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THE
GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान
यथार्हमुपयुज्यते ।

निर्व्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापन्निकतया बुद्ध्या
हरिसम्बन्धि वस्तुनः

सुसुखिः परिस्थानो
वैराग्यं फलपुञ्ज्यते ॥

VOL. II

OCTOBER 1957

No. 2

The Ten Basic Principles

(THAKUR BHAKTI VINODE)

1. The Vedas are self-revealed truths. They declare that —
2. Hari is the Absolute Person of the Godhead and is One without a second ;
3. He is endowed with all the Potencies in the fullest degree ;
4. He is the Ocean of all Rasas (the principle that is palatable to the pure soul) ;
5. The Jivas are His discrete parts ;
6. Some of them are enthralled by His Deluding Potency or Maya ;
7. Some are free beings or liberated souls eternally rendering loving service to Him under the guidance of His Internal Exhilarating Energy ;
8. Both the Jivas and the phenomenal world are His manifestations simultaneously distinct and non-distinct from Him ;
9. Pure devotion is the means of attaining the Highest end of Spiritual existence.
10. Krishna-Prem or Divine Love for Krishna is the *summum bonum* of human existence.

The Supreme Lord Sree Krishna Chaitanya has taught these ten basic principles to all the people of the world.

The Doctrine of the Vedas—(2)

According to Sree Chaitanya Mahaprabhu, Purushottam (the Supreme Person) or Krishna—the Lord par excellence is the Supreme Reality and manifestation of entire Godhood, as also the support of Brahma and Paramatma. The universe has come out of Him, stays in Him and will ultimately be dissolved in Him. He alone is the material (Upadan) and efficient cause (Nimitta) of the world. He is always vested with infinite power. He possesses the infinite number of infinite attributes. He possesses all possible powers and also the diverse powers. Infinite powers mean powers which know no limitation either in space or in time, as His powers alone created space and time. His powers are identified with His person. Here in material objects, there is difference between the person and his powers, between the thing and its attributes, its name, its form and action. These powers are threefold in their nature. They are Vishnu Shakti, Kshetrajna Shakti and the Abidya Shakti. The Vishnu Shakti means the essential power (internal or Antaranga Shakti). The internal and essential power exists in the very nature of Brahma and also as its various manifestations designated by such terms as Vaikuntha, the second power -- the Kshetrajna Shakti means the Tatastha Shakti or the disengaged power or Jiva Shakti (the power of God as souls of individuals) and the Abidya Shakti (by which the world appearances are created) do not exist in the spiritual sphere of God. This third Shakti is represented by the evolution of all cosmical categories and their root the Pradhana. The external power of Maya can affect the Jivas, but

not Brahma. The Jivas are atomic in size. The Vishnu Shakti or the essential power of God may be further considered from three points of view, the Hladini, Sandhini and Sambit. These three powers—bliss, being and consciousness are held together in the Transcendent Power (Vishnu Shakti of Bhagawan). Brahma is indeed devoid of all Prakrita or phenomenal qualities, but He is full of non-phenomenal qualities. 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. God creates this world by His unthinkable powers and yet remains unchanged within Himself. The monistic interpretation of Brahma Sutra that God is indeterminate and devoid of all powers (Nishaktika) is wrong. The fact that the power of God can be conceived as internal (Antaranga) and external (Bahiranga) explains why, what happens in the region of God's external power cannot affect His own internal nature. He remains all the time unaffected in his own internal nature. The supralogical and supra-rational distinction existing between the threefold powers (Swarup or Antaranga, Bahiranga and Tatastha of God) and their relation to them explains difficulties which ordinarily may appear insurmountable and cannot be dealt with by the apparatus of ordinary logic. On account of supralogical power, the laws of contradiction do not apply to Him. Even in this ordinary world the powers of things are unthinkable (Achintya) i.e., neither can they be deduced from the nature of things nor can they be directly perceived. The substance is perceived, but the power is not.

The Rains

BY SREE JADUNANDAN VIDYARNAB B.A.

The rains have long set in W. Bengal, with it have come the hopes and despair of the people. This season really determines the fate of men for the whole Year. So every one remains full of expectations during this time. This is the time when every river will be filled to the brim and run in great haste towards the sea to meet her eternally beloved one, murmuring songs of happy union. In the Kingdom of a pious King, people never suffer from drought or flood. So let us pray unto Him who is the source of all piety, that we may never deviate from His path.

According to the traditional custom among Sanyasis in India, a travelling ascetic never loiters about during the rainy season. He puts up at a particular place and devotes his whole time to meditation or intimate discussions about Godhead. Mahaprabhu Sree Chaitanya Deva after his Sanyasa in the Year A.D. 1510 went to Sriranga kshetra in the Deccan in A.D. 1511 and spent the whole of *Chaturmasya* which happens during the rains in the house of Venkata Bhatta.

*Taraghare rahila prabhu Krishna-
katha rashe.*

*Bhatta sange kataiyla sukhe chari
mashe*

(Chaitanya charitamrita)

He spent quite happily four months in the house of Venkata Bhatta and passed His days in holy discussions about Sree Krishna.

He would, every day, go to bathe in the Kaveri river and then used to visit the temple of Sriranganatha. Here He

would dance in deep ecstatic joy. This attracted thousands of people who saw it. They were also filled with love of Krishna at the sight of the sublime beauty of Sree Chaitanya Deva. Thus every body who saw Him became pure devotees and did not utter anything but the Name of Krishna. People were full of wonder to see how the people of the whole country around became Vaishnavas.

This is perhaps the most ideal manner of living during the rainy season for a Sanyasi of pure devotional type. He should pass his days and even nights if possible in discussions about Krishna or be deeply immersed in His meditation.

In Braja also the Gopies along with the Gopa boys enjoyed heavenly bliss, when they had to remain confined in home for the rains, by discussing about the exploits of Krishna. At night they would steal out of their homes and give themselves up to sports and pastimes with *Murari* in the forests and on the banks of the Jamuna. Thus in the fullmoon night of Shrabani Purnima day Krishna enjoyed the Jhulan festival with Gopies, on the bank of the Jamuna. The whole world thrilled with joy at the sight of Gopinatha with Sree Radhika on the swing. But Janmastami is the greatest festival of the year, being held during the rains. The sky was overcast with thundering clouds, rains were falling, the Jamuna was full to the brim when Godhead appeared in the prison of Kamsa in Mathura. The whole world was filled with joy. Gods led by Brahma appeared in the prison and raised a hymn of praise of Godhead Krishna,

her already in his heart. This hurt is evidently more subtle and forceful. So the servant of God should beware of this and similar acts to save himself from perdition.

Loving kindness and its denominations

In this connexion, I beg leave to impress upon the kind reader one special feature of devotion. A devotee naturally shows loving kindness towards all creatures in creation. Love and kindness are in no way distinct from devotion. That disposition which receives the dual name of love and devotion in relation to the Overlord of creation is nothing but loving kindness which receives again the triple appellation of friendship, compassion and indifference when bestowed upon other living beings in the world. This loving kindness is the constitutional Dharma of a Jiva. The inherent disposition of the Jiva-soul in its transcendental state which is designated love and the three fold disposition of the conditioned soul known under the names of friendship, compassion and indifference are simply the different forms of loving kindness which is Jiva's constitutional Dharma as stated *Supra*.

In the case of the Jiva passing through the circuit of mundane existence, this loving kindness is noticed in its utterly unblossomed aspect in the shape of egoism or self-centred state confined to the well-being of one's own physical body. In its slightly blossomed state it takes the form of altruism confined, of course, to the well-being of one's own household; in its further blossomed state it is of the form of what is known as communalism or love for all men belonging to one's own caste-division; in its still further blossomed state, the circle is sufficiently widened, and it appears in the shape of

nationalism or love for one's own race; in its considerably blossomed state, it is of the form of patriotism or love for one's own Countrymen; in its almost blossomed state, it is of the nature of philanthropism or love for the whole of mankind; and finally in its full-blown state it takes its natural shape of what we know as universalism or overflowing love for all beings, whether moving or motionless, wheresoever existing in creation.

It is this last-mentioned state that should serve as the devotee's ideal of life. As such, loving kindness which precludes even the thought of doing harm to others, and which is of the mellow form of merciful attitude towards all beings in creation, is the only quality which needs to be cultivated by all neophytes in devotion.

Offences relating to Srimurti-worship

(9) Offences committed during Srimurti-Worship and offences against the Divine Name are too numerous to mention; they are described in great detail in the several sacred works on devotion. The practicants will do well to avoid these offences with punctilious care as their commission completely checkmates all progress in devotion. I can mention only a few offences relating to Srimurti worship as it is impossible to deal with all of them in the course of a small article.

Some devotional works have arranged these offences into five classes as under :—

Offences arising from (a) indifference, (b) disrespect, (c) slovenliness, (d) indiscipline, and (e) vanity.

(a) Indifference

Non-performance of seasonal and periodical festivals relating to Srimurti-worship

though plenty of funds are available and forthcoming;

Conducting worship with unessential and second-rate offerings although the usual and prescribed things could be easily secured;

absence of even the least effort to procure fruits and flowers of the season to be offered to the Godhead;

non-offering of adoration, obeisance and prostration before the shrine of God;

entering into a temple without offering a light to the deity—these and others are offences arising from indifference.

(b) Disrespect

Entering the temple-precincts with sandals or in a conveyance; failure to offer reverential salutation to the deity; offering one-handed salutation; pointing at Srimurti with a finger; performing circumambulation in front of the deity; seating oneself facing God with legs out stretched in the direction of the deity or with one's back turned towards the shrine; singing hymns and panegyrics with legs drawn up and knees pressed towards the belly interlocked in arms; sleeping and eating facing the shrine of God; talking aloud; starting conversation with others; merry-making with lady-visitors; sobbing in God's presence recalling to mind some domestic mishap; quarrelling with visitors and temple-goers; discussing worldly topics; lending deaf ear to the stories of God read in temples and diverting the attention of others who are hearing them; fouling the temple atmosphere; distributing unoffered articles to others and offering only the balance to the deity; praising others in the presence of Srimurti; prohibiting religious discourses, music, dance and the like in the temple and

forcible obstruction of such performances under cover of authority; bathing for fear of pollution at the touch of penitent outcastes and sinners visiting the temple with great piety to serve God; occupying raised seat in the temple; leaving God's sanctum after worship with back turned towards the deity; smelling flowers and fruits brought as an offering to the temple; visiting Srimurti out of temple hours;—these and many others are offences arising from disrespect.

(c) Slovenliness

Approaching the shrine of God with defiled mouth or hands or with other bodily impurities; rubbing the leavings of the consecrated food on the walls or pillars of the temple; worshipping the deity clothing oneself in woollens or hairy apparel; spitting on the floor while worshipping the deity; absent-mindedness during Srimurti worship; visiting the temple while under the influence of liquor or Ganja or chewing betel-leaves or smoking cigars—these and several others are offences arising from slovenliness.

(d) Indiscipline

Sipping water intended for God's service; taking food and drink not offered to God; removing lights offered to God to places outside the temple, and either extinguishing them or using them for house hold purposes; want of regularity in paying visits or rendering service to the deity; failure to offer seasonal fruit and other articles which one is fond of above everything; remissness in the matter of keeping a fast and vigil on Ekadasi day—these and some others are offences arising from indiscipline.

(e) Vanity

One should always consider himself as a humble servant of God and more so

As it has been rightly said that "earthly things, when they are with power upon men's minds, quite carry their hearts away from God", so wordly people find it extremely difficult, nay, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed self-surrenderers who have been entirely purged of material conceptions through their unalloyed devotional spirit.

Reason; as we have seen, has no locus standi in transcendental speculations. It is denied in the Vedas: "*Naaisha Tarkana Matirapaneya*" (Katha) (1/2/9) (this condition of your mind leading to the realisation of *Brahma* should not be disturbed by reasoning and arguments); in the Vedanta too; "*Tarka Apratishthanat*" (*Brahmasutra*, 2/1/II) (reasoning cannot stand, for your finding by means thereof is mullified by another of superior genius); in the *Mahabharata* as well: "*Achintyah Khalu Je Bhaba na tang Tarkena Joyaet*" (Bhishma-parba) (5/22) (we should not apply reasoning to transcendental thoughts, for they are inscrutable to us); (Tarka Apratishthah) (Vyās in Ekadasi-tattwa) (reasoning is not reliable).

Lord Sree Krishna Chaitanya, as already mentioned in Course XI, has (Chaitanya Charitamrita 2/20) explained the true intrinsic nature of Jiva as Lord Krishna's eternal servitor and philosophically as His

Tatastha Shakti (neutral or border potency) midway between His Chit or Swarupa Shakti and Achit or Jarah Shakti. The former is His Antaranga (inward), and the latter His Bahiranga (outward) Shakti. The relation of Jiva with Brahma is Vedaveda, simultaneously 'distinct' and 'non-distinct' from Him. It is beyond our comprehension how Jiva may both be distinct and non-distinct from Sree Krishna (Brahma.) This relationship is quite beyond our understanding, now that in this world our true vision, our own property in our free state, is eclipsed by the intervention of the glass of Maya which we have obtained in her realm (the material world) adopted by us for receiving enjoyments, quite against our intrinsic function which is nothing but the eternal servitorship of God in the spiritual world ruled over by His *Swarup-Shakti*.

The philosophical name of this inscrutable relationship as adopted by the school of Gaudiya Vaishnavism is *Achintabhedabheda*. This cannot enter our brain, so long as we hanker after worldly enjoyments (Bhaga), or, finding their ultimately vexatious character, release therefrom in the shape of emancipation (moksha). The more one is advanced in one's course of self-surrender to God, the more one can get the light of real conception towards acquiring competence to realise the truth of this philosophy *Achintyabhedabheda*.

In the next course too we shall deal with the subject more elaborately.

Sree Chaitanya Mahaprabhu in South India

His Holiness Tridandiswami Sreemad Bhakti Vilas Tirtha Maharaj, the President-Acharyya of Sree Chaitanya Math, Sree Mayapur (Nadia) and its branch Gaudiya Maths all over India and abroad with preachers, workers and Brahmacharis of the Math and other staunch followers of His, numbering about one hundred in all, started for South India, leaving Howrah Station by Janata Express in a reserved bogie at 4-55 P.M. on 13th October. The far distant places of pilgrimage, like Kurmachal, Simhachal, Goshpad Tirtha in Kovvur where Sree Chaitanyadeb and Ramananda met together, the temple of Minakshi Debi in Madura, Sreerangam and Tirupati, the two main preaching centres of Sree Ramanujacharyya, Rameswaram, Dhanushkoti, Cape Comorin, Udupi, the birth place of Sreeman Madhwacharyya on the coast of the Arabian Sea, Pandharpur where Sree Bishwarup, the elder brother of Sree Chaitanyadeb disappeared, Nasik and other places of interest had been included in the itinerary

In 1512 Sree Chaitanya Mahaprabhu eradicated the evil practices and impurities of the so-called religion prevailing among people at that time and not only just introduced the pure unalloyed religion of the soul, that is in harmony with the Vedic scriptures. Upanishadas, etc., but also propagated the same throughout South India where He overflowed every nook and corner of the country with the superb flow of His Prema Bhakti, which recorded the

establishment of the beginning of a new golden era in the world. Sree Krishna Das, a moderately educated devotee of His was His only attendant in this tour. Sree Chaitanyadeb rescued the two most valuable books, namely, "*Sree Brahma Samhita*" and "*Sree Krishna Karnamrita*" from being sunk into oblivion and their inner significances were made known to the people in Bengal and Brajamandal. After performing the vow of "*Chaturmasya*" in Sreerangam, the main preaching centre of Sree Ramanujacharyya, He attracted Sree Gopal Bhatta Goswami and Sree Prabodhananda Saraswati and inspired them with capability to sing Krishna Nama and make publicity of the invaluable religious books in Brajamandal. It had already been arranged for the Swamiji to make addresses in religious gatherings in different places traversed on foot by Sree Chaitanya Mahaprabhu. After a pretty long time, a proclamation of the teachings of Sree Chaitanya Mahaprabhu is again being made in these places.

In accordance with the desire of His Divine Grace Sreela Bhakti Siddhanta Saraswati Goswami, the founder of the Sree Chaitanya Math, the holy foot-prints of Sree Chaitanya Mahaprabhu will be enshrined in a few temples to be built in preservation of His memory in some important places. Owing to insufficient capacity of seats in the Railway bogie, it was not possible for Swamiji to entertain a large number of pilgrims to accompany Him in the journey, inspite of their earnestness.

This hymn is the very foundation of Krishna Leela on earth and contains the whole philosophy of Gaudiya Vaishnavism. A series of festivals are held in the South Calcutta, Gaudiya Math, lasting over two months, during the rains. People, attached to the mission, come from distant parts of the country and join them. Culminating all these, there is the Krishna Jayanti festival of the Madras Gaudiya Math joined by the elite of that town. Above all the Car festival at Puri is the most attractive and beautiful of all. Sree Chaitanya Deva took part in it along with His followers; the Chaitanya Math people join it every year, led by the President Acharyya of the Math.

Just as the rainy season is the seedling time for the people everywhere the Chaitanya Math and its branches perform festival after festival during this time, in order to sow the seed of pure devotion in the hearts of people joining them.

Om Tat Sat

The Descent of Love

BY SREE Y. JAGANNATHAM, B.A., *Upadesaka, Bhaktitilaka*

What is Descent?

The Supreme Spirit, Shri Krishna who is Sachchidananda-Tattva, places Himself in several relationships with Matter, without being affected by the same, to allow free play to His Ananda-Attribute in particular. To put it in another way, it is the love of the All-love that is responsible for the activity displayed by Him while relating Himself to Matter. These relationships are His "descents". They are countless and transcend human understanding. The activity connected therewith is manifest when He exhibits His immense capacity to create, protect and dissolve.

God's Sacrifice

It is for love that He sacrificed Himself to become many; in other words, to create. The Purusha-Sukta describes His tremendous sacrifice as the "Second Person" (to be explained shortly) most beautifully thus: The Devas, who are His inherent Pranic forces and are capable of perceiving the sense-objects (Rishis) and strong at taking

hold of them (Sādhyas), tied Him to the sacrificial stake of ignorance, Lower Nature (*Barhis*) and sacrificed Him; and from out of that sacrifice were obtained Mahat and Ahankara (*Prishat*), which are the seed of creation. Thus you see He loved to be sacrificed, if it is to create. The mother sacrifices her youth, her health, why, her all, for the sake of the child and her love of it.

Suppose you say, why should He create, be it even for love? But you must remember that love is ineffective and worse than non-existent if there is no object to concentrate upon. Lord Krishna, who is the quintessence of love and who is secondless, created His second by the projection out of Himself of Divine Energy, Supreme and Higher Nature (*Parā-Prakriti*) which, in turn, created countless universes by His grace and pleasure. Shrimati Radhika, who is the spiritual potency of the Lord in its ecstatic aspect, could on a particular occasion show on Her person to Sātrājiti, Her rival in love, not only the whole

creation, but innumerable Rāsā dances, circular because eternal, participated by Jivas, guileless and unegoistic, hence symbolized by the female form, who are drawn in love towards their Lord, Shri Krishna, the Divine Magnet. The objects of love are there, for the Lord of love; for He loves to create, and creates to love.

Love and its Forms

The pot of love broke over the rock of Maya and myriads are its down-flowing streams. What flows in the heart of the bride pining for her sweetheart; what makes the mother sleepless on her child's sick-bed; what moistens and sweetens the dry hearts of the parents on the appearance of their belated first-born; what softens the ferocity of the man-eater when her cub is suckled; what makes the mother-bird fill her beak with food for her new-hatched birdie; and what speeds up the mighty rivers towards the shoreless ocean, is this nectar stream of Love. The world lives in love and thrives by love. What cements particle to particle in this universe is the bond of love. The words "hate" and "hatred" are not found in the dictionary of the Love-God. If the father hates his son, it is because he loves to see his improvement; if the judge inflicts the extreme penalty of law, it is not that he hates the accused; it is for his love of the world that he removes a thorn from its side. Hatred is another form of love; call it perverted, if you will.

What is Dharma? It is that which supports and maintains the worlds. That which retards the well-being of the world and its progress is Adharma. Since love supports and maintains the creation, Love is Dharma.

God's "Descents"

I will now trace how Shri Krishna the Absolute, who is the Lord of Love, and

Dharma Himself descends for His love of creation and its contents. But at the outset let me attempt to give an idea of the Absolute or the Transcendental God. The Absolute is the Self-constituted Divinity. His Godship or Divinity does not depend upon the godship or divinity of any other entity. He is the fountain-head of all Divine Descents and of all faces or aspects of Divinity, from the Transcendental down to the symbolic manifestation of *Archa* or *Shri Vighraha*. The Transcendental Absolute wields His spiritual potency for the purpose of "descending" and the first of His descents is in the form of expanded activity as *Iswara* or *Shri Narayana*.

The second descent of Godhead is the descent as Master. He is called the First Person, from whom have sprung the waters of the ocean of causation. He quickens the potentiality of the primordial Nature and creates Mahat-tattva, which is the material principle relating to His deluding potency. He is the wielder of potencies which create the spiritual and mundane worlds as well as Jivas or individual souls who occupy the former or latter of their own choice or free will. He reposes in the casual ocean of His own creation in the state of Divine sleep, *Yoga-Nidra*, holding myriads of universes, subtle or in the seed-state, on His person. He is known as *Sankarasana* or *Mahavishnu* and is the extended personality and propagating potency of *Iswara* or *Shri Narayana*.

The third descent is that of the Second Person known as *Pradyumna*, who indwells and controls the sum total of the countless universes found in the form of the First Person. He is the myriad-headed Divine Purusha, who is the adorable object of the Purusha-Sukta referred to supra, and is the

progenitor of the Lords of three potencies, Brahma, Vishnu (Third Person), and Rudra. Brahma is the reflected aspect of the Second Person, while Rudra is His transformed aspect. From His navel emanates Brahma, the Four-Faced, who creates or gives shape to material universes with His guidance and at His command. He is the Universal Oversoul and reposes in the ocean of conception in the spiritual waters of the womb of physical Nature. He too, is the extended Personality of Iswara or Shri Narayana, but is His precreating potency now.

The fourth descent is the Third Person, who indwells and controls the several constituent parts of the material universes referred to above by constituting Himself as the inner guiding Oversoul of all Jivas. He is the non-enjoying Sovereign-Bird referred to in the Upanishad, who witnesses the action of the Jiva-Bird. The Vedas declare that He is of the size of the

thumb and the object of worship and meditation by Karmis and Yogis. He reposes on the ocean of Sustenance (Milk-Ocean) and is known as *Aniruddha*. He is also the extended Personality of Iswara or Shri Narayana, and is His sustaining potency now.

Thus we see three more positions assumed by Bhagawan or Iswara, and these are His descents.

But who are Jivas? They are the scintillations of the Supreme Nature as the marginal potency of the First Person and emanate from His person in the form of rays of effulgence. As such, they are pure by themselves; but when they come into touch with the mundane sphere, they develop perverted egoism as enjoyers of mundane entities. Brahma, the Four-Faced, is the first of such Jivas, and by his functioning, material worlds come into being with all their multi-natured objects.

(To be continued)

Vedanta in its Practical Aspect

BY SREE JADUNANDAN VIDYARNAB, B. A.

(Continued from September issue.)

This pantheistic vision of Godhead lies at the root of all human cogitation about Him in this world. He is the one and all-pervading Being whose glimpses man gets in his creative imaginations about the world either in perverted forms through his mental speculations or as the 'Adi Narayana' in the soul—concentred vision of the Paramatma-yogi. He is the Infinite who appears in the visions of the poet, the artist, the true philosopher and the true scientist though in different forms which are all but reflections caught from Him. He is the

unknown and unknowable of the speculative philosopher, the infinite of the scientist, creative visions of the poet and the artist—the 'One', appearing in so many aspects in the perverted and world contaminated mentality of each inspired by awe and wonder. As long as the enjoying mood, subtle or gross is there, none can get a true view of Him as He really is; for it limits and perverts the human mind. The Jnanee views Him as the Brahman, "the indesignate Infinite," through his renunciatory conception of the soul (netibichara) inspired by

subtle enjoyment through Mukti. But the soul neither enjoys nor renounces anything as it can have no world—contamination. It ever gives an inward esoteric turn to every contact with the world either arousing sorrow or happiness. If this esoteric turn of the soul be not contaminated by any enjoying or renunciating ideas—the ideas of Bhoga or Tyaga—however subtle or gross; it ever receives a perpetual vision of Godhead inspiring and attracting it. This attitude is called Bhakti. This is the attitude of the Suras who always receive the vision of Vishnu in their heart of hearts; as the Rig Veda says—"Tad Vishno paraman padam sada pashyanti Surayah". 'The Suras receive His all-pervading vision constantly.' But one given up to his body and mind can never have that vision. He is an Asura. This is the real distinction between Sura and Asura—whose struggle ever continues in so many forms—in individual, social or universal lives of men. Herein lies the significance of the tragedy of all dedicated souls on earth like that of Christ and Prahlada Maharaj. For such souls see and can see nothing but God and His manifestations in this world, while the Asuras can never understand their viewpoint and ever oppose and if possible, oppress them. As long as the mind is not free from the Guna-tangles, that is, of action and reaction among Sattwa, Rajas and Tama Gunas, all our conceptions about God is hypothetical and often anthropomorphic. Under the influence of Tama and Raja Gunas the mind imagines God, often grotesque and weird awakening fear, wonder and sometimes lasciviousness according to the mental predilections of the so called seer. This lies at the root of all weird conceptions and grotesque appearances of Godhead among different peoples in different ages and countries, of all anthropomorphic gods.

Basing their ideas and speculations on such conceptions of God, speculative philosophers regard all knowledge of God as beyond all human conceptions and as anthropomorphic. But the Bhagabata which alone in the whole world gives a clear, definite, consistent and positive knowledge about Godhead spurns at all such hypothetical agnostic ideas about God. It says the substance of all true scriptures and all real knowledge is Godhead. Without it, it is sheer nescience;—whatever name we can give it,—scientific, philosophical or literary and artistic. It is nescience and leads man into the darkness of negation—'Avidya.' So when the mind becomes free from the coils of Gunas and their actions and re-actions, man becomes confirmed in the knowledge of the soul and devotes himself to the service of Krishna as His eternal servitor. His sole happiness and attachment in life becomes—to talk about God and hear and meditate on Him. This is His highest service.

Juanang yada pratinibrittagunarmi-chakramatmaprasada utu jatra kaibalya-sanmatapatha vaktiyoga ko Anirbrita Harikathasu rating na kurjata.

When knowledge becomes free from the actions and reactions of the cycle of Gunas and real knowledge of the relation of the soul with the Oversoul spontaneously appears, then man takes to the path of Bhaktiyoga and devotes his whole life to talk about Godhead to whom he becomes absolutely (kaibalya) attached. He can have no other object in this world to devote his mind or ears to. Every activity of the body and mind by a subtle process of esoteric transmutation and sublimation is turned into spiritual involution of soul realisation in his eternal relation with Godhead. This is Bhakti. Devotion is not

emotional re-action to world contact in relation to a hypothetical or anthropomorphic divinity, as is popularly supposed. It is "spiritualisation" of all cogent thoughts and actions in ways shown by real devotees of all ages and countries. Pure devotion—the one eternal function of the soul really knows no limitations of time, space or person. Distilled Vedic thought and Sadhana coming through generations of such single-hearted devotees who knew nothing but service of Truth Eternal, is pure devotion;—the religion of the soul which is one for all created beings. As Godhead manifests Himself in so many ways through His numberless incarnations, so does devotion vary;—but all end in pure love of God or unadulterated devotion free from Karma and Jnana trends. Its highest manifestation we find in Braja — the place where Krishna manifested His childhood-Leela. Here devotion takes a turn and shape akin to human love — no the very quintessence of it. The Gopas and Gopees of Braja cannot think about their own selves except in relation with Krishna. Their very self-love is turned into love of Godhead having no other objective in this world. A moment without Krishna is veritable death. Godhead also loves them in the same way. He manifests His sweetest and most beautiful self in relation to them — specially when He comes into relation with Sree Radhika. This is the image whom the Gaudiya Vaishnavas worship. The one universal and eternal truth that comes out through this relation is that God realises His own self through His own transcendental creation—Parashakti; and that love of Krishna is the highest realisation and fulfilment

of man's spiritual existence or of his soul. But this is possible when Krishna is perceived as the summum bonum of life — Krishna Bhagabatta Jnana sambiter sar:— to know Krishna as Godhead Himself is the essence of all knowledge.

Here Mayabada asserts that in Absolute truth there cannot be subject, object, love-lover and loved distinctions. He is one and all comprehensive. But they cannot understand that in this self-realisation of Godhead there cannot arise any question of subject-object distinctions.

Krishna is the all-comprehensive self-manifesting Absolute—the Purnam; — the embodied Sat, Chit and Ananda. He is Tattwa-Vastu. The object through which He manifests Himself is also His own self. So the Upanishada sings—*Purnamada purnamidang purnat purnamudachchate*—The Purnam (Absolute) is one variously (Bichitra) appearing as the manifestor and His manifestations. There cannot be any distinctions of time, space and person in Him.

The slightest dawning of this Truth in human soul roots out all limitations lying at the roots of all sufferings here below and hereafter. The world becomes full of bliss when this truth dawns upon the soul. Mind and body cannot hold it—*Martha jata tyaktasamasta-Karma...tadamritatwam pratipadyamano samasta karma*.—When all activities of the mind and body turn into means of God-realisation, which is their real fulfilment, then this world becomes the abode of bliss and man picks up joy from every blade of grass. This is Vedanta in practice.

Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

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

(Continued from September issue)

- (23) Srutiranjari by Laksman Suri.
- (24) Srutiranjari by Vanamali Bhatta.
- (25) Srutiranjini by Visveswar Bhatta.
- (26) Rasamanjari by Sankara Misra.
- (27) Salinathatika.
- (28) Sahityaratnakara by Sesaratnakara.
- (29) Krsnadasaitika.
- (30) Suradipika by Jagathari.
- (31) One by Khumarakhan.
- (32) Saradipika by Jagaddhara.
- (33) One by Ramakanta, son of Ramabhadara.
- (34) Padyotanika by Narayana Bhatta.
- (35) Mahimastotra by Madhusudhana.

The names of the first 29 commentaries are taken from Aufrect's C.C. and the rest from Vaisnava Manjusa (part 1, P. 13) and others.

VIDYAPATI THAKURA

Another great poet whom Sri Caitanya ardently appreciated was Vidyapati Thakura of Mithila. His poems were also recited to him. Vidyapati Thakura wrote his famous love sonnets of Radha and Krsna in the vernacular of Mithila which is akin to that of Bengal, and is one of the causes of its wide popularity in Bengal. His poems are more read and sung in Bengal than in his own province of Bihar. Since the Pala Supremacy, these two neighbouring provinces were united both in culture and politics. The influence of the former is not to be easily dropped with the fall of the latter. Sri Caitanya gave an impetus to the popularity of the poems of Vidyapati in Bengal, and since then, his poems and those of Candidasa have become the manuals of the highly cultured and advanced type of the Gaudiya Vaishnavas.

His Date

Raja Siva Simha Rupanarayana whose court poet Vidyapati was, granted him a freehold gift of the village of Visapi as a token of his patronage. (Sir Alfred Grierson has published it in Indian Antiquary. Nagen Gupta's introduction to Vidyapati's poem P). The title deed of the gift is dated in the year 293-L.S. (1400) when he was already a poet of distinction. This village had since then been in possession of the descendants of Vidyapati until the latter part of the 19th century when his descendant Vaiya Thakura was dispossessed of it by the Government. Producing the engraved copper plate, recording the grant by Raja Siva Simha, and the genealogy of the family by which their right might be established, were of no avail. Sir Alfred Grierson doubts the validity of the grant, but it is possible that the original deed was lost or destroyed by the ravages of the tropical climate, and that the copper plate was made in facsimile of the original. It was a fact that they were enjoying the use of the village rent-free and other agricultural benefits which would not have been possible if it had not been granted by a Raja. This is not the only historic document to determine his age.

There still exists a manuscript of the Bhagavata Purana in his own handwriting at Tarauni which is about 24 miles from Darbhanga. This is perhaps the most trustworthy evidence of his age. The manuscript contains 'Subhamastu sarvarthagata samkya L. S. 309 sravana sudi 15 kuje Rajavanauli grame Sri Vidyapaterlipiriyamiti. It was written at the village of Rajavauli by Vidyapati in the

year 309 of L. S. (1456 A. D.) (Gupta's introduction P.). This manuscript is free from all defects and mistakes whatsoever, which would not have been possible to any one other than an accomplished court poet like Vidyapati. The nature of the writing indicates that it was written in his very old age. One of his songs has been dedicated to Gyas Deva Sultana, who seems to be the same as Gyasuddin Sultana of Bengal (died in 1373 A.D.). It seems that he flourished in the latter part of the 14th century and the first part of the fifteenth. Mr. Nagen Gupta is of the opinion that Vidyapati lived to the age of ninety.

Vidyapati's father, Ganapati Thakura, and his other ancestors were famous both in politics and literature. Many of them served the royal court of Mithila in these capacities. Vidyapati was also the poet laureate and dedicated a good number of his poems to Raja Sivasimha and his wife Lakshmi Devi, who were his patrons. Vidyapati's expression of the love of Radha for Krsna, her intense yearning in love-in-separation, and the final sweet reward for her pain brought about by his personal devotion, seem to have been inspired by Sri Bhagavata Purana, which provided him with the theme of his poems. Vidyapati's hymn beginning with "Tatala saikate" (P. 496 N. Gupta's edition) is the exact purport of one sloka of the Bhagavata (ii. 1 37).

All sects: Saivas, Ganapatyas and particularly the Saktas, tried to draw Vidyapati on their side. It is very difficult, if not altogether impossible, to discover the genuine Vidyapati among the pseudo Vidyapatis representing various rival sects. It is not safe to estimate his personal faith on the basis of his interpolated poems. The Saivas have gone so far as to say that

he gave up his faith in Hari Krsna in his later years and stuck to his God Siva whom he is said to have invoked to dispel the fear of death in his last moments. But his most famous and popular song, beginning with Tatala Saikate, will prove the Saiva's attempt to claim him for their sect, to be futile and unfounded. Vidyapati says at the end of the said song O' Madhava, in the final fear of death:

*There is no hope but Thou,
Thou art the beginningless as Lord,
universally proclaimed.
The responsibility to deliver me is
Thine.*

Vidyapati's advocacy of the supremacy of the Vaisnavite book Bhagavata roused Saiva-Smartas Kesava Misra's animosity. Kesava Misra was a descendant of Raja Siva Simha in the female line. In his Dvaitaparisistha, he tried his best to establish the Devi Bhagavata as authentic in rivalry to the Vaisnavite Srimad Bhagavata. He abuses Vidyapati Thakura, saying 'Atiluvetha Nagara Yacoka' greedy beggar on account of his devotion to the Bhagavata Purana (N. Gupta's introduction). If Vidyapati were a Saiva Sakta as a few poems represent him, Saiva-Sakta Kesava Misra would have held him as the leader of their sect, but his hostility against him for his exclusive devotion to Krsna and the Bhagavata seem to show that he was a devout Vaisnava. It may be that he was a Saiva in his early years. A very few poems in praise of Siva, Gauri and so on, that bear his name cannot stand against his host of Krsnaite poems. Sir Alfred Grierson has critically published 82 poems of Vidyapati of which 76 are devoted to Radha-Krsna (Introduction to the Maithili Language of N. Bihar etc. 1881-82).

(To be continued)

श्रीश्रीगुरोराज्ञौ जयतः

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from September issue)

“श्रुत्वाऽजितं जरासन्धं नृपतेर्ष्यायतो हरिः ।

आहोपायं तमेवाद्य उद्धवो ययुवाच हि ॥” इति ;

टीका च,—“आद्यो हरिः श्रीकृष्णः” इत्योषा; एकादशे तु तस्य श्रेष्ठत्वमाद्यत्वं च युगपदाह,—“पुरुषमृषभमाद्यं कृष्ण-संज्ञं नतोऽस्मि” इति । न चेत्तदादिदं तदवतारापेक्षम्, किन्तु “अनादिः”—न विद्यते आदिर्यस्य तादृशम्; तापन्यां च—“एको वशी सर्वगः कृष्ण ईश्वरः” इत्युक्त्वाह,—“नित्यो नित्यानाम्” इति । यस्यादेतादृशतया आदिस्तस्मात् “सर्वकारणकारणम्”—सर्वेषां कारणं मदत्तत्र पुरुषस्तस्यापि कारणम्; तथा च दशमे तं प्रति देवकीवाक्यम्—

“यस्यांशांशांशभागेन विश्वस्थित्यप्ययोद्भवाः ।

भवन्ति किल विश्वात्मस्तं त्वाद्याहं गतिं गता ॥”

इति ; टीका च,—“यस्यांशः पुरुषस्तस्यांशो माया तस्या अंशा गुणास्तेषां भागेन परमाणुमात्रलेशेन विश्वोत्पत्त्यादयो भवन्ति ; तं त्वा त्वां गतिं शरणं गतासि” इत्योषा । तथा च ब्रह्मस्तुती—“नारायणोऽङ्गं नर-भू-जलायनात्” इति ;

“नराज्ञातानि तत्त्वानि नाराणीति तिदुर्बुधाः ।

तस्य तान्ययनं पूर्वं तेन नारायणः स्मृतः ॥”

इत्यनेन लक्षितो नारायणस्तत्वाङ्गं त्वं पुनरङ्गीत्यर्थः । गीतासु—“विष्टभ्याहमिदं कृत्स्नमेकेशेन स्थितो जगत्” इति । तदेवं कृष्णवचस्य यौगिकार्थोऽपि साधितः । ये च तच्छब्देन कृष्ण-णाभ्यां परमानन्दमात्रं वाचयन्ति, तेषां ईश्वरादि-विशेषणैस्तत्र-स्वभाविकीं शक्तिं मन्येरन् । तस्मिन् तस्मात्-

द्वितीयत्वेन सर्वकारणत्वेन च ब्रह्मन्तरशक्त्यारोपायोगात् । तथा च श्रुतिः—“आनन्दो ब्रह्मेति”, “को ह्येवान्यात् कः प्राप्याथ आकाश आनन्दो न स्यात्”, आनन्दाद्विमानि भूतानि जायन्ते”, “न तस्य कार्यं करणं च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञान-बल-क्रिया च ॥ इति ।

ननु स्वमते योगवृत्तौ च सर्वार्थकः परमबृहत्तमानन्दः कृष्ण इत्यभिधानादविग्रह एव स इत्यवगम्यते, आनन्दस्य विग्रहानवगमात् ? सत्यम्, किन्तु परमापूर्वः पूर्व-सिद्धानन्दविग्रह इति । “सच्चिदानन्दविग्रहः” इति—सच्चिदानन्दलक्षणो यो विग्रहस्तद्रूप एवेत्यर्थः ; तथा च श्रीदशमे ब्रह्मणः स्तवे—“त्वय्येव नित्यसुखबोधतनौ” इति ; तापनी-हयशीर्षयोरपि—“सच्चिदानन्दरूपाय कृष्णाया-क्लिष्टकारिणे” इति ; ब्रह्माण्डे चाष्टोत्तरशतनामस्तोत्रे—“नन्दव्रजजनानन्दी सच्चिदानन्दविग्रहः” इति । एतदुक्तं भवति,—“सत्त्वं” खल्वव्यभिचारीत्वमुच्यते ; तद्रूपत्वं च तस्य श्रीदशमे ब्रह्मादिवाक्ये,—“सत्यव्रतं सत्यपरं त्रिसत्यम्” इत्यत्र व्यक्तम् ; देवकीवाक्ये,—“नष्टे लोके द्विपराद्धावसाने महाभूतेष्वदिभूतं गतेषु । व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषवङ्गः ॥” इति, “मर्त्यो मृत्युव्यालभीतः पलायन् सर्वल्लोताभिर्मयं नाप्य-गच्छत्” इत्यादि ; “एकोऽसि प्रथमम्” इत्यादि ; ब्रह्मणो वाक्ये—“तदिदं ब्रह्माद्वयं शिष्यते” इति ; श्रीगीतासु—“ब्रह्मणो हि प्रतिष्ठाहम्” इति,

‘यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इति ;

तापन्या—“जन्मजराभ्यां भिन्नः स्थाणुरयमच्छेद्योऽयं योऽसौ सौख्यं तिष्ठति, योऽसौ गोषु तिष्ठति, योऽसौ गाः पालयति, योऽसौ गोपेषु तिष्ठति” इत्यादि, “गोविन्दान्मृत्युर्विमेति” इत्यादि चात्र पूर्वत्र ‘सौख्यं’ इति—सौरी यमुना तददूर-भवेदशब्दनावन इत्यर्थः । अथ ‘चिद्रूपत्वं’—स्वप्रकाशत्वेन परप्रकाशत्वम् ; तच्चोक्तं श्रीदशमे ब्रह्मणा—“एकस्त्वमात्मा” इत्यादौ “स्वयं ज्योतिः” इति, तापन्या—“यो ब्रह्माणं विदधाति पूर्वं यो ब्रह्मविद्यां तस्मै गाः पालयति स्म कृष्णः । तं हि देवमात्मवृत्तिप्रकाशं मुमुक्षुर्वै शरणममुं ब्रजेत् ॥” इति, “न चक्षुषा पश्यति रूपमस्य” “यमेवैष शृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन् स्खाम्” इति श्रुत्यन्तरवत् । अथ ‘आनन्दरूपत्वं’—सर्वशैलं निरुपाधि-परम-प्रेमास्पदत्वम् । तच्च श्रीदशमे ब्रह्मस्तवान्ते—“ब्रह्मन् परोद्भवे कृष्णे” इत्यादि प्रशोत्तरयोर्व्यक्तम् । तथा चानुभूतमानकदुन्दुभिना—“विदितोऽसि भवान् साक्षात्शिवः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वशुद्धिर्ह ॥” इति ;—“आनन्दं ब्रह्मणो रूपम्” इति श्रुत्यन्तरवत् । तदेवं सच्चिदानन्दविमलरूपे सिद्धे विमल एवमात्मा तथात्मैव विमल इति सिद्धम् । ततो जीवदेहित्वं तस्य नेत्यपि सिद्धान्तितम् ; यथोक्तं श्रीशुक—

“कृष्णमेवमवेहि त्वमात्मानमखिलात्मनाम् ।

जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥”

इति ;—तेषां तस्य देहिबलीला कृपा-परवशतयैवेत्यर्थः,—“माया दम्भे कृपायां च” इति विश्वप्रकाशः ।

तदेवमस्य तथा तल्लक्षणं श्रीकृष्णरूपत्वे सिद्धे चोभय-कृष्णभित्तिविष्टत्वेन क्वचिद्वृष्णीन्द्रत्वं क्वचिद्विन्दत्वं च

यथाह द्वादशे सूतः—

“श्रीकृष्ण कृष्णसखं वृष्ण्युषभावनिधु-

भाज्यवंशदहनानपवर्गवीर्य ।

गोविन्द गोपवनिता-व्रजभृशगीत-

वीर्यध्वः श्रवणमङ्गल पाहि भृत्यान् ॥”—इति ।

तदेवं स्वामीष्ट-रूप-लीला-परिकरविशिष्टतया गोविन्दत्वमेव स्वाराध्यत्वेन योजयति,—गोविन्द इति । यथात्रैवाग्रे स्तोष्यते—“चिन्तामणिप्रकरसप्तसुकल्पवृक्षलक्ष्मणवृक्षेषु” इत्यादि ; श्रीदशमे श्रीगोविन्दाभिषेकारम्भे सुरभिषाक्यं—“त्वं न इन्द्रो जगत्पते” इति ; अभिषेकान्ते “गोविन्द इति चाम्यधात्” इत्युक्त्वा तत्प्रकरणान्ते श्रीशुकप्रार्थना,—“प्रीयान्न इन्द्रो गवाम्” इति,—‘गवां’ सर्वाश्रयत्वाद्देव-स्वेनैव सर्वेन्द्रत्वसिद्धेः । न चेदं न्यूनं मन्तव्यम् । तथा हि गोसूक्तं—

गोभ्यो यज्ञाः प्रवर्तन्ते, गोभ्यो देवाः समुत्थिताः ।

गोभिर्वेदाः समुद्गीर्णाः सषडङ्गपदकमाः ॥”

इति । अस्तु तावत् परमगोलकादवतीर्णानां तासां गवामिन्द्रत्वमिति, तापनीषु च ब्रह्मणा तदीयमेव स्वेनाराधितं प्रकाशितं,—“गोविन्दं सच्चिदानन्दविमलं सुरभूरुहतलासीनं सततं समरुद्रणोऽहं तोषयामि” इति ; तथैव श्रीदशमे—“तदूरिभाग्यमिह जन्म किमप्यटव्यां यद्रोकुले” इत्यादि । तत्र श्रीनन्दनन्दनत्वेनैव च तल्लब्धम् । तत्प्रार्थना—“नौमीज्यतेऽभ्रवपुषे तद्धिदम्बराय” इत्यादौ “पशुपाञ्जजाय” इति । तदेवं गोविन्दादि-ज्ञानस्य परमैश्वर्यमयस्य सार्थतयापि तेनाभिमतम् । तथा चोक्तं ईश्वरत्व-परमेश्वरत्वानुवादपूर्वक-तात्पर्यावसानतया गौतमीयतन्त्रे श्रीमद्दशाक्षरमन्त्रार्थकथने,—

गौपीति प्रवृत्ति विद्याज्जनरत्नरुद्रहृदः ।

अनयोराश्रयो व्याप्या कारणत्वेन चेश्वरः ॥

सान्द्रानन्दं परं ज्योतिर्वैलम्बेन च कथ्यते ।

अथवा गोपी प्रकृतिर्जनस्तदंशमण्डलम् ॥

अनयोर्वैलम्बः प्रोक्तः स्वामी कृष्णाख्य ईश्वरः ।

कार्यकारणयोरीशः श्रुतिभिस्तेन गीयते ॥

अनेकजन्मसिद्धानां गोपीनां पतिरेव वा ।

नन्दनन्दन इत्युक्तत्रैलोक्यानन्दवर्द्धनः ॥ इति ।

—“प्रकृतिम्” इति मायाख्यां जगत्कारणशक्तिमित्यर्थः ;

‘तत्त्वसमूहकः’ महदादिरूपः ; ‘अनयोराश्रयः’ ‘सान्द्रानन्दं परं

ज्योतिः’ ईश्वरो ‘वैलम्ब’-शब्देन कथ्यते ; ईश्वरस्य हेतुः—

‘व्याप्या’ ‘कारणत्वेन’ चेति ; ‘प्रकृतिः’ इति स्वरूपमूला

मायातीता वैकुण्ठादौ प्रकाशमाना महालक्ष्म्याख्या शक्तिरित्यर्थः ;

सहस्रपत्रं कमलं गोकुलाख्यं महत्पदम् ।

तत्कर्णिकारं तद्धाम तदनन्तांश-सम्भवम् ॥ २ ॥

‘अंशमण्डलं’ सङ्घर्षणादित्रयम् ; ‘अनेकजन्मसिद्धानाम्’ इत्यत्र प्रयोजकम् ; यथा ब्रह्मणः सकाशाद्वराह-देवस्याविर्भावेऽपि “बहूनि मे व्यतीतानि जन्मनि तव चार्जुन” इति ब्रह्मणि वराहदेवे लोके च तदवगमादर्शनात् । तादृशशुद्धप्रेमा तु श्रीव्रजराज एव ; श्रीवसुदेवे त्वैश्वर्यज्ञानप्रतिबन्ध इति साधूक्तम् “प्रागयं वसुदेवस्य” इति । अतः श्रीमद्दशाक्षर-विनियोगेऽपि तन्मय एव दृश्यते ॥ १ ॥

च तत् ;—अत्मजत्वं हि तस्य श्रीवसुदेवस्यापि मनस्या-विर्भूतत्वमेव मतम्—“आविवेशांशभागेन मन आनकदुन्दुमेः” इति । ब्रजेश्वरस्यापि तथासीदेव,—श्रीभगवत्प्रादुर्भावस्य पूर्वाव्यवहितकालं व्याप्य तथा सर्वत्र दर्शनात् । किन्त्वात्मनि तस्याविर्भावे सत्यप्यात्मजत्वाय पितृभावमयशुद्धमहाप्रेमेव

प्रयोजकम् ; यथा ब्रह्मणः सकाशाद्वराह-देवस्याविर्भावेऽपि ब्रह्मणि वराहदेवे लोके च तदवगमादर्शनात् । तादृशशुद्धप्रेमा तु श्रीव्रजराज एव ; श्रीवसुदेवे त्वैश्वर्यज्ञानप्रतिबन्ध इति साधूक्तम् “प्रागयं वसुदेवस्य” इति । अतः श्रीमद्दशाक्षर-विनियोगेऽपि तन्मय एव दृश्यते ॥ १ ॥

अथ तस्य तद्रूपता-साधकं नित्यं धाम प्रतिपादयति,—सहस्रपत्रमित्यादिना । सहस्राणि यत्र तत् कमलमित्यादिना “भूमिश्चिन्तामणिगणमयी” इति वक्ष्यमाणाचिन्तामणिगणमयं पद्मं तद्रूपम् । तच्च ‘महत्’ सर्वोत्कृष्टं ‘पदं’ स्थानम् ; ‘महत्तः’

Translation :—(The Spiritual place of transcendental pastimes of Krishna is portrayed in the 2nd verse). The super-excellent station of Krishna, which is known as Gokula, has thousand of petals and corolla like that of a lotus sprouted from a part of His Infinitary aspect, the whorl of the leaves being the actual abode of Krishna. (2)

Purport :—Gokula, like Goloka, is not a created mundane plane—unbounded character forms the display of his unlimited potency and His propagating manifestation. Baladeva is the mainstay of that energy. The transcendental Entity of Baladeva has two-fold aspects viz., infinite spiritual manifestation and infinite accomodating space for insentient gross things. The uni-quadrantal delineation of material universe will be dealt with in the proper place. The tri-quadrantal extensions of the transcendental infinitary field of the Almighty, unlamenting, non-perishing and

non-apprehending unlimited situations of halo which are fully Spiritual Majestic foliation. This very majestic extension portrays the manifested lofty rich feature of the vaster unlimited region or greater atmosphere which has its resplendent location wholly beyond the realm of mundane nature, on the further shore of *Viraja* surrounding by the halo of *Brahman* or Indistinguishable Entity. This majestic power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula or eternally existing Goloka, exceedingly beautified by the assorted display of effulgence. Some designate this region as the abode of the Supreme Nārāyana or the original Fountainhead. Hence Gokula, which is identical with Goloka, is the supreme plane. The same sphere shines as Goloka and Gokula respectively by its upper or transcendental and lower or mundane situation.

(To be continued)

Gaudiya Vaishnavism in Practice

(Conduct to eschew)

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

(Continued from September issue.)

TENFOLD CONDUCT IMPEDING CULTIVATION OF DEVOTION

It is needless for me to stress once again upon the imperative necessity in the case of a neophyte in devotion for cultivating the same in its fivefold aspect as expounded by me uptill now. Despite the circumspection favouring the due performance by the Sadhaka of the mandatory and Sastra-ordained duties connected with the sphere of devotion, he may, in the course of his transcendental endeavours, encounter some transverse currents in the shape of offensive or prohibitory conduct which detract much from the merit of such duties and hamper the progress of devotion. It is therefore the paramount duty of the beginner to take due note of such conduct and eschew the same at all costs with proper discernment and meticulous care. I append below the several denominations of the aforesaid conduct :—

1. Association with non-devotees.
2. Obliging nature.
3. Enterprising spirit.
4. Study of too many books and love for polemics and vain logic.
5. Parsimonious nature.
6. Slavish submission to passions and weaknesses.
7. Reviling other gods and gods of others.
8. Causing injury to beings in creation.
9. Offences relating to Srimurti-worship and offences against the Divine Name.

10. Blasphemous conduct towards God and His devotees.

Non-devotees referred to in the first item are, again, of six classes as under :—

- (a) Non-Theistic Non-moralists.
- (b) Non-Theistic moralists.
- (c) Theistic moralists who relegate God to a subordinate position in their ethical code.
- (d) Hypocrites and dissemblers in devotion.
- (e) Impersonalists.
- (f) Polytheists.

Non-moralists and non-theists

(a) Men of demoniac or non-divine propensity who rule out both morality and theism from their code of conduct come under this category. These unbelieving non-moralists naturally lead an unbridled life. To them, this universe is unreal, without prop and without Lord. It is verily the product of the mutual congress of the opposite sexes with lust as its root-cause. Self-adulated and inflated with passion and pride as they are, these soulless verities seek the gratification of their libidinous senses which is to them the acme of human ambitions, and they resort even to the extreme type of monstrosity in depriving others of their wealth and comforts for the sake of their lust and greed. They are thus a source of terror to the whole universe and they undermine the same in their endeavours to compel the

services of every living creature in it to minister to their material comforts and aggrandizement.

Non-theistic moralists

(b) Some there are who welcome an ethical or moral life, but give no place in it for God or theism. They sincerely believe that an unmixed moral life helps the development in man of perfect ideals relating to justice, conscience, truth, charity, self-denial and a host of other items of conduct which go to make up the ethical code. But they little realise that a code of morals which eschews theistic thought is of no value as it cannot help a man to gauge his true position in the world or to have a correct grasp of the standard of human values by reason of his non-theistic attitude. The conduct of non-theistic moralists is evidently unreliable as they are sure to let down their much-vaunted moral principles the moment they happen to clash with their self-interest.

Twofold class of Theistic Moralists

(c) Next we come to theistic moralists who are again of two classes. Those who acquiesce in the indispensability of faith in an Overlord of creation to help in the regulation of their moral conduct, but deny a permanent place to Him in their sciences of morals, belong to the former class. To them the Overlord is merely a special Purusha, a person untouched, of course, by misery, actions, their results and desires. The latter class evoke the aid of a Supreme Ruler for ensuring a well-regulated and unerring moral conduct, when the same is achieved as a result of homage rendered to Him, His services are no longer favoured, as, in their opinion, no further advantage is seen to accrue by continuing their homage to Him when once their mind-stuff,

Chitta has become thoroughly cleansed by reason of their well-regulated moral life. As purity of mind is believed to lead eventually to the knowledge of Self, which according to them, is the *summum bonum* of human existence, their relations with the Supreme Ruler of the universe are only of a temporal nature; they are in no way eternal. So the devotion practised by these two classes is of ephemeral value and is naturally superficial and skin-deep.

Hypocrites and Dissemblers

(d) I have by now dealt with three classes of persons who are reckoned amongst non-devotees by reason of their devotion being nothing or nominal. Next come hypocrites and dissemblers in devotion. These do not possess any real devotion although they wear its signs over their person. In the words of the Bible, a hypocrite is not only self-condemned in respect of God's service, but a menace to the society of saints. Outwardly he wears the fashion of prayer, but he hides the devil in his heart. As such he is a lost soul. Will God hear his cry when trouble cometh upon him? He does not remember that God is a Searcher of hearts, of Jerusalem with candles, and the punisher of men that are settled on their lees, that say in their heart. "The Lord will not do good, neither will he do evil." When such double dealers succeed in founding a sect in the name of devotion, the ignorant and credulous are undoubtedly lured into their parlour by their outward signs, and they eventually spoil themselves by adopting all the ways of their preceptors who are adepts in opportune talk, show of extreme dispassion for the world, and continuous lip-chanting of the Divine Name to fit in with their outer accoutrements despite the nestling in their hearts of heinous unpardonable sins in the

Shankar Rao (I. A. E., Ltd.) and Mr. G. M. Mukherjee (Manager, Osler & Co.,) to their entire satisfaction at noon.

In the afternoon he explained the Philosophy of Sree Chaitanya Mahaprabhu in comparison with Ramanujaswami's and Madhva's before Mr. Sampath Iyengar, (Advocate, Crompton), Mr. I. Gururaja Rao (Udipi), Sree Jethanandaji and many others.

Many attended the function during the whole day. A few names are given here:

Mr. V. S. Bhatnagar (Manager, Hindustan dealers), Mrs. V. S. Bhatnagar, Mrs. G. M. Mukharjee, Mr. V. K. Sesha Iyengar

(Advocate, Tindivanam), Mr. C. S. Iyengar, Dr. I. M. V. Rao, Mrs. Jathanandaji, Mrs. B. Yamunabai B.A. and many others.

In the evening Mahaprasadam was distributed to more than two hundred people.

Our Thanks

We convey our grateful thanks to Sree V. S. Bhatnagar, Manager, Hindustan Dealers who contributed one 56" ceiling fan for Sree Krishna Kirtan Hall Sree Gaudiya Math of Madras and also our grateful thanks to Sree L. Mahankrishna Das, Hon. Presidency Magistrate for his contribution of a tube light with its set for the same Hall.

Radha = Prem (2)

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

- (1) Lord! How long, O Lord, how long
 Should I suffer the pang of separation?
 My bones are melting, my flesh and blood
 Have evaporated by the intense heat of love!
 My temples are throbbing and my heart is heavy
 With sorrow and this heaviness becomes light
 When tears flow from my eyes.
 Shouldst Thou still linger on with a damsel
 For dalliance? No Gopi can have Thee
 When I alone have seen Thee and known Thee whole.
 Never more can Thy love
 Be trusted for I die alone without Thee.
- (2) Ah! What wonder is this? I regain my body
 And strength because Thou out here and now!

ALL GLORY TO SREE GURU AND GAURANGA!

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The Bhagabata appears on Earth

The highest synthesis of Vedic thought is the Geeta. The Gopal-tapani Shruti Salutes Krishna as the embodiment of Vedantic lore and spiritual Sadhana. And the Geeta is Krishna manifested through His words. The most sublime conception of Godhead, that has ever dawned on human soul is incarnated in Him. Krishna is Godhead Himself.

The different schools of thought, prevalent in India have culminated in the Geeta. But it is difficult for an ordinary intellect to find out the main thread of speculation running through it. So different schools have interpreted the Geeta in different ways in all ages. These various lines of approach towards it are very perplexing no doubt. So the Upanishad says—the Absolute cannot be approached through speculation and logical reasoning. He can be known through His wilful manifestation. *Jamebaisha brinute tena labhya.*

We find these manifestations of Godhead in the Bhagabata. It tells the stories of His Leela in different ages, beginning with the earliest days of creation and history. Our speculative historians of Indian thought and philosophy would say that compared with other Puranas, the Bhagabata is only a recent compilation, written in the later middle ages. We do not look upon it in that light. Speculative thinking changes every day. Perhaps the Bhagabata occupies the highest place in Puranic literature of India, So it is called the Mahapurana. We find in it the quintessence of Vedic spiritual culture, the paramahansa Dharma. So the appearance of the Bhagabata is the most interesting

thing for one who wants to attain real spiritual life. Let us see it in the light of the Bhagabata itself.

What does the Bhagabata really deal with? This has been given in its first three slokas. The first sloka deals with the eternal relation of the Jiba soul with Krishna and how he is deviated from that relation by undue false contact with the world. This world has come from Krishna, it exists in Him and ends in Krishna. But we think it as a self-existent entity separate from Him and this lies at the root of all misconceptions about the world. Some schools of thought like the Mayavadins assert that the world is non-existent while others say that it is the only true thing. Our ideas about Godhead are inductively deduced from its existence as a working hypothesis in order to give ultimate sanction to moral and natural laws. But they are only two opposite poles of one misconception innate in human speculation. The world is neither existent nor non-existent if considered separately from Godhead. It is an eternal enigma and remains so ever, which blinds even the gods. So God manifests His Self in the heart of Brahma, in His supreme mercy, and divine knowledge dawns on earth through his words—the Vedas. Krishna is the one eternal knower; known and knowledge, the Adwainana Tattwa. To meditate on Him is the one sole duty of man. The highest fulfilment of all actions and thoughts is how they can be directed towards that meditation which takes away all misconceptions and false ideas about the here and here-after and make life a harmonious whole dispelling all unsolved discords from it.

Oct. 1957]

THE GAUDIYA

subtle enjoyment through Mukti. But the soul neither enjoys nor renounces anything as it can have no world—contamination. It ever gives an inward esoteric turn to every contact with the world either arousing sorrow or happiness. If this esoteric turn of the soul be not contaminated by any enjoying or renouncing ideas—the ideas of Bhoga or Tyaga—however subtle or gross; it ever receives a perpetual vision of Godhead inspiring and attracting it. This attitude is called Bhakti. This is the attitude of the Suras who always receive the vision of Vishnu in their heart of hearts; as the Rig Veda says—“Tad Vishno paraman padam sada pashyanti Surayah”. ‘The Suras receive His all—pervading vision constantly.’ But one given up to his body and mind can never have that vision. He is an Asura. This is the real distinction between Sura and Asura—whose struggle ever continues in so many forms—in individual, social or universal lives of men. Herein lies the significance of the tragedy of all dedicated souls on earth like that of Christ and Prahlada Maharaj. For such souls see and can see nothing but God and His manifestations in this world, while the Asuras can never understand their viewpoint and ever oppose and if possible, oppress them. As long as the mind is not free from the Guna-tangles, that is, of action and reaction among Sattwa, Rajas and Tama Gunas, all our conceptions about God is hypothetical and often anthropomorphic. Under the influence of Tama and Raja Gunas the mind imagines God, often grotesque and weird awakening fear, wonder and sometimes lasciviousness according to the mental predilections of the so called seer. This lies at the root of all weird conceptions and grotesque appearances of Godhead among different peoples in different ages and countries, of all anthropomorphic gods.

Basing their ideas and speculations on such conceptions of God, speculative philosophers regard all knowledge of God as beyond all human conceptions and as anthropomorphic. But the Bhagabata which alone in the whole world gives a clear, definite, consistent and positive knowledge about Godhead spurns at all such hypothetical agnostic ideas about God. It says the substance of all true scriptures and all real knowledge is Godhead. Without it, it is sheer nescience;—whatever name we can give it,—scientific, philosophical or literary and artistic. It is nescience and leads man into the darkness of negation—‘Avidya.’ So when the mind becomes free from the coils of Gunas and their actions and re-actions, man becomes confirmed in the knowledge of the soul and devotes himself to the service of Krishna as His eternal servitor. His sole happiness and attachment in life becomes—to talk about God and hear and meditate on Him. This is His highest service.

Juanang yada pratinibrittagunarmi-chakramatmaprasada uta jatra kaibalya-sanmatapatha vaktiyoga ko Anirbrita Harikuthasu rating na kurjata.

When knowledge becomes free from the actions and reactions of the cycle of Gunas and real knowledge of the relation of the soul with the Oversoul spontaneously appears, then man takes to the path of Bhaktiyoga and devotes his whole life to talk about Godhead to whom he becomes absolutely (kaibalya) attached. He can have no other object in this world to devote his mind or ears to. Every activity of the body and mind by a subtle process of esoteric transmutation and sublimation is turned into spiritual involution of soul realisation in his eternal relation with Godhead. This is Bhakti. Devotion is not

The Bhagabata appears on Earth

The highest synthesis of Vedic thought is the Geeta. The Gopal-tapani Shruti Salutes Krishna as the embodiment of Vedantic lore and spiritual Sadhana. And the Geeta is Krishna manifested through His words. The most sublime conception of Godhead, that has ever dawned on human soul is incarnated in Him. Krishna is Godhead Himself.

The different schools of thought, prevalent in India have culminated in the Geeta. But it is difficult for an ordinary intellect to find out the main thread of speculation running through it. So different schools have interpreted the Geeta in different ways in all ages. These various lines of approach towards it are very perplexing no doubt. So the Upanishad says—the Absolute cannot be approached through speculation and logical reasoning. He can be known through His wilful manifestation. *Jamebaisha brinute tena labhya.*

We find these manifestations of Godhead in the Bhagabata. It tells the stories of their Leela in different ages, beginning with the earliest days of creation and history. Our speculative historians of Indian thought and philosophy would say that compared with other Puranas, the Bhagabata is only a recent compilation, written in the later middle ages. We do not look upon it in that light. Speculative thinking changes every day. Perhaps the Bhagabata occupies the highest place in Puranic literature of India, So it is called the Mahapurana. We find in it the quintessence of Vedic spiritual culture, the paramahansa Dharma. So the appearance of the Bhagabata is the most interesting

thing for one who wants to attain real spiritual life. Let us see it in the light of the Bhagabata itself.

What does the Bhagabata really deal with? This has been given in its first three slokas. The first sloka deals with the eternal relation of the Jiba soul with Krishna and how he is deviated from that relation by undue false contact with the world. This world has come from Krishna, it exists in Him and ends in Krishna. But we think it as a self-existent entity separate from Him and this lies at the root of all misconceptions about the world. Some schools of thought like the Mayavadins assert that the world is non-existent while others say that it is the only true thing. Our ideas about Godhead are inductively deduced from its existence as a working hypothesis in order to give ultimate sanction to moral and natural laws. But they are only two opposite poles of one misconception innate in human speculation. The world is neither existent nor non-existent if considered separately from Godhead. It is an eternal enigma and remains so ever, which blinds even the gods. So God manifests His Self in the heart of Brahma, in His supreme mercy, and divine knowledge dawns on earth through his words—the Vedas. Krishna is the one eternal knower; known and knowledge, the Adwaignana Tattwa. To meditate on Him is the one sole duty of man. The highest fulfilment of all actions and thoughts is how they can be directed towards that meditation which takes away all misconceptions and false ideas about the here and here-after and make life a harmonious whole dispelling all unsolved discords from it.

The second sloka deals with the ways and means of effectively directing our activities and mind towards Krishna. What really deviates our mind from Him are false pursuits after what we popularly call piety or religion, wealth, sense-gratification and ultimately salvation. When man forgets Krishna, these become his sole pursuits in life. He madly runs after them. Headless scramble for acquiring the objects of this world or renouncing them ensues. And struggle for existence becomes the one law of life—with its ever divergent and intricate complexities. Competition and not co-operation cemented by love of Krishna—the Truth, becomes its guiding principle. This lies at the root of all our baffling problems and sufferings of existence in our social, political and other life. Real harmony, and persistent progress are possible only through a living tie of love with Krishna unadulterated by any touch

of other objectives. This love is the reality, the substance of all of them as the Bhagabata calls it the "*Bastaba Bastu*"—the one eternal self-filled truth—Bliss. Pure devotion is the manifestation of this bliss in life. Actions become discordant, ties and knowledge hallow speculation without love of Krishna—the real substance of them all.

Now we come to the third sloka of the Bhagabata. To know this Bliss as the one object of life is the *summum bonum* of existence here below. This is the substance of the whole of the Vedas descending on earth through in toto the Bhagabata as flowing in pristine purity in the sweet-as-nectar words of Shukadeva.

Let us prostrate in deep obeisance at the Feet of Sree Gurudeva Who is Shukadeva Himself incarnated as such and begin the story of the appearance of the Bhagabata on earth.

(To be continued)

The Descent of Love

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

(Continued from October issue)

God's concern for the fallen soul

The Archa Cultivator, Bhagawan, will have now too many fields to irrigate. Love flows through channels, fields are wet and crops bumper. But alas! the fruit of Love. We reap it for ourselves, harvest it for ourselves, store and enjoy it for ourselves. Are not the crops the fruit of Love? Is not Love the property of God, nay, His very essence? Then, how have we appropriated it all for ourselves, not allotting His own fruit to Him? Who can answer? So we are thieves in the eyes of God,

The essence of water is the same whether it is of the river or its channels. So also this love. God's love is always in floods and always overflows its banks, if it has any, but the same flowing through channels is narrowed by their banks of ignorance, and appropriated by the ever-suppliant mother, wife, child and the like. This Divine Love by reason of flowing through these channels and on account of its ignorant recipients got the strange names of desire, patience, forbearance, charity, kindness, friendship, pleasure and

the like, and more strangely so their opposites also are not different from love.

Owing to his narrow vision, it is not possible for the ordinary man to trace its source and taste the essence of love, and so he feels contented with his situation. But the Lord feels uneasy at his miserable contentment and teaches lesson to him in His infinite love. Without notice is snatched away from his side, his consort, the brightest jewel and the paragon of beauty, in whom he centred all his affection. Next when the centre is shifted to his only child, that too is removed in no time. When next a friend is selected as the centre of his love, he too is either removed or made a rebel. Wealth may next become his source of happiness, but soon he finds himself robbed of it. The turn may next come for his body to be doted upon, but one day he is sure to find it diseased, decrepit, and not in a state to serve him, and what is worse, a burden to him. All these are the workings of His Love and attempts to make the man search for the Eternal among the fleeting, who is Himself, and centre his love upon Him for his eternal happiness. It was truly said that God's best manifestation is in the miserable.

Jnani and Bhakta

Thus we see the love of God not only as the creator, but as the protector also. Even a mother may doze for a while in her nocturnal attendance on her only sick child; but not God, the Lord of Love. His watch over the well-being of His children is eternal and eagle-like. His constant care is to set "matters" right. But when He finds that some of His children are wayward, astray, and a menace to His other children, who keep Him in view and send up devout prayers for imme-

diate redress, remember that this is another occasion for His "descent".

You may ask me why he should descend and still descend. I will tell you why. Suppose a mother went upstairs leaving her two children below the staircase. Both know that their mother is upstairs, both are equally anxious to reach her and both are equally weak, being of the same constitution. But one of them realizing its inability even to crawl up to her, raises piteous cries which reach the mother's ears. What will she do then? Will she not hasten to "descend" to pick up her child? The other child, though equally weak, may take into its head to walk up the ever-winding stairs to reach its mother, without disturbing her. But weak as it is, it may break its bones having a nasty fall in the start itself, when its cry naturally comes out and is sent up even without its wish, and the mother is disturbed as well for "descending".

The former illustrates the safe position of the self-surrendering Bhakta, and the latter, the perilous position of a Jnani—the self-reliant, in spite of his constitutional weakness. Both disturb the Lord of Love,—the former knowingly, and the latter accidentally,—and it is Love that should provide shelter for both.

How God re-establishes Dharma?

So, you see that the All-Love cannot but "descend" when occasion arises. If He thinks that the disturbance in His creation is not such as to necessitate His personal intervention, His Kala or spirit "descends" upon the nerves of His chosen individual, and the business of setting right "matters" is undertaken and finished through him, and His kala is duly resumed afterwards. But when the disturbance is

acute enough of a far-reaching nature and when religion is struggling for life in the iron grip of irreligion, He chooses to appear Himself in this world, and may assume any form that may be necessary or suitable for quelling the disturbance and stemming the tide of irreligion or Adharma.

Who recognizes His "descent" and who not?

But, very few, the most fortunate few, recognize His "descent", as although He appears in this world in His spiritual form, the mind of the enthralled Jiva, which is his inner mundane tabernacle, projects itself and envisages, enamel-like, the spiritual form of the Lord just as it envisages forms of mundane objects in its attempt to perceive them. So the divine descent is never perceived by the fallen Jiva in its true perspective; as the perception of the Jiva is always "through

coloured glasses"—So misleading and mischievous is the mind.

But remember Jive is an essentially pure entity, being a scintilla of the Divine power. If the spiritual vision inherent in him is not obstructed by the mind-factor as in the case of those who have recognised their true position in the world as the servitors of the Lord, and who move about tethered as it were to that enviable position, the "descent" is correctly recognized and taken full advantage of. But, as stated already, it is only the most fortunate few that can recognize the Avatara or descended Lord of Love.

So baffling and so inscrutable are the Janna and Karma of the All-Love, and it is for us to qualify ourselves to know them in their essence.

The World We See

BY SREE JADUNANDAN VIDYARNAB, B. A.

An age of decadence has set in after the last great war. By decadence we mean to be deviated from the higher values of life, consciously and may be often unconsciously. And two contending nations now want to dominate the whole world. Nations which represented the creative and rationalistic civilization of the nineteenth century are no more to be counted upon as guiding the world-trends. Real Western culture beginning with Graeco—Roman civilization and culminating in modern European supremacy, has been exhausted and is going almost to be extinct with the rise of these two countries. The great nations of the nineteenth and early twentieth

centuries no more lead the world. They have become almost satellites of these two giant powers.

Men everywhere are daily losing all senses of the higher values of life. Epicurianism and external efficiency have become the hall-mark of excellence of human character. The external glamour of so called scientific discoveries blind men of the inner values of life without which men cannot but lead beastly life. They call it *progress*. But progress towards what? Is it not towards an efficient animal existence? To know and teach that the whole edifice of human civilization has been built upon a foundation of matter as

represented in his economic and merely social life is nothing but animalist conception of humanity. And both Russia (directly) and America (indirectly) are teaching this to the whole world. (By America we here mean U.S.A.). No, in fact they are compelling every man high or low to accept this philosophy of life in divergent ways. America is doing this in an extremely subtle and machanistic way of its own, and Russia does this in her gross and avowedly materialistic manner hired from an arrogant speculator. But they both lead the world towards the same end.

Of course individuals who have not lost all sense of the really human and spiritual values of life (in truth they cannot be separated) are there in both these civilizations. But their cumulative effects are poisonous for nations, specially of the East. The voices of these solitary souls are mere cries in the wilderness. These two notions in their strangely antagonistic ways are daily bringing the world within their strangling clutches. Ordinarily, we fail to see their common aim eluded by their apparent differences. Peace will ever remain a dream of wishful thinking as long as they dominate and men will be moving in inextricable vicious circles everywhere.

U. S. A's real philosophy, i.e., which ultimately counts with the people of that land in almost every sphere of life is empirical pragmatism. And Russia avows, preaches and practises materialistic dialectics. In ultimate adjustment of values, they are only two sides of a cake of "dried cowdung" (to quote a Bengali phrase).

On account of the intensely pragmatic outlook on life, real science cannot thrive in American soil. It helps to produce excellent, nay superhuman technical and mechanical skill but hardly a true scientist. An Einstein or a Newton cannot be born there. Thus science under the influence of American mechanistic trends has lost all touch with life as a whole and along with it its creativeness. It has become destructive. The same is the case with Russia also — science is mainly employed for a partial purpose, a sinister aim. It is to establish proletariat ascendancy any how as they want most wrongly to identify it with the whole trend of human evolution. Science will ever remain destructive as long as it remains so producing atom or hydrozen and other bombs not yet known, as well as awe-inspiring ballistics. But for what purpose? so that a man can kill another man, his own brother, for he speaks in a different language. We slavishly forget it in the stupendity of their conception and mechanism. It is super-animalism! Human society is degenerating everywhere in utter decadence.

Will the still small voice of the spirit of India be ever heard in the midst of these giants' roar. Yes! Truth must triumph and that is our faith. Only we must keep it pure and unadulterated from imitations. We are extremely pained when we see how our political and economic capitals Delhi and Bombay are being daily inundated by a shamelessly superficial craze of imitation in their social and individual life.

The Sleeper

The angel calls unto the slumbering soul
Does he hear him in his sleep?
The voice coming from the angel's lip
Takes the form of the dream to reach the soul.

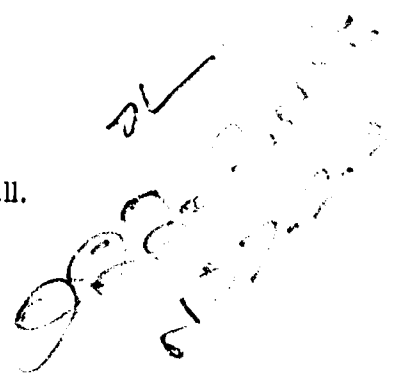
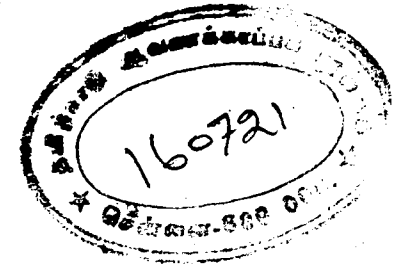
And the slumbering soul experiences the dream,
And recalls the voice of his friend;
Wonders how he can his message send
To the sleeper and scarce recognised by him!

The angel's voice bids the slumbering soul
Shake off the potent charm;
Tells him it does him harm;
And implores him not to neglect his friendly call.

Once again the angel meets the slumberer,
Not in his dream, but as a real man;
To offer him the Truth Who can
Him from his walking slumber also deliver.

Often-times, indeed, Maya also appears in angel's guise,
But she cannot deceive the soul;
Nor can he ever hear his call;
Only his intercepting mind hears her and makes response.

Mind deluded by Maya then joins issue with the angel;
And she also quotes the Scriptures
For misleading all the wiseacres,
And makes them prefer the course that leads to Hell.



Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

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

(Continued from October issue)

The Bengali editors have collected a huge number of poems assigning the to the Vidyapati of Mithila. Sir Alfred Grierson seems very right in his remarks: "These spurious songs of Vidyapati have been more than once collected (Bengali editions). I have gone carefully through them, every poem, in both these collections, and am in a position to state that not more than five or six of them altogether show even a resemblance to songs admitted up here (Mithila) to be the work of Vidyapati. Even these are so distorted, both in language and rhythm that identification is by no means easy, — the fact is that both these Bengali collections are most interesting as showing the influence of Vidyapati over the Bengali mind, but in no way can they be considered as containing more than a few lines really written by himself" (Indian Antiquary, 1882,). He further writes: "Vidyapati Thakura who lived in 1400 A.D. has only left us a few songs which have come down to us through five centuries of oral transmission, and which now cannot be in the form in which they were written," (J.R.A.S.B. 1893, quoted N. Gupta's introductions. We can further substantiate the very conscientious view of this very learned scholar. These Bengali editors unscrupulously include all the poems which contain in their Bhanita the names of Vidyapati Kavisekhars, Kaviranjana, Campati, Raya Sekhara, which are believed to be the titles of Vidyapati of Mithila. Rasakalpavalli (1643 A.C.) and Raghunandana Sakha Nirnaya, by Gopaladasa of Srikhanda, have thrown great light on the confusion of Viydapati. of Mithila with several Bengali poets bearing the above titles, who wrote their poems in Vrajavuli and Maithili, which became the fashionable vehicles with the Bengali poets since the middle of the 16th century. There were several poets of the names of Vidyapati, Kaviranjana, Kavi Sekhara and Raya Sekhara at Srikhanda who were all disciples of Raghunandana Thakura, follower of Sri Caitanya, (Raghunandana Sakha-varnana. S.P.P. Vol. XXXVII. P. 54). Gopaladass seems to have been the younger contemporary of them. He quoted some of their poems in his Rasakalpavali. He says of Kaviranjana Vidyapati of Srikhanda that he was like Vidyapati of Mithila in composing songs, Kalidasa, in the manipulation of verse. He was known as the younger Vidyapati. He was a Vaidya by caste. "The three worlds are now flooded by his poems" (ibid P. 43). It is quite clear that the Vaidya Vidyapati of Srikhanda is different from the Brahmins Vidyapati of Mithila. The former has been described with Damodara (maternal grandfather of Govinda Kaviraja) and Yasiraja, as having been in the service of the king (P. 42 the Decca museum manuscript of Rasa Kalpavali). This fact may be further borne out by the fact that one of this Bengali Vidyapati's songs has celebrated Shah Nasira, who is evidently King Nasarat Shah, son of Hessain Shah. (S.P.P. Vol. 40 pt. I.P. 28). Nasarat Shah reigned from 1519-1533. He uses his name either as only Vidyapati or Kaviranjana as author in the Bhanita of his

poems. In the above song in praise of king Nasarat Shah, he calls himself only Vidyapati. He was attached to the local court of the Zamindar of Rupapur near Bolepur in Birbhum, in his later years. His tomb is to be found there. A very large tank at the village is called Vidyapati Pukur after his name. There is a difference of about 100 years between the period of Vidyapati of Mithila, and that of Srikhand, Bengal. His poems have been confused with those of Vidyapati the Mithila poet in the later anthologies but the extra-ordinary scholarship of Sir Alfred Grierson could easily distinguish the poems of the Mithila Vidyapati from those of the Pseudo Vidyapati who is no other than of Srikhanda Sri Caitanya used to appreciate and sing of the Mithila poet.

Vidyapati's poems are so appealing and expressive of spiritual feeling that the Bengal Vaisnavas consider them in no wise less important than the great Bhagavata Purana. His poems are the clear representation of what is believed to occur in the remantic land of Vraja. There is no barrier between God and His devotees who regard him as one, who by virtue of his charming grace mixes with them as an equal, plays with them and dances among them. Vidyapati shows in his poems that such an affinity with God leaves no room for reverential aloofness. Vraja is the place for rendering the very best confidential services to God Krishna whose infinite power, splendour, majesty and lordliness become subdued under the spell of his graceful charm, which is so infinitely blissful that the separation from him is worse than death to his devotees; yet it is necessary for attaining the highest perfection of love in union. Vidyapati describes most faithfully the pastimes and dalliances

of Vraja on this principle of love-in-separation as a healthy means of making love always progressive. This exactly describes the devotional principle of Sri Caitanya, and that is why he appreciated it so much. His poems may be classified into several groups according to the various aspects of *Rasa* that have been treated in them.

Candidass

This is another poet who inspired Sri Caitanya Mahaprabhu with his poems. He is the native Bengali poet who composed his songs in pure Bengali. Krsnadasa Kaviraja tells us that Sri Caitanya used to savour the poems of Vidypati, Jayadeva and Candidasa with Svarupa and Rama (Raya. Caitanyacarita Adi XIII. 42). Sri Sanatana Gosvami refers to the poems of Candidasa (Vaisnava Tesani, a commentary on the Bhagavata X. 33.26). Premavilasa tells us that the song by Candidasa in praise of Krsna's lila was daily recited at the Kheturi temple (XIX. P. 184). None of the earlier or later writers gives any history of his life or home or the like. He was the first great Bengali poet who sang the glory of the religion of love of God in the vernacular of Bengal. He is still considered, and will be considered for all time, as one of the most celebrated poets of Bengal, but it is strange that the life and character of such a great poet are shrouded in mystery. It is extremely difficult, if not altogether impossible, to form an idea of the real character of Candidasa who left nothing to us except some of his beautiful poems which alas, have suffered from wanton interpolation during these five hundred years. It thus renders our investigation all the more difficult and impossible. His real life is still unknown to the public.

(a) Firstly, when funds for the same are not available with the promoters there of.

(b) Secondly, when senility and imbecility are making great inroads into the physical and mental constitution of a human being portending fast approach of death; and

(c) Thirdly, when the work undertaken is of such stupendous and complicated nature as would defy accomplishment unless it be by the concerted action and continuous patronage of a legion of wealthy donors, and voluntary contributions of cash, material, labour and what not, when they are not easily forthcoming.

BOOK-READING MANIA

(4) Devotees should confine their studies to books dealing with the science of devotion and of knowledge and works that have a real and direct bearing on devotion. Harm ensues in the shape of love for polemics if they resort to desultory study of the said science and skip from subject to subject pleading want of time. It is half-knowledge that generally fosters the tendency for vain logic.

They should not rush to hasty conclusions or offer uncalled-for criticism in respect of any religious lecture or any academic discussion which they may happen to attend for the simple reason that their handling of the subjects dealt with is not agreeable to their taste. They should not also resort to too much reading as it distracts their devotion and increases wordly wisdom and love for argumentation or controversy. The Bible says that "in much wisdom is much grief and he that increaseth knowledge increaseth sorrow".

PENURIOUS NATURE

Parsimonious nature in devotees is a highly demoralizing factor and is of three

kinds as relating to (a) personal conduct (b) financial dealings and (c) physical endeavours.

(a) Personal Conduct

Miserliness should be avoided at all costs. One should be liberal and accommodating towards his brother who is the son of God like himself and do all things with fear of God and love and fellow-feeling towards all men. Brotherly love should continue. "Hospitality should be shown one to another and to strangers without grudging; for thereby some have entertained angels unawares."

Brother-devotees should always receive hearty welcome and be treated with unfeigned affection. Members of other religious orders should be shown all possible respect and well attended to. Dependents should be well cared for. The poor should be fed and helped in all possible ways.

Financial Dealings

The Bible says, "Thou shalt open thine hand wide unto him and shall surely lead him sufficient for his need in that which he wanteth. For he that hath pity upon the poor lendeth unto the Lord, and that which he has given, will He pay him again."

Proper price should be paid for things bought of others. Rulers should be helped in their administration by the payment of all just taxes, by "rendering unto Caesar what is Caesar's and unto God what is God's".

(c) Physical Endeavours

The sick should be nursed and the naked and destitute should be clothed. One should not grudge taking a little personal trouble if by his physical exertion he could relieve the suffering of a deserving person in distress.

It is more blessed to give than to receive. So one should perform charity, which, in the words of the Bible, edifieth and covers a multitude of sins. If one has nothing to give he should try to please others even by his graceful and heartening speech, and sweet and sincere words.

SUBMISSION TO HUMAN WEAKNESSES

(b) Slavish submission to passions and weaknesses is an unpardonable crime. It is of four kinds as submissions to (a) passions (b) habits (c) intoxicants and (d) bigotry.

(a) Passions

The fallen soul has many an occasion in his mundane career to be subjected to grief, lust, anger, greed, egoism, pride, jealousy, fear of want and a host of other human weaknesses which nail him all the more deep on the wheel of metem-psychosis. The aspirant in devotion should take due note of this and see that he is not victimised by any one of them. When once these weaknesses get the upper hand of man who happens also to be a Sadhaka in the devotional line, they effectively bar the progress in devotion, and the victim is held up to ridicule by others, and gets highly debased in the eyes of the world.

(b) Habits

Sleeping in the day-time; lying in bed even after sunrise; chewing *pan-supari*; taking food and drink and performing ablutions at untimely hours; lounging in feather beds amidst silk cushions; and tasting rich dishes and delicacies are reckoned among undesirable habits which are as poison to devotion. The aspirant should save himself from such habits and practise strict moderation.

As the Bible would put it our true meat is God. We shall not hunger if we approach God and not thirst if we believe in Him. We must therefore be very simple and moderate and an ideal of emulation to the world in the service of the Lord. "Let your moderation be known to all men. The Lord is at hand"—is what the Apostle directs one to note.

(c) Intoxicants

Addiction to drugs and intoxicants brings on many an evil in its trail. Drugs were never known to be helpful to devotion, especially of the unalloyed type. Even with a pair of tongs a devotee should not touch intoxicants such as wine, liquor, opium and its pillules, the dried leaves of the hemp plant, *cannabis sativa*, popularly known as Ganja or Bhang, and even the too familiar tobacco with great notoriety for universal consumption. As stated in the *Srimad Bhagavata*, no rule enjoins the creatures of this world to run after the pleasures of liquor. To wean them away from this tendency is, on the other hand, the intention of the Vedic lore.

(d) Bigotry

Servile submission to bigotry is highly catastrophic to devotion and spells disaster to the whole life. Bigotry invariably brings on prejudice is the altar at which are sacrificed both truth and justice. So a bigoted person is never amenable to reason and is always perverse to the extreme. Let me cite an instance of bigotry.

Wearing signs of devotion was already stated by me in the earlier parts of my article as an item of cultivation of devotion with body. If this item alone were to be considered as the alpha and omega of devotion, bigotry can go no further.

The wearer of signs, though deplete of devotion, flatters himself into thinking that he is a superclass devotee and albeit he is the possessor of the mere unessentials of devotion, derides and looks down upon real devotees and Sadhus when he does not find similar signs on their bodies. Consequently he is forever deprived of the company of Sadhus which is so very essential for the progress of devotion; for he scrupulously avoids every one of them who is a non-wearer of signs. So there is no redemption at all for him; for he, by reason of his Self-deluding bigotry, is to continue forever in the calamitous state of a bankrupt in devotion.

(To be continued)

Radha - Prem (3)

BY KAVIRATNA PROF. K. VAIDYANATHAN, M.A.

"Krishna ! Krishna !" cried Radha sweet.
Like Kala - Sarpa, He leapt from the bush,
Startled stood Radha, with eyes closely shut
Unable to move from the spot.

(2)

She, at once remembered the old Kaliya
And raised her voice in tremulous fear ;
And again, with her eyes shut, cried, "Krishna ! Krishna !"
Lo ! She felt a soft and rounded arm passing
Round her small and tender waist.

(3)

On opening her eyes, she found her Lord
Standing by her side, like the full Moon,
His head deck'd with peacock feather,
His dark blue body shining like the broad azure sky
Deck'd with stars innumerable.
Now both, with smiles and laughter, held
Each other's hands and whirl'd round and round
In joy ecstatic !

श्रीश्रीगुरोराज्ञो जयतः

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from October issue)

श्रीकृष्णस्य महाभगवतो वा 'पदं' महावैकुण्ठरूपमित्यर्थः । तस्य श्रीकृष्णस्य श्रीनन्द-यशोदादिभिः सह वासयोग्यं तत्तु नानाप्रकारं श्रूयते इत्याशङ्क्य विशेषणत्वेन निश्चिनोति,— महान्तःपुरम् । तैः सह वासिता त्वमे समुद्देक्ष्यते । तस्य गोकुलाख्यमिति । 'गोकुलम्' इत्याख्या रुडिर्यस्य तत् गोपा स्वरूपमाह,—तदिति । 'अनन्तस्य' बलदेवस्य 'अंशेन' ज्योतिर्विभागविशेषेण 'सम्भवः' सदाविर्भावो यस्य तत् ; प्रतीतेः । एतदभिप्रेत्योक्तं श्रीदशमे—'भगवान् गोकुलेश्वरः' तथा तन्त्रेणैतदपि बोध्यते,—अनन्तौऽशो यस्य तस्य इति । अत एव तदनुकूलत्वेनोत्तरमन्येऽपि व्याख्येयम् । श्रीबलदेवस्यापि सम्भवो निवासो यत् तदिति ॥ २ ॥

Sree Sanātana Goswāmi has told us as follows in his *Brihat Bhagavatāmrita* which embodies the final essence of all the Books of Instructions : "He displays His pastimes here in this land as He used to do in Goloka. The difference between the two planes lies only in their locations as high and low ; that is, in other words, Krishna plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Krishna showed His various activities there. Sree Jiva Goswāmi has also inculcated the same in the *Bhagawat Sandarbha* of his 'Six Treatises,' To ascertain the plane of Goloka :—Brindābana is the eternal abode of Krishna and Goloka and Brindābana are identically one, and though both are identical, yet Krishna's inconceivable energy has made Goloka the acme of this spiritual Kingdom and Gokula of Muttrā -province forming a part of the Mundane plane which is also a manifestation of tri-quadrantal *bibhāti* (Ruling majesty).

Poor human understanding cannot possibly make out how the extensive tri-quadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uni-quadrantal disclosure. Gokula is a spiritual plane, hence his condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with his full boundless propriety. But conditioned souls are apt to assert material conception in regard to Gokula by their miserable senses so as to bring him below the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the Sun and though the tiny cloud can never really cover the Sun, still the clouded vision apparently observes the Sun as covered by the cloud. In just the same way the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a piece of measurable land. We can see Gokula from Goloka which is eternal. This is also a mystery. The attainment of Final Beatitude is the success in astaining one's eternal self. The success in identifying the true self is finally achieved when the screen of gross and

कर्णिकारं महद्यन्त्रं षट्कोणं वज्रकीलकम् ।

षडङ्ग-षट्पदी-स्थानं प्रकृत्या पुरुषेण च ॥

प्रेमानन्द महानन्द-रसेनावस्थितं हि यत् ।

ज्योतीरूपेण मनुना कामबीजेन संगतम् ॥ ३ ॥

सर्वमन्त्रगणसेवितस्य श्रीमदष्टादशाक्षराख्यमहामन्त्रराज-
पीठस्य मुख्यपीठमिदमित्याह,—कर्णिकारमिति द्वयेन ।
'महद्यन्त्रम्' इति—यत्प्रतिकृतिरेव सर्वत्र यन्त्रत्वेन पूजार्थं
लिख्यत इत्यर्थः । यन्त्रत्वमेव दर्शयति,—षट्कोणान्यभ्यन्तरे

यस्य तत् ; 'वज्रकीलकम्' कर्णिकारे बीजरूपहीरककीलक-
शोभितम् ; मन्त्रे च 'च'-कारोपलक्षिता चतुरक्षरी कीलकरूपा
हेया । षट्कोणत्वे प्रयोजनमाह—षट् अङ्गानि यस्याः सा
षट्पदी श्रीमदष्टादशाक्षरी, तस्याः स्थानम् । 'प्रकृतिः'

subtle coils of conditioned souls is removed by the Sweet Will of Krishna. However, the idea of Goloka is seen to differ from Gokula till the success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation having thousands of petals and corolla like those of the lotus, is Gokula, the Eternal Abode of Krishna. (2)

Translation :—The whorl of that transcendental lotus is the realm wherein dwells Krishna. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting Figure of Self-luminous Krishna stands as the transcendental Source of all potencies. The Holy Name consisting of Eighteen Transcendental Letters is manifested in a hexagonal Figure with six-fold divisions. (3)

Purport :—The Transcendental Pastimes of Krishna are two-fold, viz., manifested and non-manifested. The Pastimes in Brindābana visible to mortal eyes are the manifest *Leelā* of Sree Krishna, and that which is not so visible, is non-manifest *Leelā* of Krishna. The non-manifest *Leelā* is always visible in Goloka and the same is visible to human eyes in Gokula, if Krishna so desires. In his "*Krishna-sandarbhā*" Sree Jiva Goswāmī Prabhu says, "Non-manifest pastimes are expressed in manifest pastimes of Krishna

visualised from the mundane plane." This is also corroborated by Sree Rūpa in his *Bhāgavatāmṛitam*. The progressive transcendental manifestation of Gokula is Goloka. So Goloka is the self-same majestic manifestation of Gokula. The Eternal Pastimes of Sree Krishna, although not visible in Gokula, are eternally manifested in Goloka. Goloka is the transcendental majestic manifestation of Gokula. The manifestations of the non-manifest pastimes of Krishna with regard to the conditioned souls, are two-fold, viz., (1) worship through the channel of the *mantrams* (inaudibly recited, liberating, self-dedicatory, transcendental sounds), (2) spontaneous outflow of heart's spiritual love for Krishna. Sree Jiva Goswāmī has said that worship through the *mantram* is possible permanently in the proper place, when confined to one pastime. This meditative manifestation of Goloka is the pastime attended with the worship of Krishna through the *mantram*. Again, the pastimes that are performed in different planes and in different moods, are autocratic in diverse ways; hence *svārasiki*, i.e., spontaneous, outflow of heart's spiritual love for Krishna. This Sloka conveys two-fold meaning. One meaning is that in the Pastime attended with worship through the *mantram* consisting of Eighteen Transcendental Letters, Transcendental Words contained in the said

मन्त्रस्वरूपं स्वयमेव श्रीकृष्णः कारणरूपत्वात् ; तच्चोक्तं
ऋष्यादिस्मरणे—“कृष्णः प्रकृतिः” इति ; पुरुषश्च ;—स
एव तदधिष्ठातृदेवतारूपः ; ताभ्याम् 'अवस्थितम्' अधिष्ठितम् ।
‘स हि चतुर्धा प्रतीयते,—मन्त्रस्य कारणत्वेन, वर्णसमुदाय-
रूपत्वेन, अधिष्ठातृदेवतारूपत्वेन, आराध्यरूपत्वेन च । तत्र
कारणत्वेनाधिष्ठातृरूपत्वेन चात्रोच्यते । आराध्यरूपत्वेन

प्रागुक्तः—“ईश्वरः परमः कृष्णः” इति । वर्णरूपत्वेनाप्रत
उद्धरिष्यते—“कामः कृष्णाय” इति । यथोक्तं हयशीर्ष-
पाश्वरात्रे—

“वाच्यस्त्वं वाचकरं च देवतामन्त्रयोरिह ।

अभेदेनोच्यते ब्रह्म तत्त्वविद्विचरिते ॥”

इति ;

mantram being differently placed make a manifestation of only one *Leelā* of Sree Krishna. As for example “*क्रीं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा*”, —this is a hexagonal *mantram* consisting of six transcendental words, viz. (1) कृष्णाय, (2) गोविन्दाय, (3) गोपीजन, (4) वल्लभाय, (5) स्वा, (6) हा. This six transcendental words, when placed juxta-positionally, indicate the *mantram*.

The hexagonal great transcendental machinery is in this wise. The principal seed, i.e. क्रीं, is situated in the instrument as the central pivot. Anybody with an impression of such an instrument in his mind and concentrating his thought on such spiritual entities, can attain, like Chandradhvaja, to the knowledge of the cognitive principle. The word स्वा indicates क्षेत्रज्ञ i.e., one who is conversant with one's inner self, and the world हा indicates the transcendental nature. This meaning of the *mantram* has also been corroborated by Sree Hari-bhakti-vilās. The general meaning is this that one who is desirous of entering into the Esoteric Pastimes of Krishna will have to practise His transcendental service along with the culture of the devotional knowledge relative to Him. (1) कृष्णस्वरूप i.e., the proper Self of Krishna; (2) कृष्णस्य चिन्मय ब्रजलीलाविलास-स्वरूप i.e., the true nature of Krishna's Transcendental Pastimes in Braja; (3) तत्परिकर गोपीजन-स्वरूप i.e., the true nature of His spiritual associates in

Braja, viz., the spiritual milkmen and the milkmaids; (4) तद्ब्रह्म i.e. the nature of self-surrender to Krishna in the foot-steps of the spiritual milkmaids of Braja; (5) शुद्धजीवस्य चिद् (ज्ञान)—स्वरूप i.e. the true nature of the spiritual knowledge of the unalloyed individual soul; (6) चित् प्रकृति, अर्थात् कृष्णसेवा-स्वभाव i.e., the true nature of transcendental service to Krishna is this that the esoteric relation is established on the awakening of one's pure cognition. The meaning is that *rasa* is only the transcendental service of the central Refuge Sree Krishna, as predominating Aspect of the Absolute, by one's *ego* as the spiritual maid of the Predominated Moiety of the Absolute Integer, attended with pure devotion in the shape of one's entire self-surrender. The Pastime in Goloka or in Gokula during the stage of devotional progress, is the meditative worship through the *mantram*, and during the stage of perfection the pastimes manifest themselves as the unrestrained transcendental jubiliations. This is the real aspect of Goloka or Gokula, which will be made more explicit in due course. The meaning of the words “ज्योतीरूपेण मनुना” is that the transcendental meaning is expressed in the *mantram* by means of which, on transcendental desire of love for Krishna and the service of Krishna being added, one is established in the eternal love of Krishna. Such Eternal Pastimes are eternally manifested in Goloka. (3) (To be continued)

Self-Surrender—Course XII

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

We have seen in the previous courses including the last one that those (1) addicted to worldly pleasures (*anyaabhilashins*) (2) given to lengthening out their enjoyments even to the next world (*Karmins*), (3) aspiring after oneness with God (*Yogins and Jnanins*)—cannot attain to the highest good that a sentiment being should aim at, viz., retrieving his lost self in the purest form as an eternal servitor of God-head, i.e., his unalloyed soul, for they cannot become self-surrenderers to His Holy Feet which are above all causes of grief, fear or death in the shape of loss of self. Kapildeva (Incarnation of God) in course of His instructions to His mother, Devahuti, (Sreemad Bhagavatam 3/30/5-7) says: "A man (of the first type) does not desire (like a hog enjoying the night-soil with the greatest relish) to give up his body immersed, as it is, in the depth of hell where he feels quite at home. Not worshipping Me and being enamoured of his wife, son and possessions, he is subjected to various troubles and tribulations, and will adhere to this hellish life of his, being careless about his duty to serve and obey devotees of God, (means to rid himself of all his troubles and vexations)".

The fate of a man of the second type has been described by Lord Sree Krishna in the Geeta (IX, 20 & 21): "The followers of the Vedic rites of sacrifice may obtain virtue (*Punya*) enough to enable them to be sojourners in *Swarga* (paradise) and enjoy there pleasures equally with the deities. But they are not allowed to be permanent residents there and they are thrown out into this world again when their *Punya* is

exhausted. They are victims to the trouble of again and again going up and coming down. This truth is revealed by Him also to Uddhava almost in the same terms. (Sreemad Bhagavatam 11/10/23 ff.) As regards the ambition of the third type of men, much has been discussed in the preceding course. We should now discuss the philosophy of their cult in the light of the Vedic lore and comparative study of the tenets of the Vaishnava schools.

In the Chhandogyopanishat (8/1/5, 8/7/1) we find the eight properties of Atma (soul) viz.

एष आत्मैहपहतपाप्मा विजरो विमृत्युर्विषोको विजि-
घत्सोरपिपासः सत्यकामः सत्यसङ्कल्पः

(1) Apahrita Atma (devoid of sinful connections with Abidya i.e., want of true conception about self, etc. (2) Bijara (free from oldness and even of fresh spirit), (3) Bimrityu without death or fall from own eternal status, (4) 'Bishoka' (having no reason for affliction for loss of desired objects of worldly attachment), (5) Bijighatsa (without any lust for enjoyment), (6) Apipasa. (with no hankering), (7) Satyakama (wishing for truth or service of God), (8) Satyasankalpa (with fulfilled object). This Atma is to be searched for and asked for (of the true preceptor), as *Prajapati* has said. Now in this, is there even a hint about the oneness of soul with Brahma? Nor even in Sankar's commentary on this is to be traced the slightest allusion thereto. All this has been said of the pure soul without any tinge of Maya. Yet there is no suggestion about its loss of individuality. The *Swetaswataropanishat* (5/9) has it: The

Jiva is like the finest of the fine end of a hair and is yet fit to remain immortal." Lord Sree Krishna has said in the Geeta (15/7): "*Jiva* is My fragment and eternal." The *Kathopanishat* (2/2/13 has laid down *Nitya-Nityanang* etc.). meaning—those really wise persons and none else can obtain eternal peace, who, in virtue of their self-surrender, see within themselves God as Paramatma (the Great Soul) Who is the Chief Eternal among all eternals and the Chief Sentient among all sentient beings, and who, one among the many, fulfills their desires." Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the *Single Brahma*? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of the *Chhahdogya*, there is ample reference to the obtaining of (*Brahmaloka*) by the *Jivas* when free from *Maya*, but never an inkling of the much advertised oneness.

Now the monists may come forward with some Vedic aphorisms in their favour like (1) *Sarvang Khalvidang Brahma* (Chhandogyopanishat 3/14) (it is wholly *Brahma*, i.e. every phenomenon or noumenon, the animate or the inanimate world, is Brahma; (2) "*Nehanastikinchana*" (Brih. 4/4/19) (there are no diversities), (3) "*Prajnantang Brahma*" (Ait. 1/5/3) (full wisdom is Brahma); (4) "*Tattvam Asi*" (Chh. 6/8/7) (you are the same); (5) "*Ahang Brahma Asmi*" (Brih. 1/4/10) (I am Brahma); (6) "*Keno Kong Pashyat*" (Brih. 4/5/15) (to see whom by what?) (7) "*Ekam Eba Adwitiyam*" (Chh. 6/2/1) (there is only one without a second, etc., and claim that these vindicate their stand. But they forget that there are in the Vedas on less numerous aphorisms

speaking against them, viz., (1) "*Brahma-bidapnoti Param*" (Tait. 2/1) (the knower of *Brahma* achieves *Parabrahma* or God); (2) "*Styangjnang Brahmabiphaschita*" (Tait. Cor.) (Brahma is eternal, source of all wisdom unbouded; he who finds Brahma existent in his heart as in the world beyond this, he gets his objects fulfilled with the all—(wisdom Brahma); (3) "*Ayamatmasarbeshang Bhutanang muchu*" (Brih. 2/5/14) (this Paramatma is like honey or nectar to all beings). (4) "*Tamahu Ragrarang Purushang Mahan tam*" (Swet. 3/19) (the wise describe Him as the initial cause and the Highest Entity), etc. Those latter quite clearly indicate that "He" Brahma is alone the Highest and there are other *Jivas* whose function is to know "Him" (through eternal service to Him); Thus distinction *Bheda* is established.

But no portion, no saying of the Upanishads (i.e., Vedanta or the top of the Vedas) can be untrue. So the former quotations must also be true, which, point at 'non-distinction' *Abheda*. Thus we see that between God and souls there is eternal 'distinction and there is also eternal 'non-distinction'. And both are true and that simultaneously. But this synchrony of two paradoxically contrary propositions is beyond human understanding with its limited scope in the realm of Maya (illusion) by which our true entity is enveloped, which has looked to her for enjoyment. Reason fails to poke its nose into this conception of simultaneously contradictory truths. Only the perfect self-surrenderers to God can solve this problem with constitutional ease, for their comprehension is clear of the dark horizons of the mundane atmosphere which blinds the innate true vision of a free soul.

As it has been rightly said that "earthly things, when they are with power upon men's minds, quite carry their hearts away from God", so wordly people find it extremely difficult, nay, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed self-surrenderers who have been entirely purged of material conceptions through their unalloyed devotional spirit.

Reason; as we have seen, has no locus standi in transcendental speculations. It is denied in the Vedas: "*Naaisha Tarkana Matirapaneya*" (Katha) (1/2/9) (this condition of your mind leading to the realisation of *Brahma* should not be disturbed by reasoning and arguments); in the Vedanta too; "*Tarka Apratishthanat*" (*Brahmasutra*, 2/1/II) (reasoning cannot stand, for your finding by means thereof is mullified by another of superior genius); in the *Mahabharata* as well: "*Achintyah Khalu Je Bhaba na tang Tarkena Joyaet*" (Bhishma-parba) (5/22) (we should not apply reasoning to transcendental thoughts, for they are inscrutable to us); (Tarka Apratishthah) (Vyās in *Ekadasi-tattwa*) (reasoning is not reliable).

Lord Sree Krishna Chaitanya, as already mentioned in Course XI, has (Chaitanya Charitamrita 2/20) explained the true intrinsic nature of Jiva as Lord Krishna's eternal servitor and philosophically as His

Tatastha Shakti (neutral or border potency) midway between His Chit or Swarupa Shakti and Achit or Jarah Shakti. The former is His Antaranga (inward), and the latter His Bahiranga (outward) Shakti. The relation of Jiva with Brahma is Vedaveda, simultaneously 'distinct' and 'non-distinct' from Him. It is beyond our comprehension how Jiva may both be distinct and non-distinct from Sree Krishna (Brahma.) This relationship is quite beyond our understanding, now that in this world our true vision, our own property in our free state, is eclipsed by the intervention of the glass of Maya which we have obtained in her realm (the material world) adopted by us for receiving enjoyments, quite against our intrinsic function which is nothing but the eternal servitorship of God in the spiritual world ruled over by His *Swarup-Shakti*.

The philosophical name of this inscrutable relationship as adopted by the school of Gaudiya Vaishnavism is *Achintabhedabheda*. This cannot enter our brain, so long as we hanker after worldly enjoyments (Bhaga), or, finding their ultimately vexatious character, release therefrom in the shape of emancipation (moksha). The more one is advanced in one's course of self-surrender to God, the more one can get the light of real conception towards acquiring competence to realise the truth of this philosophy *Achintyabhedabheda*.

In the next course too we shall deal with the subject more elaborately.

Sree Chaitanya Mahaprabhu in South India

His Holiness Tridandiswami Sreemad Bhakti Vilas Tirtha Maharaj, the President-Acharyya of Sree Chaitanya Math, Sree Mayapur (Nadia) and its branch Gaudiya Maths all over India and abroad with preachers, workers and Brahmacharis of the Math and other staunch followers of His, numbering about one hundred in all, started for South India, leaving Howrah Station by Janata Express in a reserved bogie at 4-55 P.M. on 13th October. The far distant places of pilgrimage, like Kurmachal, Simhachal, Goshpad Tirtha in Kovvur where Sree Chaitanyadeb and Ramananda met together, the temple of Minakshi Debi in Madura, Sreerangam and Tirupati, the two main preaching centres of Sree Ramanujacharyya, Rameswaram, Dhanushkoti, Cape Comorin, Udupi, the birth place of Sreeman Madhwacharyya on the coast of the Arabian Sea, Pandharpur where Sree Bishwarup, the elder brother of Sree Chaitanyadeb disappeared, Nasik and other places of interest had been included in the itinerary

In 1512 Sree Chaitanya Mahaprabhu eradicated the evil practices and impurities of the so-called religion prevailing among people at that time and not only just introduced the pure unalloyed religion of the soul, that is in harmony with the Vedic scriptures. Upanishadas, etc., but also propagated the same throughout South India where He overflowed every nook and corner of the country with the superb flow of His Prema Bhakti, which recorded the

establishment of the beginning of a new golden era in the world. Sree Krishna Das, a moderately educated devotee of His was His only attendant in this tour. Sree Chaitanyadeb rescued the two most valuable books, namely, "*Sree Brahma Samhita*" and "*Sree Krishna Karnamrita*" from being sunk into oblivion and their inner significances were made known to the people in Bengal and Brajamandal. After performing the vow of "*Chaturmasya*" in Sreerangam, the main preaching centre of Sree Ramanujacharyya, He attracted Sree Gopal Bhatta Goswami and Sree Prabodhananda Saraswati and inspired them with capability to sing Krishna Nama and make publicity of the invaluable religious books in Brajamandal. It had already been arranged for the Swamiji to make addresses in religious gatherings in different places traversed on foot by Sree Chaitanya Mahaprabhu. After a pretty long time, a proclamation of the teachings of Sree Chaitanya Mahaprabhu is again being made in these places.

In accordance with the desire of His Divine Grace Sreela Bhakti Siddhanta Saraswati Goswami, the founder of the Sree Chaitanya Math, the holy foot-prints of Sree Chaitanya Mahaprabhu will be enshrined in a few temples to be built in preservation of His memory in some important places. Owing to insufficient capacity of seats in the Railway bogie, it was not possible for Swamiji to entertain a large number of pilgrims to accompany Him in the journey, inspite of their earnestness.

Ourselves

South Calcutta Gaudiya Math

His Holiness Tridandiswami Sreemad Bhakti Vilas Tirtha Maharaj, President Acharyya, Sree Chaitanya Math, explained Sreemad Bhagabatam to a congregation of many a distinguished personage at the residence of Sree Radhanath Majumdar at Chetla on 28th September '57 at 5 p.m. On 29th September at 6 p.m. the Swamiji explained Sreemad Bhagabatam to a large

gathering of people assembled at the Durga Puja Mandap of Jadavpur University, Jadavpur, 24 Parganas.

Sreepad Adwainananda Bhagabatbhushan, B. A., and Sreepad Narahari Kritiratna delivered lectures regarding Sree Chaitanya Mahaprabhu's teachings at the residence of Sree N. Patra, B.A. B.L., Hasim Nagar, Shirakole, 24 Parganas on the 1st October at 6-30 p.m.

LIST OF MATHS SREE CHAITANYA MATH

PARENT CENTRE (HEAD QUARTERS)

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

Branches:

In Sree Mayapur (Dt. Nadia)

1. Murari Gupta's Path.
2. Nadia Proksh Printing Works.
3. Sree Chaitanya Math Charitable Dispensary.
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A Spiritual Monthly



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यथाहमुपयुजतः ।

निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चितया बुद्ध्या
हरिसम्बन्धि वस्तुनः

मुमुक्षुभिः परित्यागो
वैराग्यं फलपुङ्गव्यते ॥

VOL. II

DECEMBER 1957

No. 4

How to attain God

SELECTED SAYINGS OF SREELA PRABHUPADA

The one object of worship of the Gaudiya is—"LET THE PERPETUAL AND UNITED SINGING OF THE NAMES OF KRISHNA BE EVER VICTORIOUS". Know this to be true devotion.

If one fails to take the Name at least one hundred thousand times everyday, God accepts nothing from his hands.

If you really want to avoid perversions, they shall go in time, through constant chanting of the Name. Diverting thoughts may arise in your mind while chanting the Name; don't be perplexed for it. They will pass away providentially in time. But never be negligent.

Do not be anxious for the effects. How can they be had without deep eagerness which dispels all exoteric thoughts.

Serve the Name with all your body, mind and words, God will surely manifest His all-holy Self unto you—through His Name.

When by unceasing devotion to the Name of Krishna all our perversions go, the image, activities and qualities of Godhead are spontaneously manifested.

We need not take to any mechanical process of thinking about them.

EDITORIAL:

The Doctrine of the Vedas—(3)

"*Rasa bai sah*"—Lord Krishna is the ocean of *Rasa*. Lord Krishna is *Rasa*, *Ananda* and Beauty par excellence and He represents all the *Rasas* (sentiments) in general, and *Sringara Rasa* (sentiment of love) in particular. The natural and inalienable attachment of our mind to God is called "Prema Bhakti" which is fivefold: *Santa* (peaceful love), *Dasya* (servant of God), *Sakhya* (friendship with God), *Batsalya* (filial attitude towards God) and *Madhurya* (sweet love or love of God as one's lover). Of the five different types of love, the *Madhurya* type of Bhakti is indeed the highest. Sree Rai Ramananda in his discourse with Sree Chaitanya Mahaprabhu at the holy bathing Ghat of Goshpada opposite to Kotilingam at Rajmundri disclosed this highest altitude of love.

Sree Rupa Goswami distinguishes three kinds of Bhakti in his "Bhaktirasamrita sindhu", viz., *Sadhana Bhakti*, *Bhaba Bhakti* and *Prema Bhakti*. The *Sadhana Bhakti* enables the mental emotion to emerge in a natural way as *Bhaba Bhakti* which is also called *Sadhya Bhakti*. He further adds that the natural devotional emotion cannot be produced by any course of conduct or any effort. Bhakti is eternal and is innate in a man's heart. The function of *Sadhana Bhakti* is merely to manifest it in the heart. In the stage of *Bhaba Bhakti* the devotee manifests in himself the following mental states:—(1) *Kshanti*, a nature which remains absolutely unperturbed even though there may be causes of perturbation; (2) he always spends his time in reciting the name of God

with strong emotion; (3) *Birakti*—indifference to sense objects; (4) he is always extremely humble though great; (5) *Ashabandha*—strong conviction of attaining the God's favour; (6) *Samutkantha*—intense anxiety to attain God's favour; (7) *Nama gane sada ruchi*—he finds pleasure in the name of God. This is *Bhaba* or *Rati* or *Priti* (Joy). It is extreme smoothness and liquidity of heart. When *Bhaba* deepens, it is called 'Prema' associated with a sense of possession in God and absolute detachment from all other things.

Rasa has been defined to be that ecstatic principle which comprehends *Sthayi Bhaba*, *Bibhaba*, *Anubhaba*, *Sattwika* and *Sanchari*. *Bibhaba* is divided into *Alamban* and *Uddipan*. *Alamban* is subdivided into *Bishaya* and *Ashraya*. *Bishaya* is Krishna Himself for Whom love is felt and *Ashraya* is the devotee in whom love is excited. *Uddipana* awakens love for Krishna. By a connection of *Ashraya* and *Bishaya* the *Sthayi Bhaba* arrives at its stage of action. When it obtains its active stage, certain signs are manifested in the person, which are called the 'Anubhaba'. They are thirteen in number, such as, dancing, singing, smiling, etc. *Sattwika*—is the expression of eight other Bhabas, such as: tears, shivering, etc. *Sanchari Bhabas* are the outer expression of thirty-three other Bhabas, such as: self-disparagement, despondency, humility, etc. The affection of Radha for Krishna is said to illustrate the highest and the intensest form of this love.

Gaudiya Vaishnavism in Practice

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

(Continued from November issue.)

Disrespect towards gods

(7) Showing disrespect towards other gods and gods of others is positively a heinous offence. Although God is secondless and Adhokshaja reserving to Himself the right to be not exposed to the mundane senses of a Jiva, we hear of a plurality of gods with delegated powers who are deputed by Him for the rulership and governance of the several worlds comprising this vast macrocosm, the product of the demiurge of creation. Though all of them are mere Jivas, they are always classed among gods and are worshipped and approached by men of kindred character for the sake of wealth, power or progeny.

So a practicant in devotion should neither deprecate nor vilify them; but on the other hand try to seek their blessings and a boon from them of the shape of unremitting devotion towards the secondless God. He should also evince due respect towards the symbolism adopted in other countries and by other nationalities in respect of God-worship, and neither their methods nor forms of worship should ever be called in question. He should always remember that it is through these symbols alone that the neophyte receives preliminary training in the path of devotion. Criticizing-temper results always from self-conceit; self-conceit naturally destroys humility in man; and when humility is gone, there is no place for devotion in man's heart.

Hurting others

(8) Causing injury to others is a highly blamable offence. Killing God's creatures

even for the sake of food certainly comes under this category. Producing agitation in the minds of others by the use of harsh and opprobrious language resulting from truculent temper; calumniating others; throwing invectives at others for no reason; resorting to perjury and perfidious actions; wrecking the comforts of others to gain one's own selfish ends are a few out of a multitude of sins in the shape of causing injury to others.

Practicants of devotion should be very vigilant in this matter and desist from such sinful acts. They should always remember that the meaning of hurt or injury is not confined to the physical action alone and that the offence is aggravated when it extends to regions beyond physical. When we lust after or bear ill-will towards another we think we have not hurt the person. But Jesus tells us in very plain terms in the Bible that we have hurt that person in heart if not by hand.

All the attempts to appease God for the offence of hurting others are in vain while the victim is left to smart under the insult to which he was subject. Jesus says, "First be reconciled to thy brother and then come and offer thy gift. Agree with thy adversary quickly while thou art in the way with him."

Adultery is hurt

Committing adultery which, in the view of Jesus, is no less than a hurt, is, He says, not confined to the physical aspect alone. Whosoever looketh on a woman to lust after her hath committed adultery with

her already in his heart. This hurt is evidently more subtle and forceful. So the servant of God should beware of this and similar acts to save himself from perdition.

Loving kindness and its denominations

In this connexion, I beg leave to impress upon the kind reader one special feature of devotion. A devotee naturally shows loving kindness towards all creatures in creation. Love and kindness are in no way distinct from devotion. That disposition which receives the dual name of love and devotion in relation to the Overlord of creation is nothing but loving kindness which receives again the triple appellation of friendship, compassion and indifference when bestowed upon other living beings in the world. This loving kindness is the constitutional Dharma of a Jiva. The inherent disposition of the Jiva-soul in its transcendental state which is designated love and the three fold disposition of the conditioned soul known under the names of friendship, compassion and indifference are simply the different forms of loving kindness which is Jiva's constitutional Dharma as stated *Supra*.

In the case of the Jiva passing through the circuit of mundane existence, this loving kindness is noticed in its utterly unblossomed aspect in the shape of egoism or self-centred state confined to the well-being of one's own physical body. In its slightly blossomed state it takes the form of altruism confined, of course, to the well-being of one's own household; in its further blossomed state it is of the form of what is known as communalism or love for all men belonging to one's own caste-division; in its still further blossomed state, the circle is sufficiently widened, and it appears in the shape of

nationalism or love for one's own race; in its considerably blossomed state, it is of the form of patriotism or love for one's own Countrymen; in its almost blossomed state, it is of the nature of philanthropism or love for the whole of mankind; and finally in its full-blown state it takes its natural shape of what we know as universalism or overflowing love for all beings, whether moving or motionless, wheresoever existing in creation.

It is this last-mentioned state that should serve as the devotee's ideal of life. As such, loving kindness which precludes even the thought of doing harm to others, and which is of the mellow form of merciful attitude towards all beings in creation, is the only quality which needs to be cultivated by all neophytes in devotion.

Offences relating to Srimurti-worship

(9) Offences committed during Srimurti-Worship and offences against the Divine Name are too numerous to mention; they are described in great detail in the several sacred works on devotion. The practicants will do well to avoid these offences with punctilious care as their commission completely checkmates all progress in devotion. I can mention only a few offences relating to Srimurti worship as it is impossible to deal with all of them in the course of a small article.

Some devotional works have arranged these offences into five classes as under :—

Offences arising from (a) indifference, (b) disrespect, (c) slovenliness, (d) indiscipline, and (e) vanity.

(a) Indifference

Non-performance of seasonal and periodical festivals relating to Srimurti-worship

though plenty of funds are available and forthcoming;

Conducting worship with unessential and second-rate offerings although the usual and prescribed things could be easily secured;

absence of even the least effort to procure fruits and flowers of the season to be offered to the Godhead;

non-offering of adoration, obeisance and prostration before the shrine of God;

entering into a temple without offering a light to the deity—these and others are offences arising from indifference.

(b) Disrespect

Entering the temple-precincts with sandals or in a conveyance; failure to offer reverential salutation to the deity; offering one-handed salutation; pointing at Srimurti with a finger; performing circumambulation in front of the deity; seating oneself facing God with legs out stretched in the direction of the deity or with one's back turned towards the shrine; singing hymns and panegyrics with legs drawn up and knees pressed towards the belly interlocked in arms; sleeping and eating facing the shrine of God; talking aloud; starting conversation with others; merry-making with lady-visitors; sobbing in God's presence recalling to mind some domestic mishap; quarrelling with visitors and temple-goers; discussing worldly topics; lending deaf ear to the stories of God read in temples and diverting the attention of others who are hearing them; fouling the temple atmosphere; distributing unoffered articles to others and offering only the balance to the deity; praising others in the presence of Srimurti; prohibiting religious discourses, music, dance and the like in the temple and

forcible obstruction of such performances under cover of authority; bathing for fear of pollution at the touch of penitent outcastes and sinners visiting the temple with great piety to serve God; occupying raised seat in the temple; leaving God's sanctum after worship with back turned towards the deity; smelling flowers and fruits brought as an offering to the temple; visiting Srimurti out of temple hours;—these and many others are offences arising from disrespect.

(c) Slovenliness

Approaching the shrine of God with defiled mouth or hands or with other bodily impurities; rubbing the leavings of the consecrated food on the walls or pillars of the temple; worshipping the deity clothing oneself in woollens or hairy apparel; spitting on the floor while worshipping the deity; absent-mindedness during Srimurti worship; visiting the temple while under the influence of liquor or Ganja or chewing betel-leaves or smoking cigars—these and several others are offences arising from slovenliness.

(d) Indiscipline

Sipping water intended for God's service; taking food and drink not offered to God; removing lights offered to God to places outside the temple, and either extinguishing them or using them for house hold purposes; want of regularity in paying visits or rendering service to the deity; failure to offer seasonal fruit and other articles which one is fond of above everything; remissness in the matter of keeping a fast and vigil on Ekadasi day—these and some others are offences arising from indiscipline.

(e) Vanity

One should always consider himself as a humble servant of God and more so

during the time of Srimurti-worship. But if one begins to entertain an overweening opinion of one's own qualities and merits as a devotee, and arrogates to himself the credit for worship of a kind far superior to that of others, this presumptuousness goes by the name of vanity.

One should not make a parade of one's own opulence in the worship of Srimurti by the multiplication of offerings, and presenting the same to the deity on a lavish scale with all possible pomp and splendour. For, this again is vanity and perhaps also of a most unpardonable type.

God is never pleased with pretensions display and paraphernalia. "Let not arrogance come out of your mouth" says the Bible "for the LORD is a God of Knowledge and by Him actions are weighed."

So these five classes of offences should be eschewed by all means as they hopelessly cripple the priceless devotional tendency inherent in man. These offences are not confined to the temple-goers alone; they equally affect both the founders and priests of the temple.

(To be continued)

Self-Surrender—Course XIII

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

Before we try to understand, as far as practicable in this conditioned state of the soul of ours, what the Gaudiya philosophy, viz., Achintyabheda bheda is, we should prove the error and untenability of the cult of absolute monism with their own petard. Even the aphorisms which the Kevaladwaitavadins (champions of the doctrine of non-distinction) rely on for supporting it, will, when viewed with an eye cleansed with the collyrium of self-surrender to God, indicate the truth of the Achintya Vedaved philosophy. For example, the full-wisdom (*Prajnana*) in the aphorism '*Prajnanam brahma*' (Aiteriya 1/5/3) is explained as devotional attitude to God in '*Tameba dhiro bijnaya prajnan kurvita brahmanah*' (knowing Him fully well the knower of Brahma should be devoted to Him) (Vrihad 4/4/21), *Tattwamasi* (Chhandogya 6/8/7) is explained in Vrihadaranyak (3/8/10)—'He who leaves this world knowing the Eternal God is a knower of Brahma

(a brahmana). Ishopanishat 9 says he who is addicted to the learning (of nondistinction) enters a darker region than he who is without any learning; *Sarvan khulvidan brahma* (Chhandogya 3/14/1) (all this universe is *brahma*) meaning it has emanated from His external potency and has no existence unrelated to Him. Prefacing his annotation on this, Sri Sankaracharya Deva himself, the chief, if not the original, champion of the Kevaladwaita doctrine, which describes *Brahma* as devoid of potency (*Nih Shaktika*), of any property (*Nirguna*) etc.,—has admitted "Here is a direction to worship *Brahma*, possessor of innumerable properties (*Guna*) and worthy of being worshipped in various ways: all this universe with names and forms, visible and perceptible to the senses, has its origin in *Brahma* and at the end of the creation finds shelter in Him and lives by Him during existence." Now, is there any suggestion of oneness of entity and of *Brahma*

being *Nirbishesha* (without specification), *Nihshaktika* or *Nirguna*? Of course, when *Guna* refers to the three bindings of Maayaa, viz., *Sattwa*, *Rajas* and *Tamas*, not only God, but also His true devotees are *Nirguna*. The meaning of the aphorism as given above is supported by another aphorism: *Yato bā imani bhubani Jayante, &c.* ("from Whom this universe has emanated, etc.") (Taih: *Vrigu*, 1 anil.).

Now, let us consider the aphorism *ekamebadmitiyam*. The context is '*sadeva soumyedamagaraasit ekamebadwitiyam*' (Chh. 6/2/1) ("Oh darling son, before the creation of this universe, there existed eternal God alone as One"). Yes, at *Kalpanta* (the end of the creation) only God remains with all created beings and worlds resting in Him. This is fully explained by God to Brahma in the first sloka of the *Chatuhsloki Bhagavata* (Sreemad Bhagavatam 2/9/32).

Thus it is seen that, if properly construed, the strongholds of the Kevaladwaitavadins or extreme monists, viz., the few aphorisms in the Vedas that they mainly rely on for supporting their cause, do not give them any safe shelter against their true interpretations as offered by the dualistic Vaishnava schools, specially when they are confronted with the other Vedic aphorisms, some of which we have seen above.

We need not depend upon the feats of grammatical acrobats and explain *Tat (Tasya) Twamasi* (Chh. 6/8/7) (His Thou art) or *Aham Brahma (Brahmanah) asmi* (Vrh. 1/4/10) (I am of *brahma*, I am God's), though the meanings so given are true. The plain meaning with an unbiassed mind would be *Twam* (you) and *Aham* (I) in the above aphorisms, i.e., Jeevas, are essentially of the same ontological constitution as God. Both Jeevas in their pure form

and God are *sat* (ever existent), *chit* (sentient), *ananda* (beatific). Thus their *Soham* (which may also mean 'I am His') is liable to the construction 'I am of the same ontological constitution as He, being in my essence *sat chit ananda*, not 'I am the same as or identical with God,' so foolishly claimed by the extremists among the monists.

In the Gita (7/4-5) Lord Sri Krishna has said, "The material world and the mind, intelligence and egoism form My external potency (*bhinna prakriti*); the sentient universe *Jeevabhutaa* is My superior potency (*Para prakriti*). The external potency is inferior (*Aparaa*)." We should here remember that Jeeva is *Tatashcha Sakti* or border-line potency of God, connected with both the main *Paraa Shakti* or *Chit* and the *Aparaa* My inferior or *jara* (material potency). In the next sloka Sri Krishna says: "As all the world has emanated from these two potencies, I am the source and the final rest at the dissolution of the entire cosmos." Thus God or *Brahma* is only One Entity, (*Ekamebadwiteeyam*) His Godship continues in the further next sloka: "The whole universe has its different entities entwined about Me, just as pearl beads are in a garland." Here the illustrious commentator, Srila Viswanath Chakravarty Thakur has explained this by referring to *ekamebadwitiyam* (Chh. 6/2/1), *neha nanasti kincana* (Vrh. 4/4/19). Thus these aphorisms do not even suggest, far from supporting, the absolute monism of the Kevaladwaitavadins of Sri Sankaracharya's school.

The extremists among the absolute monists try to explain their stand by taking refuge in *vivartavad*, *maayaavad*, etc. They are up to anything in their attempt

to defend their position. They do not seem to be anxious to understand the real sense of the Vedic principles, but they chose only such of these as may be used in their favour, likely to establish the validity of the theory upheld by themselves. They do not collate all the aphorisms to understand the true nature of *Brahma* in relation to the universe of material objects and sentient beings, i.e., the animate and inanimate objects of the world. They aver that *Brahma* is the only One Entity and that all phenomena are false, their existence is illusion or *Maayaa*. They go so far as to allot a very unenviable status to *Brahma*, who is alleged to have to accept the inferior position of a *jeeva* under the control of *Maayaa*. Should we not stop here to ask the *maayavdins*: "Where does your absolute monism of non-distinction stand? What is *Maayaa*, then, with a constraining power over *Brahma*, as conceived by you? Who, according to you, is the Unique or only One Entity? If there is an agent wielding sway over *Brahma*, how can He be the Singular Entity? Besides, *Maayaa* is, then, a superior entity with power to spread illusion or hallucination over Him, compelling Him to wander in a labyrinth of errors in a very pitiable plight. And for His release you prescribe to Him, as medicine, the process of concentration of His mind. And, who are you, then, posing as His preceptors? You, then, form the third group entity? And, you are yourselves so many such preceptors. Have you, or has any one of you, been successful to shake off the influence of *Maayaa*; and regain your lost position of *brahmaship*? If so, how do you find another entity, or even more than one, to offer your instructions to? If you admit that you have not yet been successful, why should we, then listen to you who are unsuccessful in self-

realisation? If you have realised self and been only the One Entity, where do you find pupils of separate existence from yours?" The votaries of *Maayavad* then tread over a shaky unstable ground without a footing on any strong support. According to them, *jeeva* is *brahma*, to whom has been allotted the present inferior position under the influence of *Maayaa*; there is *jeeva* so long as *maayaa* prevails, and when freed from her, *jeeva* is *brahma*. They do not admit the eternal existence of *jeeva* separate from as minute particles or potency of *brahma*. The existence of pure, unalloyed *jeeva* is denied, because, in their opinion, as soon as free *jeeva* is annihilated on transformation to the state of *brahma*. The learned readers are requested to think over this argument with concentrated attention. In the *Padmapurana* (*Uttar khanda*) Sri Siva tells Umadevi: "*Maayavad* is disguised Buddhism propounded by me in the form of a Brahmin in the *Kalijuga*". God Sri Krishna has Himself said:

देवी ह्येषा गुणमयो मम माया दुरवस्था ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

for *jeeva* to get over *Maayaa*, God wants his self-surrender.

We may here discuss also their *vivartavad*. The true scientific import of *vivarta* is to think about a thing as something different from what it is. It is *vivarta* to understand *jeeva* as body and mind as we really do. *Jeeva* is soul; but instead we think it as body and mind. I think myself an Indian, a Brahmin, a husband, a father, etc. But all these are not the soul. This mistake is common in us in our conditioned state. The Vedas have asked us to remove this error of thinking ourselves as body and mind. But the *vivarta* as explained by the monists is a different idea. It is *vivarta*

to consider a rope to be a snake, but be mistaken for the other, when only one is they wrongly apply this to the relation before us. But according to them only between *jeeva* and *brahma*, alleging 'I am *brahma* exists and no *jeeva*. How is, then, *brahma* in reality: it is wrong to consider here the mistaking of one thing for another that I am *jeeva*'. But the analogy is not when only one exists. correct. Both the rope and the snake are In the next course, we shall try to make known to exist in reality, though one may this point clearer.

The Gita Great

BY DR. A. V. S. SARMA, M.B.B.S., D.C.H. [ENG.], F.D.S. [LOND.]

Breathes there a man not proud of parents his?

Breathes there a man not fond of native earth?

Breathes there a man not loving sagas his?

The epics of our land are epics true

For all and for all life and all the climes!

Sri Krishna tells Arjuna in grief cold;

The sorrow is for those that know not truth!

The atma has no death! A death links births!

Thy work done well is full! Think not of fruit!

Thy acts do worship Atma seen in all!

Thy action, not inaction, leads to path

Of renunciation true! Fix heart of thine

On ME and as a yogi reach MYSELF!

I bear the cosmos and end it in time!

Of paths of light and dark, choose one of light!

I am in everything and I accept

The thing made ov'r by all devotees in faith!

In ME is all perfection on this earth:

Above, below it too! SRI KRISHNA

Showed form divine and in it death of foes

Of Kauravas and victory Pandu's

Sons shall have, fighting for truth and right!

Arjuna strong saw Lord divine and shook in fear,

And craved to see the form of Krishna sweet!

Forget the "I" and "MINE"! Love friend or foe!

Sri Krishna tells Arjuna the PRAKRITI,

And BRAHMAN; GUNAS three; and that HIS SELF

Is ONE supreme and truth the sacred most!

Act thou as words mine guide thee to right!

Let us dedicate all work to HIM!

Abide by Gita great! Go by its path!

The Gita great contains all books of world!

Sources of Ecstatic Devotional Aspects of Gaudiya Vaisnavism

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

(Continued from November issue)

The history, hitherto told of him, is mainly based on those interpolated poems which are tinged with sectarian animosity or with the illicit ambition of those so-called poets, who hoped to give publicity to their own poems, by availing themselves of his established reputation. We are again impeded in our attempt to bring the Vaisnava Candidasa before the public from the obscurity of the past by the fact that there was more than one Candidasa. The Candidasa, whose poems Sri Caitanya and earlier Vaisnavas used to appreciate, seems to be the earliest poet of that name. The number of poems that go by the name of Candidasa is almost inexhaustible. They contain in their Bhanitas, the names of Vadu Candidasa, Vatu Candidasa, Dina Candidasa, Dinahina Candidasa, Dvija Candidasa, Ramaniramana Candidasa and Candidasa. It seems that there were several Candidasas who were more or less contemporaneous, that is why they added some other word to their name so as to distinguish one from another. If they were one Candidasa, he need not have put Vadu (Senior), or Vatu (junior) and so on. Therefore the Candidasa whose poems were appreciated by Sri Caitanya must have been the earliest of all. If he had any distinguishing designation against his name, the Krsnadasa Kaviraja, Sanatana Gosvami Nityanandadasa and others who mention him, would have referred to him as such, but they invariably mention him as Candi-

dasa. Dina Candidasa celebrates Thakur Narottama in some of his poems (Sahitya Parisad Patrika Vol. XXXVII. P. 48). There is a poem in the Padakalpataru stating that Vidyapati and Rupa narayana came to meet Candidasa (IV. 26). It is perhaps the Vidyapati of Srikhanda and Rupa Narayana, the court Pandit of Paik-padaraj and the disciple of Thakura Narottama, who met this Dina Candidasa, because Rupa Narayana and Dinacandidasa call themselves the disciples of Thakura Narottama, whose friend was Raghunandana, whose disciple was Vidyapati of Srikhanda. Mr. Hare Krishna Mukhopadhyaya has been able to trace this Dina Candidasa who calls himself the disciple of Thakura Narottama (Bharatvarsa. Paus. 1333 B.S.). Mr. Manindranatha Basu of the Calcutta University has further enlightened us in this regard (Sahitya Parisad Patrika Vol. XXXIII. Part 4). He was attached to the Raj family of Chatna the family god of which is the goddess Vasuli whom he mentions in his poems. Rai Bahadur Joges Chandra Raya, M.A., tells us that Vidyapati met Dina Candidasa at Chatna (S.P.P. Vol. XXXVII. P. 41). It seems from the above that this Candidasa of Chatna who used to mention Vasuli is different from the Candidasa whose poems were the object of Sri Caitanya's admiration because the former belonged to the end of the 16th, or beginning of 17th century, and the latter flourished before

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the 15th century. Dr. Suniti K. Chatterji says that this Dina Candidasa's poems number more than 1000 (S.P.P. Vol. XXXIX. P. 202). About more than ninety percent of poems that go by the name of Candidasa are those of this Dina Candidasa. He seems to have a Sahajiya. Though he calls himself the disciple of Narottama Thakura, the list of the authentic disciple of Narottama does not include his name. The Sahajiyas have tried to include the names of the Vaisnava masters among their Gurus and put in their mouth their Sahajiya doctrine. Another Sahajiya Mukunda Gosvami regards Krsnadasa Kaviraja as his Guru.

Vadu Candidasa

Mr. Manindra Mohana Vasu M.A., has published a number of poems which contain the names of Vadu Candidasa, and Vatu (Boy) Candidasa as their authors (S.P.P. Vol. 40 P. 43-54). In all these poems, both Vatu and Vadu Candidasa invariably call themselves the votaries of Vasuli goddess but Vadu Candidasa does not mention Vasuli in his poems that have been included in Gopaladasa's Rasakadamba (S.P.P. XXXVII P. P. 114-115). Who is this Vadu Candidasa? The author of the Krsna Kirtana whose other name was Ananta, is named Vadu Candidasa (V.S.P.P. Vol. P. XXXIX 198). Some scholars hold that Vadu Candidasa is earlier than Dina Candidasa. In all his poems he invariably puts his name of Vadu Candidasa as its author. This Vadu Candidasa does not seem to be the name as the one to whom the Vaisnava masters refer. If they meant him, they would have mentioned him as such, but they mention only Candidasa. The name of Vadu (Senior) Candidasa is so strongly relative that it suggests to distinguish him from his junior contem-

porary who was his namesake. Should we believe that Vadu Candidasa was different from Dina Candidasa, though both of them were votaries of Vasuli? It may be that Vadu Candidasa used to call himself in some of his poems also Dina Candidasa out of personal humility (Dina means humble). If they are one and the same, then the Candidasa of Sri Caitanya's appreciation is different from them, because Dina Candidasa belonged to the 16th century.

Mr. Manindra Mohana Vasu suggests from the poems of Ratnasara (a Sahajiya book) that there was another poet of the name of Taruniramana Candidasa (Monthly Vasumati 1334 B. S. Asadaha). This Taruniramana Candidasa's poems have been included in Candidasa's poems. He seems to be the same as Taruniramana whose 45 poems have been included in the Siddhanta-Candrodaya and who is the author of Padavali and Upasanatattva published in S.P.P. Vol. XXXV. P. 171. This Taruniramana Candidasa of Siddhanta Candrodaya, a typical Sahajiya book, has some connection with the washerwoman whom he calls by the name of Rami, Tara, Dhuvini (washerwoman) and so on. Sometimes he used his full name. Sometimes he used his whole name of Taruniramana Candidasa (Ratnasara) and at other times only Candidasa, or Taruniramana in the Bhanitas of his poems. For example, we find the name of Candidasa in a poem No. 822 of Candidasa's Padavali published by Sahitya Parisad. The very poem contains the name of Taruniramana in the Calcutta University Manuscript No. 2865. It seems that none of these men of the name of Candidasa is the same as the older Candidasa whom Sri Caitanya appreciated. The latter does not seem to have written a great number of poems. The later

17th century anthology 'Ksanadagita Cintamani' of Visvanatha Cakravarti does not contain a single poem by Candidasa. Visvanatha was the greatest writer of the day in the sect, yet it is strange that he could not gather a single poem of Candidasa's. It seems that Candidasa's poems were practically lost in the later part of the 17th century. The later careless anthologists not only confused the poem of Candidasa with those of another of the same name but also changed the name of Candidasa in favour of other poets in the Bhanitas and *vice versa*; for example the poem No. 355 of Candidasa's Padavali (Sahitya Parisad edition) has been assigned to Nara Hari in Padamrta Samudra (P. 415 Mursidavad edition). The poem No. 358 of Candidasa's Padavali is just the same as that of Rama Candra (Sahitya Parisad manuscript No. 201).

It is extremely difficult to separate the poems of the earliest Candidasa of Sri Caitanya's appreciation from those of the later Sahajiyas of the name of Candidasa. The Sahajiyas purposely distorted the poems of Candidasa and interpolated their own poems to give some show of authenticity to their cult which seems to have sprung up in the later part of the 16th century. Dr. Suniti Kumar Chatterji expresses great regret that, first at the hands of anthologists, Vadu Candidasa being confused with Dina Candidasa, the former has been drowned in unfathomable depths and secondly the Sahajiyas made Candidasa appear to be a follower of the Sahajiya cult and connected with Vasuli and their *Ragatmika* poems with the name of Candidasa, also manufacturing the story of the washerwoman Rami (S.P.P. Vol. 1339 P. 205). Dr. Chatterji seems to suggest that Vadu Candidasa was identical with the earliest Candidasa of Sri Caitanya's

appreciation and that he composed a few poems dealing with the love-in-separation of Radha, but his poem is hopelessly lost amongst those of Dina Candidasa. It is very difficult to support the view that Vadu Candidasa is the same as that of Sri Caitanya's appreciation, because the Bhanitas of both Vadu Candidasa and Dina Candidasa invariably invoke Vasuli, and possess a similar style. These two were probably one and the same for he seems to have used the terms Dina (humble) and Vatu (child) in his Bhanitas to show his humility. Vadu may be the later modification of Vatu which word has been used many times. It is certain that Dina Candidasa flourished in the late 16th century because he celebrates Thakura Narottama. It is generally believed that the earliest Candidasa of Sri Caitanya's appreciation lived at Mannur in the Birbhuma, and the later Dina Candidasa's native village has been identified as Sachna. The earliest Candidasa does not seem to have any connection either with Vasuli or with the washerwoman first because they are to be found in the poems of Dina Candidasa and Taruniramana Candidasa respectively and belong to the late 16th century, if not later, whereas Sri Caitanya's Candidasa seems to have flourished at least a century earlier; secondly, if he was connected with any of these two elements, Vasuli and washerwoman Rami, Sri Caitanya would not have appreciated him. This we can infer from his conduct and teachings. Sri Caitanya was extremely ascetic. He denounced Kala Krsnadasa and the junior Haridasa who are said to have been evilly inclined towards woman, saying, "I cannot look upon a face of a Vairagi who converses with a woman" (Caitanya Carita Adi. ii. 117). In another place, He says, "The sinful practise false asceticism

like the monkeys, and indulge carnal passion by speaking to women" (ibid. Adi. ibid. 120). Junior Haridasa committed suicide out of remorse that Sri Caitanya had forsaken him, but he remained obdurate. His first teaching to his disciples was to shun bad company of women (Caitanya Carita XXII. 84). Sri Caitanya's religion does not allow any worship or obedience to any Tantrik or Buddhist gods or goddesses like Vasuli. The author of C. Bh. despises the goddess Vasuli (Adi. ii. 87). Vasuli was the Buddhist goddess but we know the Gaudiya Vaisnavas were the veritable enemy of Buddhism (B.C.C. Madhya IX. 48).

The genuine poems of Sri Caitanya's Candidasa should be cautiously distinguish-

ed from those of others of the same name, and other spurious ones which were written by the later Sahajiyas who included not only Candidasa, but also Sri Caitanya, Rupa, Narottama, Krsnadasa and other Gaudiya Vaisnava masters, by putting their Sahajiya doctrine into their mouths. The editors of Candidasa's poems have published anything and everything without exercising any critical discrimination and they are always ready to do so if old manuscripts of poems professing to be by Candidasa come from any quarter, as if Candidasa had composed and bequeathed an inexhaustible store of poems. If he wrote many poems, why the earlier Vaisnava anthologists could not have collected them?

Sreea Sanatan Goswami

BY SREE JADUNANDAN VIDYARNAB, B.A.,

The most startling thing in the world of pure devotion is the appearance of Godhead Himself in the guise of His own devotee. Krishna appeared as Sree Chaitanya Deva at Sree Mayapur as such, in the year 1486. But only a pure devotee can have any knowledge of it. It is the highest secret, the deepest mystery of spiritual life. In the Geeta, Bhagawan says—"Among millions of men hardly there is one, who seeks to know the true nature of the soul as distinct from the body and mind. And among them very few can know Me as Godhead Himself". To know Krishna in human shape as Godhead Himself is quintessence of all knowledge. This highest spiritual truth, that Krishna, the cowherd of Brindaban and sitting on the chariot of Arjuna as his Charioteer, is God Himself, has been

divulged through the life and teachings of Sree Chaitanya and that to His pure devotees only. Sreea Sanatana and his brother Sree Rupa are the greatest exponents of this truth. They have given us the highest spiritual significance of Krishna-leela. We here deal with the life of the elder brother Sreea Sanatana in his relation with Sree Chaitanya.

Sree Sanatana comes of an ancient Brahmin family who once ruled over Karnat. His grand-father had to leave his birthplace and migrate into Bengal on account of evil treatment of one of his uncles. Sanatan's father Kumardeva settled at Bakla Chandradwip in East Bengal. He had three sons Sree Sanatana, Sree Rupa and Sree Ballav or Anupam. The probable dates of their birth are 1473, 1478 and

1482 consecutively. They were well versed in Arabic and Persian. They entered into government service under the then Nawab of Bengal, Hussain Shah. While serving under the Nawab they settled at Ramkeli near ancient Gaud, the capital of Hussain Shah. Sree Rupa and Sanatan built many a temple with elaborate arrangements of worship. The remains of those temples can still be seen there. Sanatan encouraged the study of Sanskrit scriptures and patronised many a pandit who received regular emoluments in their hands. He most probably, received profound Sanskrit education from Sarbabhauma Bhattacharyya and his learned brother Vidya Vachaspati. Both of these great pandits of the day were favourite followers of Sree Chaitanya, And when Vidya Vachaspati received Sree Chaitanya's blessings, Sree Sanatana accepted him as his preceptor. Sree Sanatana and Rupa received thorough Persian education from the famous Persian Scholar Fakiruddin.

From their early boyhood both Sanatana and Sree Rupa were of deep devotional turn of mind. They both were Sanskrit literates of the highest order. Poems, hymns and dramas composed by them in later life, stand unrivalled in Sanskrit literature although ordinary critics fail to appreciate their real value for their profound spiritual significance.

When young, Sree Sanatana became the Chief Minister of Hussain Shah, the Pathan king of Bengal, he was in charge of general administration as well as all affairs relating to peace and war—the two most important departments in a government. Sree Rupa was in charge of the financial department. Their youngest brother Ballava was the head of the mint, Sree Sanatana was given the title of Dabir Khas and Sree

Rupa was known under the title of Sakra Mullick. They were famous in these titles and were known all over the country as very great personages next to the king only. Very rich and influential as they were, they always patronised Sanskrit study, specially the devotional school of learning. Both of them were great students of the Bhagabata school. While living at Ramkeli, they invited great pandits and held enlightening discussions of Bhagabata. Rumour goes that Sanatana received initiation from Vidya Vachaspati, elder brother of Sarbabhauma Bhattacharyya of Vidyanagar near Nawadwip. The latter was then regarded as the greatest pandit in Northern India and he was the court pandit of Prataprudra—the great independent king of Orissa whose kingdom spread from the Rupnarayan river in Bengal to the Krishna in South India. Sree Rupa regarded his elder brother Sree Sanatana Prabhu as his sole preceptor and followed his footsteps all through his life as his devoted disciple. He regarded Sanatana as the second embodiment of Krishna Himself as world preceptor—the Jagat Guru. In all his deep obeisance to the Lord he has unfailingly saluted Sanatana as His second self and Sanatana filled the place of his dearest and nearest ones in this life and after it. The deep spiritual amity and felicity prevailing between the two brothers are marks of the highest ideal of the relation of a disciple and his preceptor in this world. They had, as it were, the same heart, mind and spirit inspired by one object in life—to love and serve Mahaprabhu Sree Chaitanyadeva and propagate the deepest significance of that incarnation through the delineations of the various transcendental aspects of the love stories of Krishna and Sree Radha—Whose united embodiment was Sree Gaur Sundar.

(To be continued)

श्रीश्रीगुरुगौराङ्ग जयंतः

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from November issue)

तत्किञ्चलं तदंशानां तत्पत्राणि श्रियामपि ॥ ४ ॥

गोपालतापनीश्रुतिषु

“वायुर्यथैको भुवनं प्रविष्टो

रूपं रूपं प्रतिरूपो बभूव ।

कृष्णस्तथैकोऽपि जगद्धितार्थं

शब्देनासौ पञ्चपदो विभाति ॥” इति ।

कविदुर्गाया अधिष्ठातृत्वं तु शक्तिशक्तिमतोरमेदविषयः ;
अत एवोक्तं गौतमीयकल्पे—

“यः कृष्णः सैव दुर्गा स्याद्या दुर्गा कृष्ण एव सः ।

अनयोऽन्तरादशी संसारात्तो विमुच्यते ॥” इत्यादि ।

अतः स्वयमेव श्रीकृष्णस्तत्र स्वरूपशक्तिरूपेण दुर्गा—नाम ;
तस्मात्त्रेयं मायाशभूता दुर्गेति गम्यते । निरुक्तिश्चात्र—
“कृच्छ्रेण दुराराधनादि—बहुप्रयासेन गम्यते ज्ञायते” इति ।
तथा च श्रीनारदपञ्चरात्रे श्रुतिविद्या-संवादे—

“जानात्येका परा कान्ता सैव दुर्गा तदात्मिका ।

या परा परमा शक्तिर्महाविष्णुस्वरूपिणी ॥

यस्या विज्ञानमात्रेण पराणां परमात्मनः ।

मुहूर्तार्थेव देवस्य प्राप्तिर्भवति नान्यथा ॥

एकेयं प्रेमसर्वस्वभावा श्रीगोकुलेश्वरी ।

अनया सुलभो ह्येय आदिदेवोऽखिलेश्वरः ॥

भक्तिर्भजनसम्पत्तिर्भजते प्रकृतिः प्रियम् ।

ज्ञायतेऽत्यन्तदुःखेन सेयं प्रकृतिरात्मनः ।

दुर्गेति गीयते सद्भिरखण्डरसवल्लभा ॥

अस्या आवरिका शक्तिर्महामायाऽखिलेश्वरी ।

यया मुरधं जगत् सर्वं सर्वदेहामिमानिनः ॥” इति ।

तथा च संमोहनतन्त्रे—

“यजामा नास्मि दुर्गाहं गुणैर्गुणवती ह्यहम् ।

यद्वैभवाङ्गमहालक्ष्मी राधा नित्या पराद्वया ॥”

इति दुर्गा-वाक्यम् । किञ्च, प्रेमरूपा य आनन्द-महानन्दर-
सास्तत्परिभाकेऽत्मकेन तथा ‘ज्योतीरूपेण’ स्वप्रकाशेन
‘मनुना’ मन्त्ररूपेण ‘कामजीजेन संगतम्’ इति मूलमन्त्रा-
न्तर्गतत्वेऽपि कामबीजस्य पृथगुक्तिः कुत्रचन स्वतन्त्र्या-
पेक्षया ॥ ३ ॥

तदेवं तद्वामोक्त्वा तदावरणान्याह,—तदित्यर्थेन । तस्मै
कर्णिकारूपायाम्नः ‘किञ्चलम्’,—‘किञ्चलः शिखरावलि-

Translation :—The whorl of that Eternal Realm Gokula is the hexagonal Abode of Krishna. Its petals are the Abodes of Krishna. Its petals are the Abodes of *gopas* who are part and parcel of Krishna to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The

extended leaves of that lotus are the garden-like *dhāmā*, i.e. spiritual abode of Sree Rādhikā, the most beloved of Krishna. (4)

Purport :—The transcendental Gokula is shaped like the lotus. The eternal world

चतुरस्रं तत्परितः श्वेतद्वीपाख्यमद्भुतम् ।
चतुरस्रं चतुर्मूर्तेश्चतुर्द्धाम चतुष्कृतम् ॥
चतुर्भिः पुरुषार्थैश्च चतुर्भिर्हेतुभिर्वृतम् ।
शूलैर्दशभिरानन्दमूर्द्धाधो दिग्भिर्दिक्ष्वपि ॥

बलित-प्राचीरपङ्क्तयः' इत्यर्थः ; तत्तु 'तदंशानां'—तस्मिन् अंशादयो विद्यते येषां परमप्रेमभाजां सजातीयानां धामेत्यर्थः । 'गोकुलाख्यं' इत्युक्तेरेव तेषां तत्सजातीयत्वं चोक्तं स्वयं श्रीबादरायणिना,—

“एवं ककुच्चिन्नं हत्वा स्तूयमानः सजातिभिः ।
विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥” इति ।

अत एव तस्य कमलस्य 'पत्राणि' 'श्रियां' तत्प्रेयसीनां गोपीरूपाणां श्रीराधादीनामुपवनरूपाणि धामानीत्यर्थः । गोपी-रूपत्वं चासां—मन्त्रस्य तज्ज्ञाना लिङ्गितत्वात् ; राधादिद्वयं च,—

“देवी कृष्णमयी प्रोक्ता रक्षिका परदेवता ।
सर्वलक्ष्मीमयी सर्वकान्तिः संमोहिनी परा ॥”

इति बृहद्गीतमीयात, “राधा बृन्दावने वने” इति मत्स्यपुराणात् ; “राधया माधवो देवो माधवेनैव राधिका” इति ऋक्परिनिष्ठाच्च । तत्र 'पत्राणां' उच्छ्रितप्रान्तानां सन्धिषु

वर्मन्यग्रिमसन्धिषु गोष्ठानि ज्ञेयानि । अखण्डकमलस्य गोकुलत्वात् तथैव गोकुलसमावेशाच्च गोष्ठं तथैव । यत्तु स्थानान्तरे वचनमस्ति,—

“सहस्रारं पद्मं दलततिषु देवीभिरभितः
परीतं गोसंखैरपि निखिलकिञ्जल्कमिलितैः ।

कषाटैर्यस्यास्ति स्वयमखिलशक्तिप्रकटित-
प्रभावः सद्यः श्रीपरमपुरुषस्तं किल भजे ॥”

इति,—

तत्र 'गोसंखैः' इति तु पाठः समञ्जसः । गोसंख्याश्च गोपा इति,—‘गोपा-गोपाल-गोसंख्य-गीधुगाभीर-वल्लभाः’ इत्यमरः । कषाट इति कषाटानामभ्यन्तरे कर्णिका-मध्यदेश इत्यर्थः । अखिलशक्त्या प्रकटितः प्रभावो येन स परम-पुरुषः श्रीकृष्ण इत्यर्थः ॥ ४ ॥

अथ गोकुलावरणान्याह,—चतुरस्रमिति चतुर्भिः । तस्य गोकुलस्य बहिः सर्षतः 'चतुरस्रं' चतुष्कोणात्मकं स्थलं श्वेतद्वी-

Translation :—The surrounding external plane of Gokula is described in this verse.

There is a mysterious quadrangular place named *sveta-dvipa* surrounding the outskirts of Gokula. *sveta-dvipa* is divided into four parts on all sides. The abode of Vāsudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation, as also by the four *Velas*, viz., Rik, Sāma, Yajus and Atharva, which deal with the *mantram* and which are the bases of achievements of the four-

is like a hexagonal figure; in that the Entities Sree Rādhā-Krishna, appearing in the form of *mantram* consisting of eighteen transcendental letters, are centred. The propagating manifestations emanating from the *Chit Potency* are present there with the said Entities as the centre. Sree Rādhā-Krishna is the Primary Cause or the Seed Himself. *Gopālatapani* says, “*Omkāra*” (ॐ) signifies the All-Powerful Gopāla and His Potency; and “*Kleeng*” (ॐ) is the same as *Omkāra*. Hence कामबीज or the primary cause of All-Love, is connotative of the Entities Sree Rādhā-Krishna. (4)

अष्टभिर्निर्धिर्मर्जुष्टमष्टभिः सिद्धिभिस्तथा ।
मनुष्यैश्च दशभिर्दिक्पालैः परितो वृतम् ॥
इयमैर्गौरैश्च रक्तैश्च शुक्लैश्च पार्षदभिः ।
शोभितं शक्तिभिस्ताभिरद्भुताभिः समन्ततः ॥ ५ ॥

पाख्यम् । तदेतदुपलक्षणं गोकुलाख्यं चेत्यर्थः । यद्यपि गोकुलेऽपि श्वेतद्वीपस्वमस्त्येव तदेवान्तरभूमिमयत्वात्, तथापि विशेषानाम्ना स्वातन्त्र्यत्वात्तेषां तत्प्रतीयत इति तथोक्तम् । किन्तु चतुरस्रेऽप्यन्तर्मण्डलं बृन्दावनाख्यं ज्ञेयम् । तथा च स्वायम्भुवागमे—“ध्यायेत्तत्र विष्णुश्चात्मा इदं सर्वं क्रमेण वै” इत्यादिकमुक्त्वा तन्मध्ये “बृन्दावं कुसुमितं नानावृक्षैर्विहङ्गमैः संस्मरेत्” इत्युक्तम् । तथा च बृहद्वायवपुराणे श्रीभगवति श्रुतानां प्रार्थनापूर्वकाणि पद्यानि—

“आनन्दरूपमिति यद्विदन्ति हि पुरा विदः ।
तद्वपं दर्शयामास कं यदि देवो वरो हि नः ॥
श्रुत्वैतद्दर्शयामास गोकुलं प्रकृतेः परम् ।
केवलानुभवानन्दमात्रमक्षरमध्वगम् ।
यत्र बृन्दावनं नाम धनं कामदुर्ध्वमेः ॥”

इत्यादीनि । तच्च चतुरस्रं 'चतुर्मूर्तेश्चतुर्व्यूहस्य श्रीवासु-देवादिचतुष्टयस्य 'चतुष्कृतं' चतुर्धा विभक्तं 'चतुर्द्धाम' । किन्तु देवलीलत्वात्तदुपरि व्योमयानस्था एव ते ज्ञेयाः । 'हेतुभिः' तत्तत्पुरुषार्थसाधनैः 'मनुरूपैः' स्व-स्व-मन्त्रात्म-कैरिन्द्रादिभिः सामाद्यश्चत्वारो वेदास्तैरित्यर्थः । 'शक्तिभिः'

विमलादिभिर्गोलोकनामायं लोकः श्रीभागवते साधितः । तदेवं तस्य लोको वर्णितः ; तथा च श्रीभागवते,—

“नन्दस्त्वतीन्द्रियं दृष्टा लोकपालमहोदयम् ।
कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽबबोत् ॥

ते चोत्पुङ्गवधियो राजन्मत्वा गोपास्तमीश्वरम् ।
अपि नः स्वगतां सूक्ष्मांमुपाधास्यदधीश्वरः ॥

इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम् ।
संकरसिद्धये तेषां कृपयैतदचिन्तयत् ॥

जनो वै लोक एतस्मिन्नविद्या-कामकर्मभिः ।
उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥

इति भ्रमिन्स्य भगवान् महाकावणिको विभुः ।
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥

सत्यं ज्ञानमनन्तं यद्ब्रह्म ज्योतिः सनातनम् ।
यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥

ते तु ब्रह्महर्दं नीता ममाः कृष्णेन चोद्धृताः ।
ददृशुर्ब्रह्मणो लोकं यत्राकरोऽध्यगात्पुरा ॥

fold mundane requirements. Ten tridents are fixed in the ten directions, including the Zenith and Nādir. The eight directions are decorated with the eight jewels of “Mahāpadma”, “Padma”, “Sankha”, “Makara”, “Kachhapa”, “Mukunda”, “Kunda”, and “Neela”. There are ten protectors (*dikpālas*) of the ten directions in the form of *mantram*. The associates of the hues of blue, yellow, red and the extraordinary potencies bearing the names of 'Bimalā', etc., shine on all sides. (5)

Purport :—Primarily Gokula is the seat of transcendental love and devotion. Hence Yamunā, Sree Govardhana, Sree Rādhā-kunda, etc., of the terrestrial *Brajamandala* lie within *Gokula*. Again, all the majesties of Vaikuntha are manifested there extending on all directions. The pastimes of the four propagating manifestations are all there in their proper places. The *Purabyoma* Vaikuntha has got its extension from the display of the four propagating manifestations. Salvation as of

The Doctrine of the Vedas—(2)

According to Sree Chaitanya Mahaprabhu, Purushottam (the Supreme Person) or Krishna—the Lord par excellence is the Supreme Reality and manifestation of entire Godhood, as also the support of Brahma and Paramatma. The universe has come out of Him, stays in Him and will ultimately be dissolved in Him. He alone is the material (Upadan) and efficient cause (Nimitta) of the world. He is always vested with infinite power. He possesses the infinite number of infinite attributes. He possesses all possible powers and also the diverse powers. Infinite powers mean powers which know no limitation either in space or in time, as His powers alone created space and time. His powers are identified with His person. Here in material objects, there is difference between the person and his powers, between the thing and its attributes, its name, its form and action. These powers are threefold in their nature. They are Vishnu Shakti, Kshetrajna Shakti and the Abidya Shakti. The Vishnu Shakti means the essential power (internal or Antaranga Shakti). The internal and essential power exists in the very nature of Brahma and also as its various manifestations designated by such terms as Vaikuntha, the second power — the Kshetrajna Shakti means the Tatastha Shakti or the disengaged power or Jiva Shakti (the power of God as souls of individuals) and the Abidya Shakti (by which the world appearances are created) do not exist in the spiritual sphere of God. This third Shakti is represented by the evolution of all cosmical categories and their root the Pradhana. The external power of Maya can affect the Jivas, but

not Brahma. The Jivas are atomic in size. The Vishnu Shakti or the essential power of God may be further considered from three points of view, the Hladini, Sandhini and Sambit. These three powers—bliss, being and consciousness are held together in the Transcendent Power (Vishnu Shakti of Bhagawan). Brahma is indeed devoid of all Prakrita or phenomenal qualities, but He is full of non-phenomenal qualities. 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. God creates this world by His unthinkable powers and yet remains unchanged within Himself. The monistic interpretation of Brahma Sutra that God is indeterminate and devoid of all powers (Nihshaktika) is wrong. The fact that the power of God can be conceived as internal (Antaranga) and external (Bahiranga) explains why, what happens in the region of God's external power cannot affect His own internal nature. He remains all the time unaffected in his own internal nature. The supralogical and supra-rational distinction existing between the threefold powers (Swarup or Antaranga, Bahiranga and Tatastha of God) and their relation to them explains difficulties which ordinarily may appear insurmountable and cannot be dealt with by the apparatus of ordinary logic. On account of supralogical power, the laws of contradiction do not apply to Him. Even in this ordinary world the powers of things are unthinkable (Achintya) i.e., neither can they be deduced from the nature of things nor can they be directly perceived. The substance is perceived, but the power is not.

The Rains

BY SREE JADUNANDAN VIDYARNAB B.A.

The rains have long set in W. Bengal, with it have come the hopes and despair of the people. This season really determines the fate of men for the whole Year. So every one remains full of expectations during this time. This is the time when every river will be filled to the brim and run in great haste towards the sea to meet her eternally beloved one, murmuring songs of happy union. In the Kingdom of a pious King, people never suffer from drought or flood. So let us pray unto Him who is the source of all piety, that we may never deviate from His path.

According to the traditional custom among Sanyasis in India, a travelling ascetic never loiters about during the rainy season. He puts up at a particular place and devotes his whole time to meditation or intimate discussions about Godhead. Mahaprabhu Sree Chaitanya Deva after his Sanyasa in the Year A.D. 1510 went to Sri-ranga kshetra in the Deccan in A.D. 1511 and spent the whole of *Chaturmasya* which happens during the rains in the house of Venkata Bhatta.

*Taraghare rahila prabhu Krishna-
katha rashe.*

*Bhatta sange kataiyla sukhe chari
mashe*

(Chaitanya charitamrita)

He spent quite happily four months in the house of Venkata Bhatta and passed His days in holy discussions about Sree Krishna.

He would, every day, go to bathe in the Kaveri river and then used to visit the temple of Sriranganatha. Here He

would dance in deep ecstatic joy. This attracted thousands of people who saw it. They were also filled with love of Krishna at the sight of the sublime beauty of Sree Chaitanya Deva. Thus every body who saw Him became pure devotees and did not utter anything but the Name of Krishna. People were full of wonder to see how the people of the whole country around became Vaishnavas.

This is perhaps the most ideal manner of living during the rainy season for a Sanyasi of pure devotional type. He should pass his days and even nights if possible in discussions about Krishna or be deeply immersed in His meditation.

In Braja also the Gopies along with the Gopa boys enjoyed heavenly bliss, when they had to remain confined in home for the rains, by discussing about the exploits of Krishna. At night they would steal out of their homes and give themselves up to sports and pastimes with *Murari* in the forests and on the banks of the Jamuna. Thus in the fullmoon night of Shrabani Purnima day Krishna enjoyed the Jhulan festival with Gopies, on the bank of the Jamuna. The whole world thrilled with joy at the sight of Gopinatha with Sree Radhika on the swing. But Janmastami is the greatest festival of the year, being held during the rains. The sky was overcast with thundering clouds, rains were falling, the Jamuna was full to the brim when Godhead appeared in the prison of Kamsa in Mathura. The whole world was filled with joy. Gods led by Brahma appeared in the prison and raised a hymn of praise of Godhead Krishna.

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्मुक्ताः ।
कृष्णं च तत्र कृष्णोभिः स्तूयमानं सुविस्मिताः ॥”

इति

—‘अतीन्द्रियम्’ अदृष्टपूर्वम् ; ‘खगति’ स्वधाम ; ‘सूक्ष्मा’
दुर्ज्ञेयम् ; ‘उपाध्यायत्’ उपधास्यति अस्मान् प्रापयिष्यतीत्यर्थः
संकल्पितवन्त इति शेषः । ‘जनोऽसौ ब्रजवासी मम
स्वजनः,—‘सालोक्यसार्ष्टि’ इत्यादिपदे ‘जनाः’ इति बहुवचन-
प्यन्यजनत्वमश्रुतमिति, ब्रजजनस्य तु तदीयस्वजन-तमत्वं
तेन स्वयमेव विभावितम्—

“तस्मान्मच्छरणं गोष्ठं मन्त्रार्थं मत्परिग्रहम् ।

गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥”

इत्यनेन ;

स ‘एतस्मिन्’ प्रापञ्चिके लोके अविविधभिर्भिर्यो ‘उच्चावचाः’
देवतिर्यगादिरूपा गतयस्तासु ‘स्वां गतिं’ ‘भ्रमन्’ तन्मिश्रतया-
भिव्यक्तस्त्रिविधशेषतया जानन् तामेव स्वां गतिं न

वेदेत्यर्थः ; मदीय-लौकिक-लीला-विशेषेण ज्ञानांश-
तिरोधानादिति भावः ;—

“इति नन्दादयो गोपाः कृष्णरामकथां मुदा ।

कुर्वन्तो रममाणश्च नाविदन् भववेदनाम् ॥” इति

दशमोक्तेरविद्या-कामकर्मणां तत्रासामर्थ्यात् । गोपानां ‘स्व
लोकं’ गोलोकम् अर्थान् प्रत्येकं दर्शयामास ‘तमसः’
प्रकृतेः ‘परं’ स्वरूपशक्त्यभिव्यक्तत्वात् । ऋत एव
सन्निधानन्दरूप एवासौ लोक इत्याह,—सत्यमिति । अथ
श्रीवृन्दावने च तादृश-दर्शनं कथमन्यदेशस्थितानां तेषां
जातमित्याह,—‘ब्रह्महृदं’ अकूरतीर्थं कृष्णेन नीताः पुनश्च
तेनैव ‘ममाः’ मज्जिताः पुनश्च तस्मात् तेनैव ‘उद्धृताः’ उद्धृत्य
पुनः स्वस्थानं प्रापिताः सन्तो ‘ब्रह्मणः’ परम-बृहत्तमस्य
तस्यैव लोकं गोकुलाख्यं ददृशुः,—“मूर्द्धभिः सत्यलोकस्तु
ब्रह्मलोकः सनातनः” इति द्वितीये वैकुण्ठान्तरस्यापि तत्पत्त्या-
ख्यातेः । कोऽसौ ब्रह्महृदस्तर्हि, यत्रेति ; तत्तीर्थमहिमानं

Vaikuntha, and piety, wealth and passion
pertaining to worldly people, are in the
proper places in Gokula as their original
seed, i.e., primary cause. The *Vedas* also
are engaged in singing the song of the Lord
of Gokula. There are ten tridents in ten
directions to prevent and disappoint those
who are aspirants for having an entrance
into Goloka through meditations without
the Grace of Krishna. Self-conceited people
who try to reach this Region through the
paths of *yoga* (meditation) and *jñana*
(empiric knowledge) are baffled in their
attempts, being pierced by the ten tridents.
Self-annihilation has its excellence in
Brahmadhāmu which represents the out-
side covering of Goloka in the shape of
tridents. शूल means a trident ; the mundane
three-fold attributes and the three-fold
divisions of time represent the trident.
अष्टाङ्गयोगी i.e. ascetics who practise the eight-
fold *yoga*, are the non-differentiative libe-
rationists who, trying to approach in the
direction of Goloka, fall headlong into the

pits of disappointment by being pierced
and cut asunder by these tridents placed
in ten directions. Those who proceed
towards the direction of Goloka through
the channel of devotion alloyed with
majestic ideas, are fascinated with the
charms of Vaikuntha which is the outer
covering plane of Sree Goloka, at the sight
of the eight perfection, viz., ‘*animā*’, etc.,
and majesties like “*mahāpadma*”, etc.
Those who are less forward in their intelli-
gence relapse to the seven-fold world falling
under the control of the ten protectors (of
the ten directions) in the guise of *mantrams*.
In this wise, Goloka has become unknow-
able and in-accessible. It is only the
Divine Selves of Godhead, the Propounders
of the Divine Dispensations for the different
Ages, who are always forward there to
favour the approaching devotees who seek
entry into the realm of Goloka through the
channel of pure devotional love. These
Divine Forms of God-head are surrounded
there with attendants of their respective

लक्ष्मणविधातुं सेयं परिपाटीति भावः । अत्र ‘स्वां गतिं’
इति तदीयता-निर्देशः, ‘गोपानां स्वं लोकम्’ इति षष्ठी-स्व-
शब्दयोर्निर्देशः, ‘कृष्णम्’ इति साक्षाज्निर्देशश्च वैकुण्ठान्तरं
व्यवच्छिद्य श्रीगोलोकमेव व्यवस्थापितवानिति । तथा च
हरिवंशे शक्र-वचनम्—

“स्वर्गादूर्ध्वं ब्रह्मलोको ब्रह्मविगणसेवितः ।

तत्र सोमगतिश्चैव ज्योतिषां च महात्मनाम् ॥

तस्योपरि गवां लोकः साध्यास्तं पालयन्ति हि ।

स हि सर्वगतः कृष्णो महाकाशगतो महान् ॥

natures. *Svetadwipa* in Goloka is their
place of abode. Hence Srila Thākura Brindā-
bana the manifest Vyasa of Chaitanya.
Leelā, has described the village of Nabap-
wipa as bearing the name of *Svetadwipa*.
In this *Svetadwipa* the concluding portions
of the pastimes of Gokula exist eternally as
the pastimes of Nabadwipa. Hence the
Region of Nabadwipa, Braja and the realm
of Goloka are one and the same indivisible
entity ; the difference only lies in the
manifestations of the infinite variety of
sentiments, corresponding to the diverse
nature of their devotional love. There is
in this a most hidden principle which only
the greatest souls who are enabled to
realise by the direct Grace of Krishna.
The truth is as follows :—In this mundane
world there are fourteen spheres disposed
in the graded order of high and low.
Persons living with wives and children
hankering for the pleasure-giving effect of
their fruitive actions, move up and down
within the limits of the three worlds of भूः,
भुवः and स्वः । Brahmachārins of great aus-
terities, ascetics and persons addicted to
hypothetical truth, persons of a neutral
disposition adopting non-fruitive works by
an aptitude which seeks to be free from all
mundane desires, move up and down within
the limits of the worlds of महः, जनः, तपः
and सत्य । Above these worlds lies the
abode of four-headed Brahmā, above which
lies the unlimited realm of *Vaikuntha* of
Vishnu, *Kshirodakashayi*, lying in the
ocean of milk. *Paramahansa Sannyā-*

sins and the demons killed by Sree Hari,
by crossing the *Virajā*, i.e., by passing
beyond the fourteen worlds, enter into the
luminous Realm of *Brahman* and attain to
Nirvāna in the form of temporary abeyance
of the temporal ego. But the devotee
actuated by knowledge (ज्ञानभक्त), the
devotee actuated by the pure devotional
aptitude (शुद्धभक्त), the devotee imbued with
loving devotion (प्रेमभक्त), the devotee actua-
ted by pure love (प्रेमपरभक्त) and the devotee
impelled by overwhelming love (प्रेमातुरभक्त),
who serve the majesty of Godhead, have
their locations in *Vaikuntha*, i.e., the
Transcendental Realm of Sree Nārāyana.

The devotees who are imbued with all-
love and who walk in the foot-steps of the
spiritual maids of Braja, alone attain to
the realm of Goloka. The different loca-
tions of the devotees in Goloka according
to the respective differences in the nature
of their *rasa*, i.e., mellow quality, are
settled by the inconceivable Power of
Krishna. The pure devotees of *Braja*
and those following the pure devotees of
Nabadwipa are located in the Realm of
Krishna and Gaura respectively. The
identical devotees of Braja and Nabadwipa
simultaneously attain to the pleasures of
service in the realm of Krishna and Gaura.
Sree Jiva Goswāmī writes in his work
Gopālachampu that “ the Supreme Trans-
cendental Realm is called Goloka being the
abode of गो, transcendental cows, and गोप
i.e., transcendental cowherds. This is the
seat of the *Rāsa*-pastimes of the Absolute

उपर्युपरि तत्रापि गतिस्तत्र तपोमयी ।
यां न विद्मो वयं सर्वे पृच्छन्तोऽपि पितामहम् ॥
गतिः शमदमाब्धनां स्वर्गं सुकृतकर्मणाम् ।
ब्राह्मे तपसि युक्तानां ब्रह्मलोकः परा गतिः ॥
गवामेव हि यो लोको दुरारोहा हि सा गतिः ।
स तु लोकस्त्वया कृष्ण सीदमानः कृतात्मना ।
धृतो धृतिमता वीर निघ्नतोषद्रवान् गवाम् ॥” इति ।

अत्रागतप्रतिपत्तिरन्तरे ‘स्वर्गदूर्ध्वं ब्रह्मलोकः’ इत्युक्तं स्यात्
‘लोकत्रयमतिक्रम्य’ इत्युक्तेः, ‘तत्र सोमगतिश्चैव’ इति न

Sree Krishna. Again the realm is called Sveta-dwipa owing to the realisation of some of the *rasas* which are the inconceivable manifestation derived from the untouched purity of that Supreme Realm. The two-fold entities of the supreme Goloka and the supreme Sveta-dwipa are indivisibly the Realm of Goloka”. The gist of the whole matter is this :—“Goloka as Sveta-dwipa is eternally manifest because the pleasures of enjoyment of the *rasa* could not be had in its entirety in the pastimes of Krishna in *Braja*. He accepts the emotion and effulgence of His Predominated Moiety, Sree Rādhikā, and makes an eternal Pastime for the enjoyment of Krishna-rasa there. Sree Krishna Chandra coveting to taste the following pleasures, *viz.*, to realise (1) the nature of the greatness of love of Sree Rādhā; (2) the nature of the wonderful sweetness of His love of which Sree Rādhikā has got the taste; (3) the nature of the exquisite joy that accrues Sree Rādhā by Her realisation of the sweetness of His love, took His birth, like the Moon, in the ocean of the womb of Sree Sachi Devi. The esoteric desire of Sree Jiva Goswāmi Prabhu is herein made manifest. In the Veda it is also said, ‘Let me tell you the mystery. In Nabadwipa the identical Realm of Goloka, on the bank of the Ganges, Gaura Chandra who is Govinda, the Entity of Pure cognition, who has two

संभवति चन्द्रस्यान्येषामपि ‘ज्योतिषां’ ध्रुवलोकादधस्तादेव
गतेस्तथा ‘साध्यास्तं पालयन्ति’ इत्यपि नोपपद्यते; देवयोनि-
रूपाणां तेषां स्वर्गलोकस्यापि पालनमसंभवम्, किमुत
तदुपरिलोकस्य सुरभिलोकस्य । तथा तस्य लोकस्य सुरभि-
लोकत्वे ‘स हि सर्वगतः’ इत्यनुपपन्नं स्यात्, श्रीभगवद्भिष्मद्-
लोकयोरचिन्त्यशक्तितत्त्वेन विभुत्वं घटेत्, न पुनरन्यस्येति ।
अत एव सर्वातीतत्वात् ‘तत्रापि तत्र गतिः’ इति ‘अपि’-शब्दो
विस्मये प्रयुक्तः; ‘यां न विद्मो वयं सर्वे’ इत्यादिकं चोक्तम्;
तस्मात्प्राकृत-गोलोकादन्य एवास्मै गोलोक इति सिद्धम् ।
तथा च मोक्षधर्मे नारायणोपाख्याने श्रीभगवद्वाक्यम्—

hands, who is the Soul of all souls, who has the supreme great personality as the great meditative *sannyāsīn* and who is beyond the three-fold mundane attributes, makes the process of pure unalloyed devotion manifest in this mundane world. He is sole Godhead. He is the Source of all forms, the Supreme Soul and is Godhead manifesting Himself in yellow, red, blue and white colours. He is the direct Entity of Pure Cognition full of the Spiritual (*Chit*) Potency. He is the Figure of the devotee. He is the Bestower of devotion and cognisable by devotion alone. The self-same Gaura Chandra, who is no other than Krishna Himself, in order to taste the *rasa* of the pastimes of Rādhā-Krishna in Goloka, is manifest in the Eternal Realm of Nabadwipa identical with Goloka. This is also clear from the Vedic declarations, *viz.*, “आसन् वर्णास्त्रयः,” “कृष्णवर्णं त्विषाऽकृष्णं,” “यथा पश्यः पश्यति इक्ष्मवर्णं,” महान् प्रभुर्वै” and various other statements of the theistic Scriptures. Just as Sree Krishna had His birth in the mundane Gokula through the agency of *Yogamaya* who is the primal Energy of the Supreme Lord, so with Her help He manifests the *Leela* of His birth in the womb of Sachi Devi in Nabadwipa on this mundane plane. These are the absolute Truths of Spiritual science and not the out come of imaginary speculation under the thralldom of the Deluding Energy of God-head. (5)

The World We See

BY SREE JADUNANDAN VIDYARNAB, B. A.

(1) “The Gaudiya” is a purely religious paper given to the study of the spiritual life of man. It has little to do with the so-called historical aspect of his life. But as humble students of the purely devotional school, we cannot but take life as a whole. For pure devotion looks upon life from the point of view of its relation with Krishna. It cannot be divided into convenient compartments, historical and spiritual. And we think that all our mundane problems, here, arise from an arbitrary distinction we habitually make between the two which the votaries of the historical school often blindly advocate. The root of most of the problems in our social and political life lies in this. Mahatma Gandhiji saw this, tried all through his life to save politics by extricating it from the morass of too much worldliness and the labyrinthian vicious circles it always creates and tried to bring about a happy union of both through a super-ethical view of life. What a great historian of today—J. Toyenbee—thinks about it may be effectively quoted here—“The actual and momentous effect of a cumulative increase in the means of Grace at man’s disposal in this world (comprising really all his progress today) would be to make it possible for human souls, while still in this world, to come to know God better and come to love Him more nearly in *His own way*—the one thing of manifest and abiding value in a world in which all other things are vanity”.

So in our own humble way we try to throw reflections on world-events now and then in—“The world we see”. We think we may be excused for this by our brothers

in spirit as well as those of purely historical school.

(2) The problem province of Bengal has become a veritable thorn by the side of the Government of India today. The baffling question of refugee rehabilitation is not a provincial matter as some people are prone to think. It lies at the root of the relation between India and Pakistan. It is a part of the intense cold war that Pakistan’s fascist group are always encouraged to carry on by the Western block—specially America. Pakistan is eager to shed crocodile tears for the moslems of Kashmir but its own people, the Hindus of East Pakistan are being always thrown into the melting pot by the protagonists of the Islamic democracy which often encouraged veritable geno-cide in the name of religion. This shameless duplicity is tolerated nay encouraged by some fellow nations of India in the Commonwealth as well as America in order to hamper India’s progress. The refugee problem of Bengal will never be solved unless impartial real world-opinion be roused against it. But who is going to shoulder this Herculean task? There is practically no person in India to stand up boldly against the campaign of unblushing lies and blackmail that Nopn and Co., are waging against India at home and abroad. Menon’s lengthy diatribes fall flat on deaf ears in the U.N.O. and sound amateurish after Noon’s invectives, though baseless.

And also the chronic food problem of Bengal and that half of India will never be solved unless and until this problem of endless refugee migration is solved. Thus

the fascist group. The minority section is regularly exploited by the Government and its satellites under the guise of religious and racial alienation. Such systematic exploitation in the name of religion of one section of people by another, under a civilised (?) Government is hardly to be found in history. Of course, there is also the enticement of doles like a piece of meat before a hungry dog which West Bengal Government is bound to give to these people driven from their home and herth. The question of Arab refugees from Palestine has turned the Middle East into a melting pot. But who is going to take account of half of the highly civilised Bengali nation being turned into paupers and street-beggars by playing on the fanaticism of an illiterate mass by a shamelessly unscrupulous gang of political upstarts? How can world opinion tolerate it? And that in the name of religion! It is really the blakest stigma on the name of religion, and that is our concern. For religion is one and that is jaiba-dharma—the religion of man.

Sreemad Bhagabatam to a huge gathering of people in the temple premises of Sree Fakir Chandra Roy Sardar, Badartala, Garden Reach at 6 p.m. and Sreepad Narahari Kritiratna delivered a lecture on Nama Sankirtana as propounded by Sree Chaitanya Mahaprabhu. Many highly cultured gentlemen of the locality were present.

The next issue will contain the whole report of the extensive South India tour of His Holiness Srila Acharyya-Deva as a special issue of the Journal.

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