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NANDADULAL BRAHMACHARI

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SREE GAUDIYA MATH

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THE
GAUDIYA

A Spiritual Monthly

476



अनासक्तस्य विषयान्
यथार्हमुपयुञ्जतः ।

निर्व्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापन्निक्तया बुद्ध्या
हरिसम्बन्धि वस्तुनः

मुमुक्षुभिः परित्यागो
वैराग्यं फलमुच्यते ॥

Vol. II

JANUARY 1958

No. 5

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

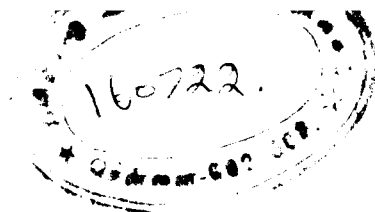
वृ. ना. पु. ३८/२२६

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

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

* * * * *

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



The Descent of the Bhagabata

The Bhagabata is the ripest fruit of the Vedas. Its juice can be tasted only by the pure devotees of Shri Krishna—Who is the very embodiment of it. Others touch its outer coating only, but can never appreciate the substance. It has come to earth through the mouth of Shрила Shukhadeva. It is adored by the truly meditative, whose sole joy in life is to think uninterruptedly about it. Oh, impassioned enjoyers of the Bhagabata, never be deviated from it even for a moment !

At the approach of dark Kali age, thousands of Rishis had gathered at Naimisharanya, a spot where all mental cycle stops by Brahma's blessing, the place is within forty miles from Kanpur) to perform a sacrifice lasting for many years, under the leadership of Shaunaka.

One day when the crimson glow of the rising sun had just tinged the eastern sky, they were sitting peacefully in the hermitage by the side of the blazing sacrificial fire. Then Shri Suta Goswami, the most intimate and beloved disciple of Shri Shukadeva appeared there in the course of his free rambling. He was most heartily received by the Rishis who showed him all honour. When he was properly seated among them, they quite eagerly asked several questions. The Kali age had come—the age of sins and *unvedic* misdeeds. Only a short time ago Bhagwan Shri Krishna had departed from this world ; with Him had gone all ' *Dharma* ' from earth. Every good heart was apprehending dire days ahead.

The Rishis said to Shri Suta Goswami—you are master in Pauranic lore. You have read

and explained many scriptures along with history. What Shri Vyasdeva and other Rishis have taught about the Vedas, you know everything of that not as a speculator but as a dear disciple of them. For a true preceptor never hides any secret from an intimate disciple. You know the Vedas more thoroughly, for you know them in their practical application through the *Puranas* and in history. (Purana, is not mythology as the Western scholars and their satellites here understand. A Purana according to its etymological meaning interprets, the true teachings of the Vedas and shows how to practise them in life. It fulfills the Vedas so it is called the Purana. So a sincere student of Puranas alone can know the substance of the Vedas,—which, we think, the most erudite scholar must fail to appreciate with his angular outlook to-day. He cannot discard that outlook in anyway. We are seeing this from the days of Max Muller. But we are sorry to see how their *manasaputras* here dance in tune with them. We shall deal with it later on more elaborately). Shri Suta Goswami was a great Pauranic scholar. He was a gentle loving disciple, so his preceptor kept nothing as secret from him. With this deep confidence in and respect for Shri Suta Goswami, the Rishis approached him to solve certain problems of their heart that ever torment the human mind.

Kali had just set in. Men became short-lived, idle, unintelligent and for want of true piety given to misdeeds and evil pursuits. Hence misfortune ever haunted them. So men were at a loss to

know what was the highest good in life. There are innumerable Shastras prescribing different ways and means. You know them all. Now let us understand the really good in them by picking up the most essential, which alone can give the highest satisfaction to our soul. Then let us know why Shri Krishna was born to Devaki and Basudeva. What work

did he perform to bring the highest good to men for their real elevation. For His appearance here-below is for men's best welfare and sustenance of the world-order. Even death fears Him and His Name once taken saves us from the toils complexities and troubles of worldly existence.

(To be continued)

Gaudiya Vaishnavism in Practice

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

Offences against the Divine Krishna Name

Next come offences against the Divine Krishna Name. The principal offences are ten in number.

(a) Scandalizing the Sadhu or Saint who is a devotee of Vishnu comes as the first and the gravest offence against the Divine Name. As the fish lives in and by water, so the Sadhu lives in and by the Divine Name. He repeats it always and is ceaselessly engaged in its glorification. To calumniate such a Sadhu is to forfeit all rights to taking the Divine Name. So this offence needs be guarded against.

Although from the ethical point of view, scandalizing a fellow-being is an offensive and sinful act, scandalizing a Sadhu is a more heinous and unpardonable offence according to the canons of devotion. A devotee who is a reviler of Sadhus naturally eschews their company ; and in the absence of their blessings, no progress is possible in his devotion, and what is worse, the same fades away like the waning moon of

the dark fortnight and dwindles gradually into nothingness. So the devotee, shorn of his devotion, is now a mere non-theistic moralist or non-moralist and his behaviour also falls short of the human standard. So it behooves a devotee not to scandalize a Sadhu.

(b) To differentiate Bhagavan Krishna from His Name, Form, Attributes, Pastimes and Paraphernalia and to treat Gods with delegated powers as independent entities or identical with Bhagavan constitutes the second offence. It is polytheists that resort to this differentiation as they have no one-pointed devotion towards the One Lord of creation. The Absolute is one and secondless and He is the Sole-Recipient of our service. Service to His Name is identical with service to His person.

Henotheists worship five gods with delegated powers to develop Concentration for realizing the formless Brahman while devotional literature refers to the Absolute who is the mainstay of Brahman and endowed with spiritual Form, spiritual Felicity and

spiritual cognition. To identify such and similar Gods with Godhead Himself is a very grave offence to be strictly guarded against.

Brahman, the four-faced and other deities whose jurisdiction is in a way contentious with that of Bhagavan are either devotees of Bhagavan or His attributive aspects. To place them on a par with Him is clearly an offence against the Divine Name.

(c) Showing apathetic mood towards the spiritual preceptor and picking holes in him in the belief that he is no better than an erring mortal constitutes the third offence.

The Scripture declares that Sri Guru-Deva is no being of this world, and that he possesses a correct knowledge of the Divine Name, being free from the fourfold defect of error, in advertence, deceit and deficiency of the senses. So we should not belittle his power or knowledge, but place entire trust in him which only ensures steady progress to the aspirant both in devotion and Bhajan.

(d) The fourth offence is the denunciation of the Scripture and Sastraic literature allied to it which are the sources of the knowledge of the Absolute. Devotion to the Godhead Krishna forms the central theme of all Vedas and all Puranas and of Dharma and Tantra Sastras that are based on the former. To make a laughing stock of such devotion and of literature dealing with it is very grave offence.

(e) "Glorification of the Divine Krishna Name is simply an exaggerated praise of Name"—Such an idea is the fifth offence. All virtuous act like alms-giving, hospitality and the like yield but temporal results. If the taking of the Divine Name is also reckoned among them, this becomes the gravest of offences. No virtuous act, however elevat-

ing or sensational, can stand on a level with the all-powerful Divine Krishna Name which, when served, produces eternal and everlasting results, and which is the very core and essence of all Scriptures on devotion in the world.

(f) The sixth offence is committed when we say that all the Names of the Godhead are fictitious, unreal and imaginary. Godhead has both Name and Form, but they are not of this world; they are entirely spiritual. To confuse them with the names and forms of this evanescent and changeful world, and to attribute formlessness to the Absolute Divine Person is nothing short of sacrilege, an offence against the Divine Name.

Persons with predilection to barren intellectualism who follow empiric methods in their conception of the Absolute Existence resort to the ludicrous chanting of the Divine Name as "O Formless God! O Knowledge-cum-Bliss-shaped God!" in their anxiety to supply the qualifications of Brahman to God who in their opinion, is lacking in them. This is an unpardonable offence.

(g) The Seventh offence consists in committing sinful acts with the foolish belief that they can be easily expiated by the repetition of the Divine Name. The more we overcome our sinful nature and the mood to lord it over, the more we are drawn towards the Divine Name. But when once we take it and have it on our lips, we will be naturally disinclined to sinful life;—let alone those hypocrites who engage their minds in sinful thoughts while handling the rosary outside.

Who will then argue in the following strain; "Let me commit this sin and achieve this object of mine. I can there after make short work of it with the help

of the Divine Name, the Sovereign Antidote to all human sins and shortcomings?"

(h) Manifold are the virtuous and fruitful acts relating to Sacrifices, penances, divine communion, scripture-reading, hospitality, caste-divisions and orders of life. Treating the Divine Name as equal or similar to such fruitful actions and moral duties constitutes this offence. Can the ephemeral and short-lived fruitful action ever stand comparison with the immortal and ever-blissful Divine Name which was rightly said to be beyond the reach of the world-minded Karmis, moralists and atheists? So the repetition of the Divine Name while turning the beads of a rosary by the Karmis as part of their daily routine of fruitful performances is an offence against the Divine Name.

(i) The ninth offence lies in imparting the Divine Name to persons busy with their mundane pre-occupations and to those who have no ear or attraction for it. Offering the Divine Name to ineligible and to those who are not in earnest about it is likened to sowing seeds in saline soil.

Some there are who do not hesitate to force the acceptance of God's name by rich persons for the sake of their money; these are verily vendors of the Divine Name. Having placed a price on the priceless Name of God, they have not only depreciated that Holy commodity, but find even themselves in spiritual bankruptcy in spite of their so-called Bhajan.

(j) Evincing no interest in taking the Divine Krishna Name even after hearing its marvellous saving power is an offence against the Divine Name. We have become so egoistic and self-adulatory that we do not go in for the Divine Name lest we should lose our social status and be relegated to the position of a God-intoxicated maniac.

In this lies our singular misfortune and we commit this very serious offence.

BLASPHEMY AGAINST GOD AND DEVOTEES

(10) Blasphemy against God and His devotees is an unpardonable sin as whatever is done to the devotee is directly claimed and accepted by the Lord Himself. The practisant in devotion should not allow blasphemous talks on God or His devotees to prevail any where and should try to controvert them whenever or wherever they exist, provided he finds himself competent to do so. If he happens to hear such profane babblings in any religious assembly or congregation, he should lend a deaf ear to them when by reason of the prepossessed nature of the convenors or the audience, it is patent to him that no useful purpose would be served by refuting their impious arguments. He will also do well to walk out of such assemblies forthwith in expiation of his indiscretion in mixing with all and sundry without discrimination.

Devotees live in God and that whatever is done to them affects God. The sin and blasphemy against ordinary men is forgiven inasmuch as they pose that they can defend and assert themselves against them independent of God's intervention; but when man blasphemes God and His beloved "it shall not forgive him neither in this world nor in the world to come."

I have finished my delineation of the tenfold nature of prohibitory conduct which is admitted on all hands as inimical to devotion. My labour will be deemed to have been recompensed a hundredfold if the same could be found helpful to any single novice in devotion who is earnest about its cultivation in the fivefold aspect as set forth at the beginning of this pretty long article. (Concluded)

Sreela Sanatana Goswami

BY SREE JADUNANDAN VIDYARNAB, B. A.

(Continued from December '57 issue)

We have spoken something of Sreela Sanatana Goswami and his illustrious ancestors. He came of a great royal family who ruled over Karnat, and he was Brahmin of the highest order. Later on his forefathers, on account of some family troubles had to leave their native place and settle in Bengal. Bengal was then called Gauda and was ruled by Pathan King. Husen Saha was the then Emperor of Gauda. Sreela Sanatana and his brother Sreela Rupa Goswami entered into the service of the Pathan Emperor and occupied the highest posts. They were both famous for their Sanskrit erudition—in which they were unequalled in the whole country. As the King's Ministers they were very rich and maintained many a pandit. Sree Sanatana's official title as given by the King, was Sakar Mallick. He was the Chief minister of the King and was responsible for war and peace, and the highest state affairs; while Sree Rupa was the finance minister. And their youngest brother Ballava was in charge of the mint.

They lived at Ramkeli—a town near Gauda—the then Capital of Bengal. They were great patrons of Sanskrit learning. Many pandits used to come to their place and were duly remunerated. They were highly educated in Arabic and Persian also—which they studied near Saiyed Fakaruddin of Saptagram. Thus they were living in great opulence enjoying fame, name and wealth. It is not known whether Sanatana married or not. Sree Sanatana liked very much to hold devotional discussions with good pandits,

many of whom used to come to their house. His erudition in the Bhagabata was unsurpassed.

Sanatana was born about the year 1473 A.D. Thus when he was a boy of about fourteen or fifteen Mahaprabhu Sree Chaitanya Deva was born in Nabadwip, in the year 1486. Then Mahaprabhu took to Sanyasa at twentyfour. When He was living at Puri as a Sanyasi at the behest of His mother He once intended to see His mother and came to Bengal, on His way to Brindaban.

Emperor Prataprudra of Orissa made every arrangement for His journey from Puri to Nabadwip wherefrom He was to go to Brindaban. Mahaprabhu came to Nabadwip and saw His mother Sree Shachi Devi. Then He went to Bidyanagar—a place near His hometown. Here at the house of Vidya Vachaspati—a favourite of His. He heard about Sree Sanatana and Sree Rupa. Sree Sanatana was a disciple of Vidyavachaspati. Sree Sanatana highly esteemed him and took his initiation from him as he was a favoured of Sree Chaitanya Mahaprabhu.

Mahaprabhu now intended to see Sree Sanatana and Sree Rupa at Ramkeli. So He changed His course of journey to Brindaban. Instead of going by the way of Nabadwip He took the path of Gauda and came near Ramkeli. Thousands of people were following Him. King Husen of Gauda was highly surprised to find so many men coming after a poor Sanyasi and thought that He must have Divine power.

He asked Sanatana who and what he was. Sanatana gave him an evasive answer; for deeply wise as he was in state affairs he could not rely on a King. Then at dead of night Sree Sanatana and Sree Rupa came to their beloved Lord. They had long discussions. Both the brothers were attracted by Him. They, then and there determined to give up everything and followed Him in no time. Wise Sanatana advised Mahaprabhu not to take so many people along with Him in His journey to Brindaban. That might arouse suspicion in the King who might do Him some harm.

Mahaprabhu turned back and came to Shantipur, the Village where Sree Adwaita lived. Thus the Lord appropriated to Himself His own eternal and intimate favourites. He had come to Ramkeli near Gauda with that object. His journey to Brindaban was merely a plea. Thus a devotee did not go out in search of his Lord but the Lord came to his door and appropriated him. This is *Prema Bhakti*, where God and His devotee are mutually so attached to one another that each seeks most heartily the company of the other.

(To be continued)

The World We See

BY SREE JADUNANDAN VIDYARNAB, B. A.

The world has gone mad after the "Moscow Sputnik" No doubt it is the most marvellous achievement of technical science, but none of us thinks for a moment what it really means to us as man. Once in the middle ages so called religion was everything for a man, now Science, as we understand it, has occupied that place. We call the medieval period of human history as the age of darkness and uplaid Science for it has dispelled that gloom for good. But has not Science also blinded us in as many ways as so called religion once did at that time. Nay, more so.

What can Science really do for a man? We do not speak of the good or evil things it brings or can bring to human society including its total destruction, threatened by the inordinate improvement of Science. After all, it can give him a comfortable life and may enhance the span of it. The last and the best thing it does, is that it can make him free from the anxieties and

worries from which an ordinary man habitually suffers. Can it give us total insight into nature of things which religion gives or can adjust our relations with the world as a whole? We say "No" So its one-sided development will surely lead to destruction of one nation by another through ever recurring unbalance in life. A man, if he be a little intelligent and possesses average wealth, can easily attain that state. Is that all which a man should aspire after here. We think that if such be the case with our life in modern civilization to-day, then we must say that it belies the whole trend of human evolution. What has really helped man to survive in the tooth and nail struggle for existence, although he is one of the weakest of animals. It is not his external adaptability to environment only. But that he developed a certain trend of life which made him turn inward-towards his own self (self consciousness) which gave him the best

intellect and has made him the most adaptable creature in the whole world. So from the dawn of history whatever movement has helped to turn man's mind inward, has saved him from catastrophes which often threatened his very existence here-below.

But has Science to-day, made him more soul-conscious which alone can help him to transcend his immediate environment and choose a way of his own and can make him really free? We must confess that it has totally failed in that respect. Science has made him more and more dependant upon his surroundings which means ultimate destruction in the race of life for he has become all the more outward minded there by. They say that Science is helping and teaching man to lord it over nature. But perhaps that is the worst myth that Science and our civilization have taught him to-day. They may have taught him to rise above one kind of surroundings but only to depend upon more complicated ones which require far more strenuous efforts and struggle to be adapted to. Can we call this life higher and better for man? The whole trend of true human civilization and culture says "No!" Has the sum total of sufferings really lessened because man to-day lives in a Scientific age? Any sensible man will deny it. Science may have decreased them in some respects, but in others, it has increased our sufferings tenfold. To conquer nature externally is no glory for a man as a man. The animal in him may find therein certain means to survive, but no involution or evolution of humanism is served thereby. He becomes a more skilful animal only. But it makes him all the more subservient to his sense-life which ultimately hastens his destruction like other

animals in nature. Tigers, lions, and other animal species are daily dying out although they are most powerful and skilful among animals. This has been the case with other animals in the past while homo-Sapiens are multiplying. But why? Because they have not taken to the path of self-consciousness like men. And this is the path of eternal life about which the great poets and prophets of all ages have sung. To seek and find the soul—the true self—is the glory, the one advantage of man over nature which will make him the eternal species on earth. Has Science taught us to do that? But Godless Science like that of Russia or even of materialistic America is deviating man from that path of real life. Man's outwardness has become so ridiculously extravagant that like toy—mad urchins the whole world is dancing at the sight of the 'sputnik.' It has conquered space and has given him speed to over-come distance. But what of that? Are they ends in themselves? Only a child would say so. If we really know how to utilise every moment of life, such space-killers will not be so much required. Gandhiji never used a space-killer or time saver like aeroplanes etc., yet we think he did more work than many many of us. We must know that we really save time and space by shaking off all inertia and sloth from the soul and that is the true path for a man. It is the secret of true life. Let these Scientific toys be used as timely diversions for our still puerile minds but never let us make fetishes of them or ultimate destruction stares us in the face—"Nanya pantha Vidyate ayanaya" as the Upanishada says. The highest discovery of human intellect is his soul. Science must help us to do that, or it will be the most clever means for self-destruction.

Relation of Sex in the Religion of Loving Devotion (Premabhakti)

BY SREE JADUNANDAN VIDYARNAB, B.A.

After food, sex is the most baffling problem in our social and spiritual life. How to adjust it to the higher values of life has ever been a very serious question with men in every Country and age.

Sex-life really depends upon the biological relation between the male and the female although in different societies of men this has taken shapes completely different from one another. But this fundamental relation has ever determined them either consciously, unconsciously or sub-consciously. Among animals biology guides all sex relations. But man tries to change and adjust them, according to his particular social life which depends mostly on his geographical and historical environments. Also traditions handed down from generation to generation greatly influence them. Religion is a great determining factor in it. Indeed it is perhaps the most powerful.

Thus society, individual and family perditions, traditions Shashtra and above all religion try to give shape to a relation which is fundamentally biological and animalistic in many respects. Accordingly myths have been created round about it through literature and traditional social customs, which have tried to sublimate it in various ways differing in different ages among innumerable types of men. But religion is above all of them; for its influence is claimed to be transcendental and lasting beyond man's environmental life and as some believe, even beyond death as also religion has so long shaped men's society and his various relations in it. But religion

exerts its influence mostly through myths and by showing its ethical consequences. But science to-day is exploding many of them. If religion has to influence sex life to-day it must do that by assimilating the influence of science over it and not by avoiding it. The mechanical process taken to by Yoga and Jnana most often prove futile in really controlling our sensewardness. What does sex mean biologically?

In substance, it means the inevitable attraction which one sex feels for the other in various circumstances and stages of life. In this attraction—relation men who are more powerful than women are by nature aggressive and active while the latter is naturally submissive and passive. Thus in Shastras guiding men's moral and social life, injunctions are laid down mostly to curb man's passion for woman. All religions in their practical aspects are very emphatic in this respect. They create hedges round her to give her due protection. Also society almost every-where holds its reins very tightly to control and guide this human passion. This compels man and woman living in society to inhibit this biological urge which according to the laws of physical and mental reflexes and reactions come out in numerable psycho-physical symptoms often so complicated complex that human intellect is baffled to grapple them; specially in highly civilised societies. Ordinary philosophy or ethical teachings have almost failed to tackle them. They have mitigated them by elaborate processes of sublimation in some cases only. The Karmic Schools try to control sense

excesses by various ethical rules and social as well as family injunctions. Jnaees try to be free from sensual pursuits by renunciation and by preaching their transitoriness. While the devotional teachers take to a process which is given neither to controlled enjoyment nor renunciation like the Karimis or Jnaees.

The fundamental injunction of devotion in this respect is succinctly given in the first Sloka of the Ishopanishad. "Do not try to exploit anything in this world for your selfish enjoyment nor do renounce it; but permeate it with the presence of God and receive it from Him and Him only." This will be enjoyment in renunciation with the essence of both guiding us. This has been termed as *yukta-vairagya*, highly recommended by Sree Chaitanya deva. But carried away by original lust in us we forget it and try to assert our own selves as the renunciators or the enjoyers of this world which is almost a travesty of the one Absolute Truth in which we live, move and have our beings. So enjoyment or renunciation is not good or bad in themselves from the point of view of true devotion but they are commendable, in as much as, they help to devote our mind, body and soul to the service of Krishna, directly or indirectly. Attachment to worldly things differ in different persons. So their behaviour also must be various. Some run after wealth, others are attached to men or women and there are many who are mad after fame. Each will do everything for the attainment of the objects of their particular desires of the heart. Also they are inevitable to him or her. Then how can the same rules be prescribed for all of them? What is essential is that all these fundamentally imply outward tendencies of the heart. Whatever be their nature, they

are to be so curbed that the mind be turned inward towards Krishna, the Soul of our souls. Krishna's transcendental attraction is far more powerful than that of the senses. Any act that helps us to do this is devotional. It may take strange and often derogatory shapes in complex characters. But what is necessary is that they should be "*ananyavat*:" to Krishna i.e. exclusively devoted to remember constantly Krishna's Name, appearance qualities and pastimes. Even apparently sinful acts often surpass in this merit, the deepest meditation of a Yogee or a Muni. Whatever the Gopees of Brindaban did, although often lax in the light of our ethics, surpassed in devotional merit, even the activities of the best saints and so were more acceptable to the beloved Lord of their souls. But this is possible only when we know Krishna as the Absolute—the be all and end all of our existence here. The Gopees knew nothing as desirable as the smiling beauty of Madhaba's face. So Godhead in His truest and most beautiful Self always permeated their body mind and soul, steeping them in sublime bliss. This is the *summum bonum* of existence here and everywhere in creation. The beginning of this we find in the Geeta when Shri Krishna in its final teaching says—"Give up all other religions and turn towards Me, no sins will ever touch you. I will save you from their contaminations." So in the Bhagabata Shri Krishna says;—

"Lust has no influence on one whose intellect is devoted to Krishna just as boiled paddy cannot be used as seed."

A mind given to Shri Krishna is wholly free from all contaminations of lust as it can produce no effect in it. But this is possible only in the case of a devotee in whom love of Krishna is upper-most above everything else—a Prema-bhakta

Shri Shri Shiva, the highest of gods is the ideal of Prema Bhakti. Who, on account of the intensity of his love for Krishna appears as one with Him. His relation with Gauri, lies Divine consort is the purest example of sex relation. It has been nicely depicted in the Bhagabata (Fourth Chapter) where they are seen passing their days in talking about Shri Krishna—the Basudeva Tattwa and enjoying it with all heart, soul and mind.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SREELA THAKUR BHAKTIVINODE

We love to read a book which we never read before. We are anxious to gather whatever information is contained in it and with such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers, who are great men in their own estimation as well as in the estimation of those, who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a view to create, and not with the object of fruitless retention. Students like satellites should reflect whatever light they receive from authors and not imprison the facts and thoughts just as the Magistrates imprison the convicts in the jail! Thought is progressive. The author's thought must have progress in the reader in the shape of correction or development. He is the best critic, who can show the further development of an old thought; but a mere denouncer is the enemy of progress and consequently of Nature. "Begin anew," says the critic, because the old masonry does not answer at present. Let the old author be buried because his time is gone. These are shallow expressions. Progress certainly is the law

of nature and there must be corrections and developments with the progress of time. But progress means going further or rising higher. Now, if we are to follow our foolish critic, we are to go back to our former terminus and make a new race, and when we have run half the race, another critic of his stamp will cry out: "Begin anew, because the wrong road has been taken!" In this way our stupid critics will never allow us to go over the whole road and see what is in the other terminus. Thus the shallow critic and the fruitless reader are the two great enemies of progress. We must shun them.

The true critic, on the other hand, advises us to preserve what we have already obtained, and to adjust our race from that point where we have arrived in the heat of our progress. He will never advise us to go back to the point whence we started, as he fully knows that in that case there will be a fruitless loss of our valuable time and labour. He will direct the adjustment of the angle of the race at the point where we are. This is also the characteristic of the useful student. He will read an old author and will find out his exact position in the progress of thought. He will never propose

to burn the book on the ground that it contains thoughts which are useless. No thought is useless. Thoughts are means by which we attain our objects. The reader, who denounces a bad thought, does not know that a bad road is even capable of improvement and conversion into a good one. One thought is a road leading to another. Thus the reader will find that one thought which is the object to-day will be the means of a further object to-morrow. Thoughts will necessarily continue to be an endless series of means and objects in the progress of humanity. The great reformers will always assert that they have come out not to *destroy* the old law, but to *fulfil* it. Valmiki, Vyasa, Plato, Jesus, Mahomed, Confucius and Chaitanya Mahaprabhu assert the fact either expressly or by their conduct.

The *Bhagavat* like all religious works and philosophical performances and writings of great men has suffered from the imprudent conduct of useless readers and stupid critics. The former have done so much injury to the work that they have surpassed the latter in their evil consequence. Men of brilliant thoughts have passed by the work in quest of truth and philosophy, but the prejudice which they imbibed from its useless readers and their conduct, prevented them from making a candid investigation. Not to say of other people, the great genius of Raja Ram Mohan Roy, the founder of the sect of Brahmoism, did not think it worth his while to study this ornament of the religious library. He crossed the gate of the *Vedantu*, as set up by the *Mayavada* con-

struction of the designing Shankaracharya, the chosen enemy of the Jains, and chalked his way out to the unitarian form of the Christian faith, converted into an Indian appearance. Ram Mohan Roy was an able man. He could not be satisfied with the theory of illusion contained in the *Mayavada* philosophy of Shankar. His heart was full of love to Nature. He saw through the eye of his mind that he could not believe in his identity with God. He ran furious from the bounds of Shankar to those of the *Koran*. There even he was not satisfied. He then studied the pre-eminently beautiful precepts and history of Jesus, first in the English translations and at last in the original Greek, and took shelter under the holy banners of the Jewish Reformer. But Ram Mohan Roy was also a patriot. He wanted to reform his country in the same way as he reformed himself. He knew it fully that truth does not belong exclusively to any individual man or to any nation or particular race. It belongs to God, and man whether in the Poles or on the Equator, has a right to claim it as the property of his Father. On these grounds he claimed the truths inculcated by the Western Saviour as also the property of himself and his countrymen, and thus he established the *Samaja* of the Brahmos independently of what was in his own country in the Beautiful *Bhagavat*. * His noble deeds will certainly procure him a high position in the history of reformers. But then, to speak the truth, he would have done more if he had commenced his work of reformation from the point where the last reformer in India left it. It is not

* This is gathered from what Ram Mohan Roy told the public in the prefaces to the three dissertations, which he wrote about the precepts of Jesus as compiled by him from the Gospels and in answer to Dr. Marshman the Serampore Missionary.

our business to go further on this subject. Suffice it to say, that the *Bhagavat* did not attract the genius of Ram Mohan Roy. His thought, mighty though it was, unfortunately branched like the Ranigunj line of the Railway, from the barren station of Shankaracharya, and did not attempt to be an extension from the Delhi Terminus of the great *Bhagavat* expounder of Nadia. We do not doubt that the progress of time will correct the error, and by a further extension the branch line will lose itself somewhere in the main line of progress. We expect these attempts in an abler reformer of the followers of Ram Mohan Roy.

The *Bhagavat* has suffered alike from shallow critics both Indian and outlandish. That book has been accursed and denounced by a great number of our young countrymen, who have scarcely read its contents and pondered over the philosophy on which it is founded. It is owing mostly to their imbibing an unfounded prejudice against it when they were in school. The *Bhagavat*, as a matter of course, has been held in derision by those teachers, who are generally of an inferior mind and intellect. This prejudice is not easily shaken when the student grows up unless he candidly studies the book and ruminates on the doctrines of Vaishnavism. We are ourselves witness of the fact. When we were in the college, reading the philosophical works of the West and exchanging thoughts with the thinkers of the day, we had a real hatred towards the *Bhagavat*. That great work looked like a repository of wicked and stupid ideas, scarcely adapted to the nineteenth century, and we hated to hear any arguments in its favour. With us then a volume of Channing, Parker, Emerson or Newman had more weight than the whole lots of the *Vaishnav* works. Greedily we poured over

the various commentaries of the Holy Bible and of the labours of the Tattwa Bodhini Sabha, containing extracts from the *Upanishads* and the *Vedanta*, but no work of the Vaishnavs had any favour with us. But when we advanced in age and our religious sentiment received development, we turned out in a manner Unitarian in our belief and prayed as Jesus prayed in the Garden. Accidentally, we fell in with a work about the Great Chaitanya, and on reading it with some attention in order to settle the historical position of that Mighty Genius of Nadia, we had the opportunity of gathering his explanations of *Bhagavat*, given to the wrangling Vedantist of the Benares School. The accidental study created in us a love for all the works which we find about our Eastern Saviour. We gathered with difficulties the famous *Kurchas* in Sanskrit, written by the disciples of Chaitanya. The explanations that we got of the *Bhagavat* from these sources, were of such a charming character that we procured a copy of the *Bhagavat* complete and studied its texts (difficult of course to those who are not trained up in philosophical thoughts) with the assistance of the famous commentaries of Shreedhar Swami. From such study it is that we have at least gathered the real doctrines of the Vaishnavs. Oh! What a trouble to get rid of prejudices gathered in unripe years!

As far as we can understand, no enemy of Vaishnavism will find any beauty in the *Bhagavat*. The true critic is a generous judge, void of prejudices and party-spirit. One, who is at heart the follower of Mohamad will certainly find the doctrines of the New Testament to be a forgery by the fallen angel. A Trinitarian Christian, on the other hand, will denounce the precepts of Mohamad as those of an ambitious reformer.

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mer. The reason simply is, that the critic should be of the same disposition of mind as that of the author, whose merits he is required to judge. Thoughts have different ways. One, who is trained up in the thoughts of the Unitarian Society or of the *Vedant* of the Benares School, will scarcely find piety in the faith of the Vaishnavs. An ignorant Vaishnav, on the other hand, whose business it is to beg from door to door in the name of Nityananda will find no piety in the Christian. This is, because

the Vaishnav does not think in the way in which the Christian thinks of his own religion. It may be, that both the Christian and the Vaishnav will utter the same sentiment, but they will never stop their fight with each other only because they have arrived at their common conclusion by different ways of thoughts. Thus it is, that a great deal of ungenerousness enters into the arguments of the pious Christians when they pass their imperfect opinion on the religion of the Vaishnavs.

(To be continued)

Self-Surrender—Course XIV

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

In the last Course we have learnt that to mistake a string for a snake or a pearl for silver is *vivarta* and similarly it is *vivarta* to wrongly consider one's ownself (*Jivatma*) identical with our body or mind. In our present condition as *baddha jivas* we are *dehatmabhimani* and identifying ourselves with our body and mind, we think and speak of everything around us in reference to our body or at best to our mind which latter we then consider as *dehi* in place of *atma* or soul which is actually and rightly connotated as *dehi* in the *Sastras*. When a man thinks himself as Sarat Mukherjee, or Chhiteswer Doube or Ramlingam Iyer, when he speaks of his father as dead, mother as living, wife as chaste, brother or son as disobedient, his family as inhabiting Calcutta, Madras, Bombay or Baranasi, himself as a minister, a judge, a merchant, a hawker or a menial, in reference to whom as self does he so think or speak? Certainly he does not think or speak about all this in the context of himself as soul or *Jivatma* which is

Chit or *Para-Sakti* or *Para-Prakriti* as referred to by God Sri Krishna in the Geeta (7/5), but as his body composed of the five inanimate elements, or his mind, intellect and egoism (7/4) which constitute his *bhinna* or *apara-prakriti*. This attribution to self what is not self in the true sense i.e., to body or mental group is *vivarta*; this is tantamount to thinking one thing (non-self) as soul and as such it is *vivarta* like thinking a string as a snake, or a pearl as silver. To speak of *brahma* (existent) as *Jiva* (non-existent according to the monists) is not an example of *vivarta* in which both the things, real and mistaken, are existent though, it may be, not together at a particular time. Thus their *vavarta* is without foundation.

Next we take up *Maya* for discussion and prove that without complete self-surrender to God we cannot get rid of the binding clutches of hers which have kept us oblivious of our real status in relation to God and the universe. Etymologically *maya* means the agency of measurement,

that by which things can be measured, i.e., can be perceived by the mind in their various aspects through our senses of vision, audition, odour, taste and palpation. In this *achit jagat* or material world, we receive perceptions in an enjoying mood of material objects with material senses. The measuring agency is working in all cases of such perceptions. Thus we have to be subservient to this agency or *maya* always in all our affairs. This *maya* is God's *achit* (material) or *bahiranga* (outward) *Sakti* (potency) referred to in Course XII. *Maya* has a wider meaning as God's potency in general, through which He exercises His functions without the help of any material senses like us, as the Vedas (*Swetasvatara* 3/19) declare—*Apanipado* etc. He takes without hands, walks without feet, sees without eyes, hears without ears; He knows every thing knowable, but there is none to know or measure Him, i.e., man with his limited intellect cannot make an idea that He is the possessor of transcendental limbs and organs. Erudite devotees announce Him as the Cause of all causes and the Greatest Personality—as Srila Bhakti Vinode Thakur has explained). But in *roorhi* or popularly accepted import, *maya* is God's *bahiranga-sakti*. Though *Jiva* is God's *para-prakriti* as declared by Himself in the Geeta (7/5), yet due to his being *anu* (molecular) *chit* unlike God who is *bibhu* (prepotent) *chit* and being only *tatastha* or border potency, he is liable to be clutched by *maya* or *achit-sakti*, if he turns away from Krishna. *Maya* punishes him according as he deserves, till he is purified of his refractory tendency and he gains back his own essential property of eternal servitorship to God through self-surrender to Him. He is then *mukta* freed from his restrained condition in the realm of *maya* who has so long, as

duty-bound, kept him tied up with the trio of *gunas*, viz., *sattwa*, *raja* and *tamah*, under whose spell he could not know God as superior all these (Geeta 7/13). God tells Arjuna (7/14) that this *maya* is His own potency and cannot be overcome by one's own effort: it is through self-surrender to Him alone that men can get rid of her influence and be again taken into service by Him. This truth is echoed by Sri Brahmā in his discourse to Sri Narada (Sreemad Bhagabat 2/7/42) when he says, "Receiving God's grace through their complete self-surrender to His feet, devotees cross over beyond *maya* who is otherwise incapable of being so crossed, being God's own potency. They do not consider the body, which serves as food to dogs and jackals, as 'I' or 'mine.' "Thus we see without full self-surrender to God's holy feet, we cannot secure true emancipation, freedom from the clutches of *maya*.

Now the monists' *maya* is quite different from God's potency—*maya*. They deny Him (*Brahma*) any potency and call Him *nihsaktika* (without potency.) They cannot fully characterise the *maya*, created by their imagination, beyond asserting that under her influence, poor *brahma* becomes *jiva*. Monism and the idea of *brahma* being overpowered by *maya* cannot be reconciled. For their obstinacy in rejecting self-surrender to God, they find themselves entangled in the maze of their own creation, viz., *mayavad*. Srila Bhakti Vinode Thakur has, in his Sri Chaitanya Shikshamrita, argued in the line of Sri Jiva Goswami's *Tattvasandarbha*, the main-spring of the philosophy of *achintya-bhedabhedaprakasha* (inscrutable truth of simultaneous distinction and non-distinction in relation to *Brahma*, *jiva* and *jagat*, i.e., God and animate and inanimate creations)—thus: Whenever we go to speak against easily

comprehensible popular beliefs, we must have to be very carefully prepared with proofs sufficient to establish our own theory, lest we should otherwise be christened as outlandish. The universe is usually believed by all to be truly existent and *jīva* also is felt to be so. People also rationally believe God to be the Creator, Sustainer and Controller of all. Who except a sophistically-minded metaphysicist can think, 'I am not existent; what I see is not actually existent; everything is a false appearance'? People deluded with intoxication often make such erroneous statements, just as they often think themselves to be kings and potentates and are ready to act accordingly—for which they may have to undergo penalty like Abu Hossain in the Arabian Nights' Tales. Persons with intoxicated brain due to the pride of possessing extraordinary intellectual accomplishments may easily go farther and claim to be one with *brahma*. Driven by sophistic propensities they become victims to fallacies and delude others into their own groove of polemics. Those who think themselves above the ordinary run of intellectual mediocrity usually fall in with the *soham-vadins* in order to acquire easy notability for erudition and do not care for what would actually lead them to their *summum bonum*. And the populace who have no brain to think beyond bread and butter generally say 'Yea' to what their superiors in rank and reputation think proper. Thus most people who are not anxious for any philosophical argumentation give their ditto to *sohambad*, though they cannot bring themselves to think what it implies. To this can be attributed the excessive currency of the *advaita* creed and it is also due to the stratagem played upon the unguarded people of certifying as correct whatever

form of worship they are pleased to perform, under an adage given by an influential disciple of the Sankarite school in his *panca-dasi*, viz., *sadhakanam hitarthaya brahma-rupakalpana*, i.e., for their own benefit worshippers may adore images, prepared according to their imagination, of *Brahma* who, according to their instructors, is *nirakar* (incorporeal, devoid of form.) To keep the people in their fold the *advaita-vadins* say, "To purify and concentrate your mind and make it fit for meditating over *advaita* you may worship any image." This encouragement is very promising and people have generally become *pancopasakas* (worshippers of five principal deities) and their worship is temporary including the casting away of the images. Many people do not even know the principle of the *advaita-vadins* and cannot realise the import of *visarjan*, which, according to the *kevaladvaita-vadins*, means that the mind of the worshipper has now been fit for *advaita* meditation and no more worship is necessary. But the worshippers take this only as a custom. This is idolatry, as the images of the deities are only creations of imagination and are, as such, mere idols. As regards the worship of the true devotees, it is not idolatry, for here the *Srimurtis* are not imaginary idols, but representative of Personal Godhead as seen in their souls' eyes by sages like Vyas and others endowed, as they are as the result of deep devotion to God, with their distinct inner vision of the transcendental beauty of the All-beautiful Personal God and given shape by people according to descriptions left by such sages. Idolatry and *Srimurti*-worship have a world-wide difference between them. This we shall show in the next course.

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from December issue)

“एवं बहुविधै रूपैश्चरामीह वसुन्धराम् ।

ब्रह्मलोकं च कौन्तेय गोलोकं च सनातनम्” इति ॥

तस्मादयमर्थः,—‘स्वर्ग’-शब्देन,

“भूलोकः कल्पितः पदभ्यां भुवर्लोकोऽस्य नामितः ।

स्वलोकः कल्पितो मूर्धा इति वा लोककल्पना ॥”

इति भागवते द्वितीयोक्तानुसारेण, स्वर्लोकमारभ्य सत्यलोक-पर्यन्तं लोकपञ्चकमुच्यते । तस्मात् ‘ऊर्ध्वम्’ उपरि ‘ब्रह्मलोकः’ ब्रह्मात्मको लोकः सच्चिदानन्दरूपत्वात्, ब्रह्मणो भगवतो लोकः इति वा,—“मूर्धामिः सत्यलोकस्तु ब्रह्मलोकः सनातनः” इति द्वितीयात् ; टीका च—“ब्रह्मलोको वैकुण्ठाख्यः सनातनो नित्यः, न तु सृष्टिप्रपञ्चान्तर्वर्ती” इत्येषा ; श्रुतिश्च—“एष ब्रह्मलोक एष आत्मलोकः” इति । स च ब्रह्मर्षिगण-सेवितः—ब्रह्मणो मूर्तिमन्तो वेदाः, ऋषयः श्रीनारदादयः, गणाश्च श्रीगरुड-विष्णुक्सेनादयः, तैः सेवितः । एवं नित्याश्रितानुक्त्वा तद्रूपनाधिकारिण आह,—‘तत्र’ ब्रह्मलोके, उभया सह वर्तते इति ‘सोमः’ श्रीशिवस्तस्य गतिः—

“स्वधर्मनिष्ठः शतजन्मभिः पुमान्

विरिञ्चतामेति ततः परं हि माम् ।

अव्याकृतं भगवतोऽथ वैष्णवं

पदं यथाहं विबुधाः कलात्यये ॥”

इति चतुर्थे हृद्गतात् । सोमेति सुषां सुखगित्यादिना षष्ठीलुक् छान्दसः । तदुत्तरत्रापि गतिरित्यन्वयः । ‘ज्योतिः’ ब्रह्म, तदैकात्मभावनां मुक्तानामित्यर्थः ; न तु तादृशानामपि संवेषाम्, किन्तु ‘महात्मनां’ महाशयानां मोक्षानादरतया भजतां श्रीसनकादितुल्यानामित्यर्थः ;—

“मुक्तानामपि सिद्धानां नारायणपरायणः ।

सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥” इति

षष्ठतः,

“योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥”

इति गीताभ्यंश्च, तेष्वेव महत्त्वपर्यवसानात् । ‘तस्य’ ब्रह्म-लोकस्य ‘उपरि’ गवां लोकः श्रीगोलोक इत्यर्थः । तं च गोलोकं ‘साध्याः’ प्रापञ्चिकदेवानां प्रसादनीया मूलरूपा नित्य-तदीय-देवगणाः ‘पालयन्ति’ दिक्पालरूपतया वर्तन्ते,— “ते ह नाकं महिमानः सचन्तस्तत्र पूर्वं साध्याः सन्ति देवाः” इति श्रुतेः,

“तत्र पूर्वं ये च साध्या विश्वे देवाः सनातनाः ।

ते ह नाकं महिमानं सचन्तः शुभदर्शनाः ॥”—

इति महावैकुण्ठ-वर्णने पाद्मोत्तरखण्डाच्च ; यद्वा, “तद्भूरि-भाग्यमिह जन्म किमप्यटव्यां यद्गोकुलेऽपि” इति श्रीब्रह्म-स्त्वानुसारेण तद्विध-परमभक्तानामपि साध्याः तादृशसिद्धिप्राप्तये प्रसादनीयाः श्रीगोपगोपीप्रभृतयस्तं पालयन्ति । तदेवं सर्वो-परिगतत्वेऽपि ‘हि’ प्रसिद्धौ, ‘सः’ श्रीगोलोकः ‘सर्वगतः’ श्रीनारायण इव प्रापञ्चिकाप्रापञ्चिकवस्तुव्यापकः । कैश्चित् क्रममुक्ति-व्यवस्थया तथा प्राप्यमाणोऽप्यसौ द्वितीयस्कन्धवर्णित-कमलासनदृष्ट-वैकुण्ठवत् श्रीब्रजवासिभिरत्रापि यस्माद्दृष्ट इति भावः । अत एव ‘महान्’ भगवद्रूप एव,—‘महान्तं विभु-मात्मानम्’ इति श्रुतेः । अत्र हेतुः,—‘महाकाशं’ परम-व्योमाख्यं ब्रह्म विशेषणलाभात्, “आकाशस्तल्लिङ्गात्” इति न्यायसिद्धेश्च ; ‘तद्गतः’,—ब्रह्माकारोदयानन्तरमेव वैकुण्ठ-प्राप्तेर्यथाऽत्रामिलस्य । तदेवं ‘उपर्युपरि’ सर्वोपर्यपि विराजमाने ‘तत्र’ श्रीगोलोकेऽपि ‘तव गतिः’ श्रीगोविन्दरूपेण क्रीडा वर्तते इत्यर्थः । अत एव सा गतिः साधारणी न भवति, किन्तु ‘तपोमयी’—तपोऽत्रानवच्छिन्नैश्वर्यम् ; सहस्रनामभाष्ये-

एवं ज्योतिर्मयो देवः सदानन्दः परात्परः ।

आत्मारामस्य तस्यास्ति प्रकृत्या न समागमः ॥ ६ ॥

.ऽपि—“परमं यो महत्तपः” इत्यत्र तथा व्याख्यातम् ; ‘स तपोऽतप्यत’ इति परमेश्वर-विषयक-श्रुतेः, — ऐश्वर्यं प्रकाश-यदिति हि तत्रार्थः । अत एव ब्रह्मादिभिर्दुर्विर्तकृत्यत्वमाह,—यामिति । अधुना तस्य गोकुल इत्याख्या बीजमभिव्यजयति,—गतिरिति । ‘ब्राह्मे’ ब्रह्मलोकप्रापके ‘तपसि’ श्रीकृष्णविषयक-मनः-प्रणिधाने ‘युक्तानां’ रतचित्तानां तत्प्रेमभक्तानामित्यर्थः ; —“प्रस्य ज्ञानमयं तपः” इति श्रुतेः । ‘ब्रह्मलोकः’ वैकुण्ठलोकः ‘परा’ प्रकृत्यतीता । ‘गवां’ ब्रजवासिमात्राणां—“मोचयन् ब्रजगवां दिनतापम्” इति श्रीदशमात,—तेषां स्वतस्तद्भाव-भावितानां च साधनवशादित्यर्थः । अतस्तद्भावस्याप्यसुलभत्वात् ‘दुरारोहा’ दुष्प्रापान्येषां तप आदिना । ‘धृतः’ रक्षितः श्रीगोवर्धनोद्धरणेऽपि तथा स चक्षुषामेव लोकः प्रष्टुः ।

“ता वां वास्तून् युष्मसि गोमध्वे

यत्र गावो भूरिशृङ्गयो अयासः ।

अत्राह तदुक्तस्य कृष्णः

परमं पदमवभाति भूरि ॥” इति ;

व्याख्यातं च,—‘ता’ तानि ‘वां’ युवयोः कृष्णरामयोः, ‘वास्तूनि’ लीलास्थानानि ‘गोमध्वे’ प्राप्तुम् ‘ऊष्मसि’ काम-

यामहे । तानि किं विशिष्टानि ?—‘यत्र’ येषु ‘भूरिशृङ्गयोः’ महाशृङ्गयो गावो वसन्ति ; यथोपनिषदि—“भूरिवाक्ये धर्मपरेण भूरिशब्देन महिष्ठमेवोच्यते, न तु बहुतरमिति बहुशुभलक्षण इति वा” । ‘अयासः’ शुभाः—“अयः शुभावहो विधिः” इत्यमरः, ‘देवासः’ इतिवत् युषन्तपदमिदम् । ‘वृष्णः’ सर्वकामदुघस्येति । ‘अत्र’ भूमौ तल्लोको वेदे प्रसिद्धः श्रीगोलोकाख्यः । ‘उरुगायस्य’ स्वयं भगवतः ‘पदं’ स्थानं ‘भूरि’ बहुधा अवभाति इति ‘आह’ वेद इति ; यथा यजुःसु माध्यन्दिनीये स्तूयते,—“धामान्युश्मसीति इति विष्णोः परमं पदमवभाति भूरि” इति चात्र प्रकरणान्तरं पठन्ति । शेषं समानम् ॥ ५ ॥

अथ मूलव्याख्यामनुसरामः । विराट्-तदन्तर्यामिनोरभेद-विवक्षया पुरुषसूक्तादावेकपुरुषत्वं यथा निरूपितं, तथा गोलोक-तदधिष्ठात्रोरप्याह,—एवमिति । ‘देवः’ गोलोकस्तदधिष्ठातृ-श्रीगोविन्दरूपः । ‘सदानन्दम्’ इति तत्स्वरूपमित्यर्थः ; नपुंसकत्वं—“विज्ञानमानन्दं ब्रह्म” इति श्रुतेः । ‘आत्मारामस्य’ अन्यनिरपेक्षस्य ; ‘प्रकृत्या’ मायया ‘न समागमः’ ; यद्योक्तं द्वितीये,—“न यत्र माया किमुतापरे” इति ॥ ६ ॥

Translation :—The Lord of Gokula is the Transcendental Supreme God-head, the Own Self of Eternal Ecstasies. He is Superior of all superiors and is busily engaged in the enjoyments of the Transcendental Realm and has no association with His mundane Potency. (6)

Purport :—The sole Potency of Krishna which is spiritual, functioning as Krishna’s Own Proper Power, has manifested His Pastimes of Goloka or Gokula. By Her Grace individual souls who are constituents

of the marginal potency can have admission into even those Pastimes. The Deluding Energy who is of the nature of the perverted reflection of the spiritual (*Chit*) Potency, has got her location on the other side of the river *Virajā*, which surrounds the *Brahma-Dhāma* forming the boundary of *Mahā-Vaikuntha* as the outer envelope of Goloka. The position of Goloka being absolutely unalloyed with the mundane, Deluding Energy, far from having any association with Krishna, feels ashamed to appear before His View. (6)

मायया रममाणस्य न वियोगस्तथा सह ।

आत्मना रमया रेमे त्यक्तकालं सिसृक्षया ॥ ७ ॥

नियतिः सा राम देवी तत्प्रिया तद्वशं तदा ।

तल्लिङ्गं भगवान् शम्भुर्ज्योतीरूपः सनातनः ।

या योनिः सा परा शक्तिः कामो बीजं महद्धरेः ॥ ८ ॥

अथ प्रपञ्चात्मनस्तदंशस्य पुरुषस्य तु न तादृशत्वमित्याह, सृष्ट्यर्थं प्रहितः ‘कालः’ यस्मात् तादृशं यथा स्यात् तथा —माययेति प्राकृतप्रलयेऽपि तस्मिन्स्तस्या लयात्—“यस्यां-शांशभागेन” इत्यादेः । ननु तर्हि जीववत्तल्लिङ्गत्वेनानेश्वरत्वं स्यात् तत्राह,—आत्मनेति । स तु ‘आत्मना’ अन्तर्वैकल्या तु ‘रमया’ स्वरूपशक्त्यैव ‘रेमे’ रतिं प्राप्नोति, वहिरेव मायया सेव्य इत्यर्थः ; —“एष प्रपन्नवरदः रमयात्मशक्त्या यद्यत् करिष्यति गृहीतगुणावतारः” इति तृतीये ब्रह्मस्ववात् ; “मायां व्युदस्य चिच्छक्त्या कैवल्ये स्थित आत्मनि” इति प्रथमे श्रीमदर्जुनवाक्याच्च । तर्हि तत्प्रेरणं ब्रुवा कथं सृष्टिः स्यात् तत्राह, ‘सिसृक्षया’ स्रष्टुं चच्छया ‘त्यक्तः’ ननु रमैव सा का ? तत्राह,—नियतिरित्यर्थेन । नियम्यते

“प्रभावं पौरुषं प्राहुः कालमेके यतो भयम्”—इति,

“कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।

पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥”

इति च तृतीयात् ॥ ७ ॥

Translation :—Krishna never consorts with His Illusory Energy, Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous Pastime, in which He engages by consorting with His Own spiritual (*Chit*) Potency Ramā by casting His glance at the Deluding Energy in the shape of sending His time-energy, is an auxiliary activity. (7)

Purport :—The Illusory Energy has no direct contact with Krishna, but has got indirect contact. Vishnu the Prime Cause, lying in the causal ocean, the Plenary Portion of Mahā-Sankarsana who has His seat in *Mahā-Vaikuntha* the sphere of Krishna’s own extended Transcendental Pastimes, casts His glance towards the Deluding Energy. Even in casting His

glance He has no contact with the Deluding Energy because the spiritual (*Chit*) Potency Ramā then carries the function of His glance as His unpolluted ever-submissive Potency The Deluding Energy as the maid servant of the spiritual (*Chit*) Potency Ramā, serves the manifested Plenary Portion of God-head consorted with Ramā the Time-Energy representing the Force of Activity and Instrumentality of Ramā ; hence there is found the process of masculinity or the creative Force. (7)

Translation :—(The secondary process of association with Māyā is described.)

Ramādevi, the spiritual (*Chit*) Potency, beloved consort of the Supreme Lord, is the Regulatrix of all entities. The Divine Plenary Portion of Krishna creates the mundane world. At creation there appears

स्वयं भगवत्येव नियता भवतीति 'नियतिः' स्वरूपभूता तच्छक्तिः ; 'देवी' द्योतमाना स्वप्रकाशरूपा इत्यर्थः ; तदुक्तं द्वादशे—“अनपायिनी हरेः शक्तिः श्रीः साक्षादात्मनो हरेः” इति ; टीका च,—“अनपायिनी हरेः शक्तिः ; तत्र हेतुः—साक्षादात्मन इति ; स्वरूपस्य चिद्रूपत्वात्तस्यास्तदभेदादित्यर्थः” इत्येषा । अत्र साक्षाच्छब्देन—“विलज्जमानया यस्य स्थातु-मीक्षा पथेऽमुया” इत्याद्युक्ता माया नेति ध्वनितम् । तत्र 'अनपायिनीत्वं' यथा विष्णुपुराणे—

“नित्यैव सा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥” इति,

a Divine Halo of the Nature of His Own Subjective Portion (सांश) This Halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This Halo is the dim twilight reflection of the Supreme Eternal Effulgence. This masculine symbol is the Subjective Portion of Divinity who functions as progenitor of the mundane world, subject to the supreme Regulatrix (Niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme Regulatrix. She is Māyā, the limited, non-Absolute (अपरा) Potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord. (8)

Purport :—Sankarsana possessed of creative desire is the subjective Portion of Krishna taking the initiative in bringing about the birth of the mundane world. Lying in the causal water as the primal *Purusha Avatara* He casts His glance towards Māyā (Limited Potency). Such

“एवं यथा चगरस्वामी देवदेवो जनार्दनः ।

अवतारं करोत्येषा तथा श्रीस्तत्सहायिनी ॥” इति च

ननु कुत्रापि शिवशक्त्योः कारणता श्रूयते ? तत्र विराड्-वर्णनवत् कल्पनया ते तदङ्गविशेषणत्वेनाह,—तल्लिङ्गमिति । “तस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता” इति विष्णुपुराणा-नुसारेण प्रपञ्चात्मनस्तस्य महाभगवदंशस्य स्वांशज्योतिराच्छ-न्नत्वादप्रकटरूपस्य पुरुषस्य 'लिङ्गम्' लिङ्गस्थानीयो योऽंशः प्रपञ्चोत्पादकांशः, स एव शम्भुः ; अन्यस्तु तदाभिर्भाव-विशेषत्वादेव शम्भुश्च्यत इत्यर्थः । वक्ष्यति च,—“क्षीरं यथा दधि विकारविशेषयोगात्” इत्यादि । तथा तस्य वीर्याधान-

glance is the efficient cause of the mundane creation. Sambhu, the symbol of masculine mundane procreation is the dim halo of this reflected effulgence. It is this symbol which is applied to the organ of generation of Māyā, the shadow of Ramā or the Divine Potency. The first phase of the appearance of the mundane desire created by Mahā-Vishnu is called the seminal principle of *Mahat* or the perverted cognitive faculty. It is this which is identical with the mental principle ripe for procreative activity. The conception underlying it is that it is the Will of the *Purusha* Who creates by using the efficient and material principles. Efficiency is Māyā or the productive feminine organ. The material principle is Sambhu or the procreative masculine organ. Mahā-Vishnu is Purusha or the Dominating Divine Person wielding the Will. *Pradahna* or the substantive principle in the shape of mundane entities, is the material principle. Nature entities, is the material principle. Nature-embodiment the accommodating principle (आधारम्), is Māyā. The principle of

लिङ्गयोन्यात्मिका जाता इमा माहेश्वरी-प्रजाः ॥ ९ ॥

स्थानीय-मायाया अप्यप्रकटरूपाया या 'योनि'स्थानीयोऽंशः, 'कालवृत्त्या' इत्यादि तृतीयाच्च ॥ ८ ॥ सैव 'अपरा' प्रधानाख्या शक्तिरिति पूर्ववत् । तत्र च 'हरेः' तस्य पुरुषाख्य—हर्यशस्य 'कामो' भवति,—सुख्यर्थं तदिदृक्षा जायत इत्यर्थः । ततश्च 'महत' इति सजीव-महत्तत्त्वरूपं बीजमाहितं भवतीत्यर्थः ; “सोऽकामयत” इति श्रुतेः,

अतः शिवशास्त्रमपि तद्विशेषाविवेकादेव स्वातन्त्र्येण प्रवर्तते, वस्तुतस्तु पूर्वाभिप्रायत्वमेवेत्याह, लिङ्गेत्यर्थेन । 'माहेश्वरी माहेश्वर्यः ॥ ९ ॥

embodied Will bringing about the intercourse of the two, is the Dominating Divine Person (Purusha), Subjective Portion of Krishna, the Manifestor of the mundane world. All of these three are creators. The seed of amorous creative desire in Goloka, is the embodiment of pure cognition. The seed of sex-desire to be found in this mundane world, is that of Kālī, etc., who are the shadows of the Divine Potency. The former, although it is the prototype of the latter, is located very far from it. The seed of the mundane sex-desire is the perverted reflection in this mundane world of the seed of the original creative desire. The process of the appearance of Sambhu is recorded in the 10th and 15th Slokas. (8)

Translation :—All offspring of the consort of the Great Lord (*Maheśvara*) of this mundane world, are of the embodiment of the mundane masculine and feminine generative organs. (9)

Purport :—The full quadrantal extension of the Supreme Lord, is His Majesty. Of this the tri-quadrantal extensions of un-lamenting, non-perishing and non-apprehending situations constitute the Majesties of the realms of *Vaikuntha* and *Goloka*, etc. In this temporal realm of Māyā Devas

and men, etc.—all these together with all mundane worlds,—are the great majesties of the limited potency. All these entities are embodiments of the masculine and feminine organs of generation by the distinction of efficient and material causal principles ; or, in other words, they are produced by the process of sexual intercourse between the male and female organs of generation. All the information that has been accumulated by the agency of the Science of this world, possesses this nature of sexual co-union. Trees, plants and even all insentient entities are embodiments of the co-union of male and female. The feature that is special of significance is that although such expressions as 'the generative organs of male and female' are indecorous yet in Scientific literature these words, expressing the above-mentioned principles, are exceedingly wholesome and productive of abiding value. Indecorum is merely an entity pertaining to the external custom of society. But Science, and specially the highest Science, cannot destroy the true entity by deference to social custom. Wherefore, in order to demonstrate the seed of mundane sex-desire, the basic principle of this phenomenal world, the use of all those identical words is indispensable.

शक्तिमान् पुरुषः सोऽयं लिङ्गरूपी महेश्वरः ।

तस्मिन्नाविरभूच्छिञ्जे महाविष्णुर्जगत्पतिः ॥ १० ॥

शक्तिमानित्यर्थेन तदेवानूय तस्मिन् पूर्वोक्तस्याप्रकटरूपस्य उच्यते । ततश्च ‘तस्मिन्’ भूतसूक्ष्मपर्यन्ततां प्राप्ते ‘लिङ्गे’ स्वयं प्रकटरूपतया पुनरभिव्यक्तिरित्याह, - तस्मन्नित्यर्थेन । तस्मात् तदंशी ‘यद्वाविष्णुराविरभूत्’ प्रकटरूपेणाभिर्भवति ; यतो ‘जग- लिङ्गरूपी प्रपञ्चोत्पादकस्तदंशोऽपि शक्तिमान् पुरुषो महेश्वर- त्पतिः’ जगतां सदैवेषां परावरेषां जीवानां स एव पतिरिति ॥ १० ॥

By the use of all these words only the masculine energy or the pre-dominating active potency, and female energy or the pre-dominated active potency, are to be understood. (9)

Translation :—The person embodying the material causal principle, *viz.*, the great Lord of this mundane world (*Mahesvara*) Sambhu, in the form of the male generating organ, is joined to his female consort the limited energy (*Māyā*) as the efficient causal principle. The Lord of the world *Māhā-Vishnu* is Manifest in him by His Subjective portion in the Form of His Glance. (10)

Purport :—In the transcendental atmosphere (*Parabyoma*), where spiritual Majesty preponderates, there is present Sree Nārāyana who is not different from Krishna. Mahā-Samkarsana, Subjective Plenary Facsimile of the Extended Personality of Sree Nārāyana, is also the Divine plenary Portion of the propagatory Embodiment of Sree Krishna. By the power of His spiritual energy a Plenary Subjective Portion of Him, eternally reposing in the neutral stream of *Virajā* forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow-potency. Māyā, who is located far away from

Himself. Thereupon Sambhu, Lord of *Pradhāna* embodying the substantive principle of all material entities, who is same as Rudhra, the dim reflection of the Supreme Lord's own Divine Glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the Energy of Māhā-Vishnu representing the direct spiritual Power of Krishna. Therefore, the principle of *Mahat*, or the perverted cognitive faculty is produced only when the Subjective Plenary Portion of Krishna, *viz.*, the Prime Divine Avatāra Mahā-Vishnu who is the Subjective Portion of Samkarsana, himself the Subjective Portion of Krishna, is propitious towards the active mutual endeavours of Māyā, Siva's consort (*Sakti*), and *Pradhāna* or the principle of substantive mundane causality. Agreeably to the initiative of Mahā-Vishnu the consort of Siva creates successively the mundane ego (*ahankāra*), the five mundane elements (*bhutas*) *viz.*, space etc., their attributes (*tanmātrah*) and the limited senses of conditioned soul (*jiva*). The constituent particles, in the form of pencils of effulgence of Mahā-Vishnu, are manifest as the individual souls (*jivas*). This will be elaborated in the sequel. (10) (To be continued)

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்புரர், சென்னை-600 008.

தவணைத்தாள்.

சே எண் :

பு. எண் :

[illegible]

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