which kills sorrow, delusion

and fear at one stroke to whatsoever conscious being whatsoever existing in this vast universe.

The True Significance of Love and Kindness

Universal love and kindness to all Jivas of the world without exception is an outstanding feature of devotion. So a real devotee feels kinship not only with human beings, but with all birds and beasts, and even grass and shrubs; and it will be his constant endeavour to conduct his kindred from out of the snares of the Arch-Enchantress Maya "back to God and back to Home". He would thus be able to secure the highest good to all Jivas by placing them under the protecting wings of devotion.

Love and kindness are actually misplaced and even productive of disastrous results if they are there to induce the world-minded Jiva to proceed with his sensuous gratification, and are of mere relative value if they are to be confined to laudable objects which help for the relief of human misery such as rendering succour to the victims of floods and freeing the country from famine or pestilence. True universal love and true kindness are seen only in preaching devotion at all times to all Jivas, in making the whole world embark on the high tide of the Divine Name and in inducing the totality of the Jiva-souls to turn Homeward for rendering whole-time service to the All-Love.

Jiva's Fourfold Attributes

Love, affection, compassion and indifference are the fourfold attributes found in Jivas for mutual help among them. What the devotee offers to the Supreme Lord is designated love; what he shows towards servants of God who practise unalloyed

devotion is called affection. Compassion is that which is shown towards such of the fallen souls as have become eligible for the line of devotion as a result of the mercy of Sadhus whom he had the good fortune to serve and from whom he could receive the much sought after spiritual awakening. What is termed indifference is that which a devotee naturally shows towards low perverted Jivas who have forgotten their soul's religion, who pride over their gnostic and empiric learning and who take delight in polemic wranglings in their so-called pursuit after the Absolute.

Divine Love

Before I close this part of my article, I crave the indulgence of the kind reader when I impress upon him to note that neither affection, nor compassion nor even indifference is alien to love, and that all of them are the several diluted states or materialised forms of love, and that loving service to the Godhead is the eternal function of a Jiva, and that to regain his correct and natural position he should dissociate himself from mind and body and direct his love towards the Supreme Lord, who is All-Love, and who can reciprocate the same in an infinite measure developing even a spark into a full blaze. The Jiva-soul is verily an atom of the Divine Spiritual Energy and his nature is ever akin to spirit and alien to matter. His love is, therefore, better reciprocated and most generously recompensed when directed towards God who is a Spirit; and it regains its enduring nature when withdrawn from the alien and narrowing encasement in which it once found itself throttled to death as it were.

God is Recipient of Man's Love

So God is the only rightful recipient of man's love as both man and his love are born of God. God loves man all the same whether man loves Him or not; and the man who begins to love God does not fail to love his neighbour who is also born of the same God. It was for this reason that the two commandments of the Christian Scripture, quoted *infra*, and on which hang all the law and the prophets, were issued:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind;" and "Thou shalt love thy neighbour as thyself".

In fact, "We are of God" as the Scripture would put it, and "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." "Beloved, let us love one another, for love is God, and everyone that loveth not, knoweth not God; for God is Love".

But God's love always excels the love of man and is betowed on man whether he reciprocates it or not. Says the Scripture, "Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins.

The Scripture says further:—

"A commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

(To be Continued)

Vedanta in its Practical Aspect

By SREE JADUNANDAN VIDYARNAB, B.A.

Religion is one and that is of the soul. But men have differed in their ideas about the true nature of soul from the dawn of civilization. Some have altogether denied it while others have based all ideas and ideals of life here and hereafter upon its existence. Buddhism in India and Confucianism in China built up the whole structures of their religion upon its denial. From the day when man began to think about himself as an entity, all his thoughts, speculations and faiths have centred round it whether through its denial or its positive assertion and thus he has separated himself from the animal world. In the crude dim light of civilization we see Egypt thinking about soul as the body which survives even after death. So in the graves of their kings—which still remain as marvels of engineering skill and wonders of the world—they provided all sorts of physical amenities for their kingly luxury after death. This idea of the survival of the body after death is the foundation of Christianity. And it has to a certain extent permeated Islamic faith as well. Its ideas about 'Behest' full of physico-mental enjoyments where pious souls depart after death somewhat appertain to it. But what Jesus in his famous parable about the kingdom of heaven or Mohammad in his vision-migration into the seventh heaven from the temple of Jerusalem thought about the hereafter is mysterious. But they all bespeak of something that is eternal in man and survives death.

In the 'Purva-mimansa' of the Vedas, we see hypothetical assertions about the soul which through transmigration must

suffer from or enjoy the fruits of bad or good deeds brought about by "Apurba" according to Vedic injunctions. The fruits of sacrifice which we do not see in this life must come and be enjoyed through trans-migrations by the soul of the sacrificer.

In the Nyaya philosophy we find the soul is identified almost with the mind guided by the pure intellect free from errors. It has two aspects:—the esoteric and the exoteric. By the latter it receives sense perceptions while by the former it assimilates and adjusts them to its intellectual growth in life. Almost all the speculative philosophies of the East and the West belong to this category.

In the Shankhya philosophy we have a clear and definite idea about the soul. It is an entity regarded as a whole. The soul or Purusha is absolute—'Nihanga'. It cannot really come into contact with the external world but as an entity ever remains aloof from all objective contaminations—'Prakriti Samsarga'. But the external world can cast its reflections upon it and can affect it favourably or adversely. This lies at the root of all worldly sufferings. To know the soul as a separate entity completely free from world contact is Mukti or salvation according to the 'Shankhya'. This is the highest point to which inductive process of thinking can lead us in its conception of the soul. According to the Vedanta, the soul cannot be conceived as an entity separate from the Oversoul—Paramatma. Hence all conceptions of the soul depend really on its relation with the Oversoul and every branch of Indian philosophy deals with this relation. So we find

that in the Upanishads the word "Atma" has been used both for the soul and the Oversoul. Of course the following mostly the process of thinking regards the soul as distinct from the Oversoul having no independent entity of its own. Soul's contact with a world other than the Oversoul is only a vision which brings about all suffering. For the known world can have no separate existence of its own as distinct from 'Brahma'—the all-comprehensive Oversoul. This is only carrying mental speculations inductively into a world where they should have no access. For, according to Vedanta all conceptions of the soul should be achieved through deductive process of thinking. When we deviate from it, all soul-conceptions become perverted or partial. We can know the soul only in relation with the Oversoul—*Paramatma*. So the Vedanta's highest injunction has been—*Atma ba ore 'drastavya', 'shro-tabya', 'mantavya' and 'nididhyasi-tabya'*—the soul is to be seen, heard, thought about and always meditated upon. In this lies the highest realisation of the Truth Absolute—man's truest religion on earth. All other creeds or faiths are true in as much as they can fall in with this line of thinking. Otherwise, they are mere perversions or diversions from the one religion of the *Jiva*-soul—to know God and try to realise Him through body, mind and the spirit dominated by the soul. But we must know that in God-realisation the body and mind are always guided by the spirit and all their functions become spiritualised. All mental speculations about God or physical apperceptions about Him are mere illusory conceptions about the Absolute.

The first vision of the spirit dawns upon the human soul as an all-pervading being

manifesting itself through every luminous object of this world. He is the *Deva*—the effulgent. He appears in the gentle rosy dawn never waning in its glory of radiant beauty as the 'Rig Veda' calls her—the *Usha*—"which widens that which lives, awakening some one who is dead in spirit". This is the first conception of the Oversoul as He appears repeatedly to human vision—the eternally luminous one. The beyond peeps through her (*Usha*). Other luminous things in nature are also regarded as his manifesting vehicles. *Mitra*, *Varuna*, *Vayu*, *Agni* are regarded as such in the 'Rig Veda'. But His highest manifestation we find in the *Purusha-sukta* as :

*Pasyanthyorupamadavrachakshusha
Sahasra padornayanadbbhutam ;
Sahasramahashvashrabanakshi
nasikang sahasramaulyambarakunda-
lollyasat*

"The Yogis receive His vision in the soul as one having innumerable hands, feet, faces, heads noses, eyes, ears putting on bright ornaments on the head, ears and hands and bright clothes on his body'. Speculative inductive thinkers may regard this as an anthropomorphic conception of the all-pervading spirit. But the Bhagavata calls Him the root of all incarnations of God. If the incarnations are true, their origin cannot be a figment of human imagination ; neither can he be an object of human knowledge. But this is God's image as reflected through nature. He is Himself the *Jnana Murti* reflecting Himself on the enlightened consciousness of the *Yogi*—who never deviates from soul consciousness. "From Him also have come men, beasts, trees and other objects of this world".

(To be Continued)

Self-Surrender—Course XI

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

So far as we have seen, without self-surrender no one can be God's devotee and without devotion to God, the highest well-being cannot be attained by a *Jiva* or animate entity in the world. We have also seen how without self-surrender to God, many *Yogis* have failed to acquire control over their passions. But worse than they are the *Maya-vadi jnanins* who do not recognise potencies and the personality of God and try with concentration of the mind to realise their sameness with Brahman, exclusively one. They say that there is no duality and that when we see and speak of God, *Jiva* and the external world, it is an illusion (*Maya*). These monists are egotists trying to see nothing beyond themselves. As such, according to them, self-surrender is only a joke. Who will, they ask, surrender self to whom, there being only one Entity (*Brahman*)? In their attempts for identifying themselves with Brahman as *Soham*, they lose themselves in the mystery of oneness, denying the existence of all phenomena and noumena. But in the long run they never attain their aim and history is silent over their success in self-realisation as *Brahman*. There have been on the other hand, rebirths recorded of some of the greatest exponents of their theory, i.e., they did not attain *Moksha* (emancipation).

Sree Brahma has exposed their failure and succinctly described their final retribution in his panegyric to God (Sreemad Bhagavatam 10/14/4) :— "O Lord! those who, giving up the path of devotion, the only way to actual welfare, suffer many troubles in order to realise exclusive one-

ness or absolute monism, are rewarded only with their troubles and nothing beyond, just as one who thrashes husk and gets no corn". Without devotion no good is available. In the previous Sloka (Sreemad Bhagavatam 10/14/3), he had said :— "O God! though Thou art invincible (*Ajita*), yet they win over Thee, who, leaving all attempts for *Kevala Jnana*, i.e., realisation of oneness with *Brahman*, bow down heart and soul to Thee, at whatever stage of life they may be, and live by the accounts of Thy glory learnt from the mouths of *Sadhus* or confirmed devotees of Thine". The Vedas too have characterised the egotists as immersed in the abyss of ignorance even into a greater depth than the others who are professedly ignorant, though they consider themselves as versed in the lore of monism (Isopanishad 9). Though so steeped in ignorance, they think that they are learned ; so they go astray out of the right course, like blind men misled by other blind folk (Mundakopanishad 1/2/7). This misfortune of these braggadocios claiming to be most learned and emancipated has been very nicely hinted at by the gods including Brahma, Shiva and others (Sreemad Bhagavatam 10/2/32) in their eulogism to God *Hrishikesa* :— "Persons other than Thy devotees, who being boastful of having been emancipated give up the worship of Thy feet, fall down from the high position (of liberation from all worldly attractions) attained by means of most excruciating pangs of penances as the result of having cut off all connections with Thee (without which they could not have gained that position)". Striking a

contrast of the position of devotees with theirs they continue (sloka 33) — "Thy devotees are never such as these undergoing an overthrow from the right course, for they have firmly fixed their attachment to Thy feet and under Thy protection they walk without any fear on the heads of all impediments and obstructions".

In this connection, we should ever remember that there is no other course left to us, *Jivas*, to attain the greatest good than our self-surrender to God, for if we are too self-reliant to adopt it as the *Yogins* who try to concentrate their mind through air-controlling processes for keeping their senses and passions in check and who, it has been found in many cases, have failed therein till they have adopted self-surrender, or if we are too boastful like the *Soham* ('I am he') *jnani*s, whose fate has just been described, we shall lose ourselves in the abyss of misfortune and recede farther from the right track leading to our highest good, viz., retrieving our own pure unfettered form in which we are the servitors of God. Forgetfulness of this essence of our very existence has thrown us into this material world ruled over by God's illusory power, *Maya*. This truth has been very exquisitely explained by His Godship, Sree Sreeman Mahaprabhu, Sree Krishna Chaitanya Deva, to His chief associate devotee, Sreela Sanatan Goswami Prabhu. He says that the essence of *Jiva* is His servitorship to Krishna: "When he forgets Krishna, *Maya* gives him troubles in the world; sometimes she lifts him up to the paradise and sometimes throws him into hell" (Sree Chaitanya Charitamrita II/20). This truth has been further elucidated by Sree Jagadananda, another principal associate devotee of His Lordship in the following

terms in his renowned treatise 'Prem Vivarta':— "*Jiva* is a molecule of *Chit* (spirit as opposed to matter), while Sree Krishna is the entire *Chit* like the sun in relation to the rays. If he sees or turns towards Krishna he loves Him. But when he turns away from Him, he desires enjoyment. At once *Maya* who is near him grasps him, and he loses his brain like one under the clutches of a ghost. He forgets that he is Krishna's eternal servitor and ever wanders as a servant of *Maya* in various conditions, sometimes happy as a king, sometimes aggrieved as a poverty-stricken fellow". His Lordship further instructs Sree Sanatan (Chaitanya Charitamrita II/22):— "Krishna is Bhagawan (God) Himself as Transcendental Wisdom without any second, existing with His *Swarup Sakti* (essential spiritual energy) not under His other powers like the outward material one. *Jivas* are counted as His different potentialities and are of two types—eternally free and eternally bound. The former are ever facing Krishna as His associates eternally tasting undisturbed and unadulterated bliss of servitors; the latter turn their faces away from Krishna and ever suffer from the troubles of the world including those in hell. Seeing that defect in them *Maya* associates with them as a ghost and steepes them in the three kinds of afflictions—(1) to self, bodily and mental, (2) from other creatures and (3) from natural causes like drought, floods, thunder, fire etc. They subject themselves to kicks from lust and anger. When they, wandering about the world, get help from a physician in the person of a *Sadhu* (as described above), the ghost is driven away by his *Mantras*, (i.e., teachings) and they receive devotion to Krishna, leading them

to Krishna by the virtue of self-surrender." Thus He refutes the claim of '*Soham*' monists to be one with Brahman. Elsewhere (Chaitanya Charitamrita II/6) He tells Sree Vasudevasarvabhouma, one of the greatest contemporary Sankarite scholars:— "There is an eternal distinction between God, who is the Master of *Maya*, and *Jiva* who is under the control of *Maya*. How can you propose their oneness? The Geetha too classifies *Jivas* as God's *Shakti* or potency — Geetha VII/4-5). And you identify such *Jivas* as one with God!" Sreeman Mahaprabhu calls *Jiva* as God's *Tatasthaa Shakti* (potency) occupying the midway line of distinction between His *Antaranga* (internal) *Swarup Shakti* and *Bahiranga* (external) *Maya Shakti* (Chaitanya Charitamrita II/20). This

connotation of *Jiva* is also to be found in the Vedas (Brihadaraanyaka Upanishad 4/3/9). *Jivas* are unlimited in number and cannot be one with God according to the Vedic literature (Katha-Upanishad 2/2/13, Svetasvatara Upanishad 5/9). Eternal existence of *Jivas* as separate entities incapable of being identified with one Brahman is recognised by the Geetha II/20) and also Katha-Upanishad. Even Sree Sankaracharya admits the servitorship of *Jiva* in his Shatpadi Stotram in the following term:—"O God, even in the absence of distinction of the world from Thee, I know that I am Thine and not Thou mine, just as a wave is of the sea, but not the sea of the wave".

This point will be made clearer in the next course.

Appreciation

May this please Your Holiness,

Prostrations, Salutations and Adorations. Many thanks for thy kind invitation for Sri Jayanti Celebrations under the presidentship of our enlightened friend Mr. K. Venkataswami Naidu Garu.

Gaudiya Math has become centre of light and devotion in the country in general and Madras City in particular. The magazine Gaudiya is also becoming popular and carries the message of the Lord to the door of every aspirant. To add to, your Holi-

ness has come all the way for the occasion. Just as Rama came in Thretayuga and Krishna in Dwaparayuga, your holy personages come in Kali Yuga following the foot-steps of Chaitanya Mahaprabhu.

We have similar celebrations in Arogya Ashramam and hence this message for the occasion.

Arogya Ashramam
50, II Main Rd.,
Gandinagar,
Madras-20.

Yours in Bliss,
Venkateswarananda

श्रीश्रीगुरोराज्ञो जयतः

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Mahara

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

अनादिरादिगोविन्दः सर्वस्वरूपकरणम् ॥ १ ॥

॥ श्रीमद्गीतासोपनिषद्-कृता टीका ॥

श्रीश्रीराधाकृष्णार्जुनो नमः

श्रीकृष्णसमक्षिमा मम चित्ते महीयताम् ।
यस्य प्रसादायास्तुमिच्छामि मदासंख्यताम् ॥

दुर्योधनपि तु कर्मा बुद्धिभारानिरुद्धः ।
विचारे तु ममान् स्यात्प्रीतिं स ऋषिर्नृपतिः ॥

यद्यप्यप्यस्यतुल्यं संक्षिता सा तथाप्यसौ ।
अप्यायः सुप्रसन्नतातस्याः सर्वाङ्गतां गतः ॥

श्रीमद्भगवत्पादेषु तं यत्सुखदुःखिभिः ।
तदेवान् परामुहं ततो हृदं मनो मम ॥

यद्यप्यस्त्रीकृष्णसम्भवे निक्षाराद्विनिरुद्धः ।
अत्र तत् पुनरावृत्त्यं व्याख्यातुं सृष्ट्यते मया ॥

अथ श्रीभगवते वदुर्क, "एते वांसककाः पुंसः कृष्णस्तु
भगवान् कथम्" इति, कथं तावद् प्रथममाह,—ईश्वर
इति । अत्र 'कृष्णः' इत्येव विशेष्यं तन्नाम एव—
"कृष्णस्तारोत्सव" इत्यादी श्रीशुक्रदिग्गजजन-प्रसिद्धा,
"कृष्णाय वासुदेवाय देवकीमन्दनाय" इत्यादि अनोचमिषि
य प्रथमप्रतीत्येन, तन्नामवर्णनमिषिषुता वर्गेन प्रथम
मुदिष्टमेव, तथा च अन्तर्निहितत्वं "यस्या कुम्भं पूरयति",
इति म्यायेन तन्नामतः पठितत्वेन,—मूकपरावत् । तदुक्तं
प्रभासकण्ठे पद्मपुराणे च श्रीनारदकुसुमसंज्ञके श्रीभगव
दुक्ती,—"मात्रां मुखतमं नाम कृष्णार्जुनं मे परमम्"
इति । अतएव ब्रह्माण्डपुराणोक्त-कृष्णाक्षेत्र-कृतनामस्तोत्रे—

"सहस्रनामो गुणानां विराटस्तथा तु वद फलम् । एकहस्ता
तु कृष्णस्य नामैकं तत् प्रयच्छति ॥" इत्युक्तं
श्रीकृष्णस्यैवोक्तम् । अत्रमे 'गोविन्द' इत्येव उच्यते, तत्
कण्ड कृष्णस्यैव तस्य यदेवम्-वैशिष्ट्य-वर्णनमिव ।
तदेवं इति कथेन प्राधान्यात्तस्यैव 'ईश्वरः' इत्यादीनि
विशेषणानि । अथ गुणद्वारापि तद्वद्व्यते; यथाह सर्वः—

"आसन् वर्णाजयो जस्य चक्रेऽमुर्वुर्न तनुः ।

शुक्ले रक्तकथा पीत इत्यादी कृष्णस्य गतः ॥

यदुनि सति नमामि रूपानि च कृतस्य ते ।

गुणकर्मानुक्रमानि तान्यहं वेद नो जनाः ॥"—इति ॥

"अस्य" कृष्णत्वेन इत्यमानस्य 'प्रतिभुगं' नाम 'तनुः'
अवतारान् 'पृष्ठतः' प्रकाशयतः शुक्लजयो 'वर्णाजयः'
'आसन्' प्रकाशमप्युः ; स्यादी शुक्लदिरक्तार 'इत्यादी'
साक्षादस्यावतारसमये 'कृष्णतां गतः' एतस्मिन्नेवान्तर्भूतः ।
अतएव कृष्णे कर्तृत्वात् सर्वोत्कर्षकत्वात् कृष्णेति मुख्यं नाम ;
तस्मादस्यैव तानि कृष्णवर्णात्,—यदुनीति । तदेवं गुणद्वारा
तन्नामि प्राधान्यसूचकत्वं कृष्णस्य तन्नामः प्राधान्ये उच्यते—

"कृषिर्भुवाचकः सद्यो जग्न निर्वृत्तिवाचकः ।

तयोरेकं परं ब्रह्म कृष्ण इत्यभिधीयते ॥"

इति योगवृत्तित्वेऽपि तस्य तावत्तत्वं उच्यते । न चेद्
पथमन्यपरम् । तदुपासना-तन्त्र-गीतमीयतन्त्रेऽष्टादशाक्षर-
मन्त्रव्याख्यायां तदेतत्सुसं पदं दृश्यते—

felicity have their beauty in Him. The
mundane manifestive Portion of His Own
Self is known as all-pervading Paramātmā,
Iswara (Superior Lord) or Vishnu (All-
fostering). Hence it is evident that Krishna
is sole Supreme God-Head. His unrivalled
or unique spiritual body of super-excellent
charm is eternally unveiled with innumera-
ble spiritual instrumentals (senses) and
unreckonable attributes keeping their
signifying location properly, adjusting at
the same time by His inconceivable concili-
ative powers. This beautiful spiritual

"कृषिर्भुवाचकः सद्यो जग्न निर्वृत्तिवाचकः ।

कृष्णस्यैव भवेत्तस्मात् आनन्दमयस्ततः ॥" इति ॥

तस्मादवमर्षः—'अनन्तस्मात् सर्वेऽर्वाः' इति भूषात्वं
उच्यते स्यात्तद्वत् । स चात्र कर्षवेदेवार्थः । गीतमीये—
भूषणस्य सत्ता-वाचकत्वेऽपि तद्वत्तत्वं सत्तैवोच्यते ।
चटस्य प्रतीपाद्यमानत्वेन सह सामानाधिकरण्यासम्भवा-
देतदेतुमत्ताम्रेयोपचारः कार्यः । तन्नामकर्षमिषायाः । चटस्य
सत्ता-वाचकमित्युक्तेर्चटसत्तैव गम्यते, न तु पटसत्ता, न
सामान्यसत्तैः । अथ 'निर्वृत्तिः आनन्दः ; तयोरेकं
सामानाधिकरण्यात् व्यक्तम् । यत् 'परं ब्रह्म' सर्वतोऽपि
सर्वस्यापि बृंहणं कस्तु तत् बृहत्तमम् । 'कृष्ण इत्यभिधीयते'
ईर्यते इति वा पाठः । किन्तु कृषेराकर्षमात्रार्थकेन
नक्षत्रस्य च प्रतिपाद्यमानत्वेन सह सामानाधिकरण्यासम्भ-
वादेतदेतुमतोरभेदोपचारः कार्यः । तन्नामकर्षप्राप्त्यर्थम्
'आसुर्वृत्तम्' इतिवत् । परब्रह्मस्य तत्तदर्थम्—
"बृहत्त्वाद्बृंहणत्वाच्च यद्ब्रह्म परमं निदुः" इति विष्णुपुराणात् ;
"अथ कस्यादुच्यते ब्रह्म बृंहति बृंहयति" इति श्रुतेः ।
एवमेवोक्तं बृहद्गीतमीये—

"कृषिर्भुवाचकः सद्यो जग्न निर्वृत्तिवाचकः ।

सत्ता-स्वानन्दवोर्योगात् तत् परं ब्रह्म चोच्यते ॥" इति ।

अत्रयब्रह्मादिभिरपि सत्तानन्दयोरेकं तथा मन्तव्यम् ।
शाब्दिकैर्मिनामिषेयत्वेन प्रतीतेः सत्ता-कथेन चात्र सर्वेषां

Figure is identical with Krishna and the
spiritual Entity of Krishna is identical
with His own Figure.

The very intensely blended entity of
eternal presence of felicitous cognition
is the charming targetted holding or
transcendental Icon. It follows that the
conception of the indistinguishable form-
less magnitude (Brahman) which is an
indolent, lax, presentment of cognitive
bliss, is merely a penumbra of intensely
blended glow of the three concomitants,

Translation :—Krishna who is known as
Govinda is the Supreme God-head. He
has an eternal blissful spiritual body. He
is the Origin of all. He has no other
origin and He is the Prime Cause of all
causes. (1).

Purport :—Krishna is the exalted Supreme
entity having His eternal name, eternal
form, eternal attribution and eternal
pastimes. The very name Krishna implies
His love-attracting designation, expressing

by His eternal nomenclature the Acme of
entity. His eternal beautiful heavenly
blue-tinged body glowing with the intensity
of ever-existing Knowledge has a flute in
both His hands. As His inconceivable
spiritual energy is all-extending, still He
maintains His all-charming medium size
by His qualifying spiritual instrumentals.
His all-accommodating supreme subjecti-
vity is nicely manifested in His eternal
Form. The concentrated all-time presence,
uncovered Knowledge and inebriating

Nath Bose, K. S. Sundaram, Sadananda Sastri, I. M. V. Rao, Raja V. Gopalakrishna, T. R. Venugopal, P. Radhakrishna Naidu, R. Rajasingh, Y. S. Narayana, Jethanadji, G. Rathod, C. Alavandariah, Zamindar Saheb of Vuyyur, O. Krishnan and many others.



In Photo :—His Holiness Sree Acharya Deva and Sree K. Venkataswami Naidu

On 20th August Mr. J. C. De (Dy. Secretary, State Bank of India) came to meet Acharyadev with his wife and was much pleased with the discourse and thought himself really enriched having a fortune to have contact with such a personage giving an unprecedented sublime idea for attainment of God's mercy.

In the afternoon Dr. I. M. V. Rao, Sadananda Sastri, T.S. Mahalingam, Dr. Ranibai and many others came to the Math to offer their sincere homage to His Holiness.

Acharyadev gave a discourse on Nama-Tattva before Them. In course of His discourse Acharyadev repeatedly warned the people not to accept any other method of approaching other than Sri Nama Sankirtanam because in this Kaliyuga no other method is applicable other than that of Sri Nama Yajna which has introduced by Lord Sri Chaitanya Mahaprabhu.

On the same night at 9 P.M. Revered Acharyadev gave a talk before a large section of business men at George town at the lecture Hall of Gujarati Mahamandal where he stressed upon the *Bhaktimarga*. Business men from different community attended the meeting and were much pleased to hear him.

Sir M. Venkatasubba Rao, retired Chief Justice, Madras High Court, came to pay homage to Revered Acharyadev with his wife on 21-8-'57 at about 9-30, in the morning.

In course of talk with Mr. Rao Acharyadev made a clear distinction between the thoughts of different Schools and in conclusion Acharyadev emphasised that by

Namasakirtanam only one can achieve the final Goal.

Distinguished Visitors at Sree Mayapur (Nadia)

Sree K. K. Leuva, B. A., LL. B., (Regional) Asst. Commissioner for Scheduled Caste and Scheduled Tribes, Bihar & West Bengal Region, visited Sree Mayapur on the 8th Aug. '57 and made the following remarks: "Very much pleased to visit the temple and meet the Sanyasins who have dedicated their lives to the service of humanity."

Harekrishna Das, M.A., LL. B., ex-M.L.C. Liaison Officer, T. W. Dept., West Bengal, Sree K. P. A. Menon, I.A.S., Additional District Magistrate, Nadia and Sree Arun Sen, I.A.S., Additional District Magistrate, Nadia, visited Sree Mayapur, on the 9th Aug. '57 and expressed their high appreciation on seeing the activities of the Math.

In Separation

With a heavy heart full of sorrow and remembrances we deplore the sad demise of Sree Sajjanananda Brahmachari our brother disciple of Prabhupad Sree Sreela Bhakti Siddhanta Saraswati Thakur. When quite young he joined the Math and as long as his beloved holy preceptor was in this world, he served him personally and whole-heartedly day in and day out. A gentle smile of happy welcome always lingered on his lips. Wherever any faithful soul would come to him, he would welcome every body with Pravru's prasadam with such happy grace, that every body could not but like him. His heart always lay with the disciples of Prabhu-

pada; specially Sreepad Bhakti Vilas Tirtha Maharaj and wherever he sent for him for any Math Service, Sajjanananda forgot everything else in this world and devoted himself whole heartedly to it day and night. Most wonderful of all is his departure. His heart was ever full of felicity for our Swamiji. A few days before his death, one day he said—"I will not go out of this world except in your presence." Swamiji had to leave Calcutta for some time Sajjanananda waited and waited for him in his death bed. Then one day Swamiji came back to Calcutta and went to see him at about 10 A.M. On that very day at 2 P.M. our most beloved Sajjanananda gave up the mortal coil and joined the feet of his Sree Gurudeva in eternal service. The shortcomings of this world never could touch his inmost heart, it ever remained the pure pedestal of his divine master Sree Gurudeva.

We announce here the sad death of one of our patroniser Mr. T. Govindarajulu Naidu, the well known Diamond Jewellery merchant of Madras who died on 10th of July 1957.

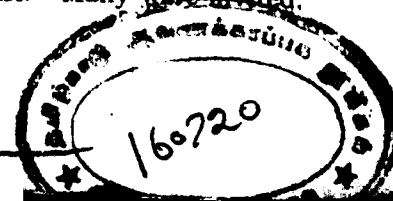
May his soul rests in peace.

Bhagavat Discourse at the Residence of Sri Kamal Ghosh at Gandhinagar, Madras

Sree Narahari Kritiratna, Secretary of Madras Sree Gaudiya Math gave a Bhagavata Discourse at the Residence of Kamal Ghosh on the 25th of August. Swamiji read out 23rd Chapter of 10th Canto and explained with lucid term.

In the beginning and at the end there was Krishna Sankirtan song by Sree Nityananda Brahmachari. Many were invited.

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