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॥ श्री श्री गुरु गौरांगे जयतः ॥

THE GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथार्हमुपयुज्यते ।
निर्व्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापन्निक्रतया बुद्ध्या
हरिसम्बन्धि वस्तुन
मुमुक्षुसिः परित्यागो
वैराग्यं फलमुच्यते ॥

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MARCH 1958

No. 7

यद्वैतं ब्रह्मोपनिषदि तदप्यस्य तनुभा
य आत्मान्तर्यामो पुरुष इति सोऽस्यांशविभवः ।
षडैश्वर्यैः पूर्णो य इह भगवान् स स्वयमयं
न चैतत्यात् कृष्णजगति परतत्त्वं परमिह ॥

Sri Chaitanya Mahaprabhu is the one universal Absolute Person and an embodiment of the "Bhaga", that is with all His majesty, might, glory, beauty, wisdom and supremacy. There is none to Vie with Him. The idea of the negative Brahman of the pantheistic school is the effulgent aspect of His divine form. The immanent Paramatma of Yoga-school, the primal cause of the Universe is the partial aspect of the Supreme Lord Sri Krishna Chaitanya.

दन्ते निधाय तृणकं पदयोर्निपत्य
कृत्वा च काकुशतमेतदहं ब्रवामि ।
हे साधवः सकलमेव विहाय दूराद्
गौराङ्गचन्द्रचरणे कुस्तानुरागम् ॥

O Sadhus! holding a blade of grass between my teeth and falling on your feet with all humility and supplications, I (a Tridandi Bhikshu) beg to state that bidding good-bye to everything from a distance devote yourself to the Feet of Sri Chaitanya where lies the summum bonum of human life.

Doctrine of Vedas (4)

According to Sree Chaitanya Mahaprabhu, the Ultimate Reality (the Brahman) cannot be Nirbishesha (indeterminate). The attempts made by the monistic philosophy to prove the indeterminateness of Brahman have, on the other hand, proved its determinate nature and established the fact that He possesses all possible powers. These powers are—Vishnu-Shakti (essential power or Swarup-Shakti) the Kshetrajna-Shakti and the Abidya-Shakti. The Vishnu Shakti or the essential power may be considered from three points of view, the Hladini, Sandhini and Sambit. These three powers, 'bliss', 'being' and 'consciousness', are held together in the transcendental power (Vishnu-Shakti) of God. The Kshetrajna Shakti or the 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 transcendent sphere of God. The Jiva or the individual souls stand between the essential power and the Maya which is called 'Tatastha-Shakti'. The Jiva is impelled on one side by the material forces and attractions and urged upwards by the Hladini-Shakti of God. Love for God is a manifestation of the Hladini power of God. An individual soul should adopt such a course that the force of material attractions and desires for sensual pleasures be gradually decreased so that he may be pulled forward by the Hladini power. The soul according to Sree Chaitanya Deva is an atomic part or Bivinnansha or separated

part of Divine Soul. It is a sort of God's power to produce beings who are spiritual in essence, but liable to be enthralled by Maya when they forget that they are eternal servants of the Deity. The Bhagawan is the Controller of Maya, whereas the Jiva may come under the control of Maya. God may be compared with the sun and the soul as sun's rays. Jivas are not different from Vishnu as rays are not different from the sun. But as also the rays are not identical with the sun, so also the Jivas are not identical with Brahman. The souls may also be compared with the separate atomic emanations from the burning fire. They are located between Chit Jagat and Mayic Jagat. Those who preferred to enjoy the material pleasure were grasped by Maya from the other side. There is material and inherent distinction between God and Jiva. The Jivas are indeed the energy of Bhagawan, but still they may suffer from the defect and obscuration of their self-luminosity. They being of the nature of Tatastha-Shakti are inferior to the essential power of God by which their self-luminosity could be obscured. This obscuration may be removed by God's will only through the spirit of enquiry regarding God's nature on the part of the Jivas. The souls are naturally tainted with the defects of ignorance, sorrow, fear, etc., and they are subject to cycles of transformations. They are infinite in number.

Sri Chaitanya Mahaprabhu

By SRI NITYANANDA BRAMACHARI

Sri Krishna Chaitanya is The Eternal form of Sri Radha and Sri Krishna combined. In His essence, He is Krishna Himself, yet His heart entirely moved by Ecstatic Divine emotions of Sri Radha; His complexion of Nimbus cloud is enveloped by the golden hue of Sri Radha's complexion. Sri Radha is the Divine Embodiment of *Maha-Bhava*, the Highest Pitch or culmination of Divine Love. Love in separation from Sri Krishna is characteristic feature of Her inner nature. Sri Krishna Chaitanya playing the role of Sri Radha is always found deeply absorbed in Her Love in separation from Sri Krishna and in His Ecstatic rapture of love He used to cry out "Where is the beloved son of Nanda, the very life of my life, where shall I go? Where shall I find my beloved flutist?"

In His secondary aspect; He is the Supreme Acharya, teaching the world how to attain Sri Krishna and Sri Krishna-Prema, the summum-bonum of human life by means of Nama Sankirtana which is both the means (*Sadhana*) and the end (*Siddha*). These primary and the secondary aspects should not be confused.

Supreme Lord Sri Krishna Chaitanya made His advent in very beautiful surroundings named Sri Dham Mayapur in the district of Nadia in the year 1486 A.D., i.e. in 1407 Saka Era. When the Lord appeared on the earth, whole nature assumed a very picturesque scene and all the auspicious signs were visible at the time. The Lord was so beautiful that the moon, the most beautiful disc of nature, felt ashamed and concealed her face, as it were, under the cover of eclipse, her beauty being far inferior to that of the Lord. His beauty was so

surprising, so charming that He became the cynosure of the neighbouring eyes and all the ladies came to the place to feast their eyes with that glow of beauty.

Sri Chaitanya Mahaprabhu, when He attained boyhood began His study in the



school of Ganga Das Pandit. Within few years He became extraordinarily learned.

Keshab Bhattar of Kashmir, perhaps the greatest scholar of India of that day, arrived at Navadvip after uninterrupted victorious tour defeating all the famous scholars in *Naya*, *Sankhya*, *Patanjala*, *Minangsa*, *Vaisisika*, *Vedanta*, of Tirhut, Delhi,

Benares, Gujarat, Vijayanagar, Conjee, Agra, Banga, and other places; he was defeated by the young Gauranga Dev.

As soon as He completed His studies, He got initiation from Sri Eswar Puri, the disciple of Sri Madhavendra Puri. Since the date of initiation, all His modes and manners changed and He began to chant of Krishna, drawing the attention of all the people of the place. His name spread throughout the country. He began to preach the religion of love to each and every one and opened the School for organising the Kirtana and taught chanting the praises of Harinama and the Glory of God as the best means of attaining the God.

His learning, culture, personal charm and magnetism and above all, His ecstatic love of God in contrast with the narrow bigotry of the professionals who lacked religious life's appealed to the heart of the common people.

His successful revolution against the fanaticism of Kazi, Collector of Nadia, who promulgated Section 144 against His Kirtana, increased His popularity. Many joined His groups and all watched His energetic act in the light of divinity as He led a strictly model life and the chant the Name of God in love and devotion was His simple message to the people at large.

At the age of 24 years he left home and took *sanyas*. The main purpose of *sanyas* was two-fold. First, the separation from His beloved Krishna compelled Him to give up family life; and second, He renounced the world in order to teach His followers the need of asceticism for preaching about God, one of the basic principles of Gaudiya Vaishnavism. The day before He left home He gave the following advice to His followers of Navadvip:—"Recite the name of Krishna, say Krishna, be devoted to Krishna, sing

the name of Krishna, think of nothing but Krishna; if you feel affection for me, say nothing but Krishna, whether in sleep, or at meals or in the working hours, day and night think of Krishna, recite Krishna."

After *sanyas* Sri Chaitanya with His four intimate friends arrived at Puri. The feeling aroused at the sight of Sri Jagannath expressed itself in a strange manner. He approached Sree Jagannath with the suppressed ardour of love-lorn girl for her lover, after years of separation and rushing forward in an ecstasy of emotion to embrace the Deity fell into a trance. Basudev Sarvabhauma, the Court Pandit of the King Prataprudra Dev of Orissa was perhaps the greatest *mayavadin* scholar of the day in Eastern India. His brother-in-law Gopinath Acharya was an enthusiastic believer in Sri Chaitanya's divinity, such faith was a rebellion against Sarvabhauma who never admitted any form or attribute of the Absolute, much less was he prepared to accept the doctrine that Sri Chaitanya was an Avatara. Sarvabhauma Pandit was anxious to convert Sri Chaitanya to "Adwaitism" and began to teach Him Vedanta according to Advaita School. For seven days Sri Chaitanya listened to Him without making any comment and only on the 8th day when Sarvabhauma enquired whether he understood? Sri Chaitanya broke His silence and replied that He understood the meaning of the Vedanta as Krishna Dwaipayana Vyasa interpreted it in explaining Upanishads but that Sarvabhauma's fanciful interpretation was un-intelligible and hid the real meaning of the Brahmasutras. Sutras should be interpreted in the light of the Upanishads; Sruti being the chief of all proofs, he ought not to undermine them by his own imaginative elaborations. Sri Chaitanya

added that the meaning of Vyasa's aphorisms (vedanta) was as clear as the sun and that it should not be hidden by a cloud of conjectural commentary; He then refuted all that Sarvabhauma has sought to establish by his interpretation in the light of Sankaracharya's commentary of the vedanta. According to Sankar's view, the Brahman is devoid of all distinguishable features, possesses no attributes and has no internal variety, the non-distinct Brahman being one universal consciousness in which everything is lost. The knower, the knowledge and the object of known, merge in unity losing their separate identities. According to Sankarite monastic view, the supreme personality of God is absurd; as it reduces it to the condition of limitation, the Absolute should be "*Nirguna*." Sri Chaitanya refuted these tenets of Sankara one by one and He denied Sarvabhauma's contention that Brahman was '*Nirakhara*,' arguing that some Sruti texts described the Brahman as '*Nirvishesha*' without variety but what they did was to strip it of mundane conditioned attributes and qualities for establishing the transcendental attributes in order to make the bliss possible, as He is also *Sat* or Existence, *Chit* a intelligence and *Ananda* a Bliss. The last *viz.*, *Ananda* requires a subject and an object for it to exist. *Ananda*, as understood by the Sankarite Scholars, if they admit it at all, is mere freedom from suffering, something negative. Sri Chaitanya argued that Brahman is not undifferentiated consciousness alone, but accommodates in it all qualities, variety, activities, etc., without being limited as the individual is liable to be limited in the conditioned world. This is possible by virtue of Its infinite and wonderful potency.

It will take much time to deal with the subject. So, I have been brief. Sri Chaitanya is said to have revealed His six-arm Divinity to Sarvabhauma.

Sri Chaitanya made an extensive tour in Southern India which took about two years to complete. Sri Chaitanya Mahaprabhu preached a religion, based on *Bhakti* and *Prema* which attracted the educated and the uneducated alike. His system of philosophy is known as *Ackhaitya-bheda-Aveda* which recognised all the four systems of theistic philosophy that flourished before Him *viz.* *Visita-Advaita* of Sri Ramanujacharya, *Suddha-Dwaita* of Sri Madhva, *Dwaita-Advaita* of Sri Nimbarka and *Suddha-Advaita* of Sri Vishnuswami. This is why Sri Chaitanya's teachings are above petty sectarianism and readily appeal to all. His philosophy is best represented and preserved by Sri Jiva Goswami, one of His six great disciples, in his book entitled '*Sat-Sandarbha*'. Chaitanya Mahaprabhu teaches that caste or no caste a man is above all, a servitor of Krishna—that was the doctrine which Sri Chaitanya preached; that was the great appeal that He made to all. At the base of our social system known as "*Varnasram Dharma*", lies unadulterated love of God as the guiding principle of human life. Love of Absolute Truth who is God and eagerness to serve Him alone can bring about real synthesis in society and in our individual life and save us also from worldly perversions of time and space. Love of God is an end itself. It is also a means to attain Truth. Sri Chaitanya teaches us that in the love of God lies the *Summum-bonum* of human life and His Name is the highest solace for all here below.

The World We See

BY SRI JADUNANDAN VIDYARNAB, B. A.

The language question is really going to be very serious. West Bengal and Madras stand foremost against the introduction of Hindi as an all-India official language, within the specified period. And we cannot but admit that they are justified, if considered without bias; even the bias of Indian unity. The unity of a country cannot be built on make-shift basis of compromises which do not stand the test of things as they are. Advocates of Hindi almost arbitrarily assert that Hindi is the national language of India, as it is spoken by the greatest section of people of the country. But the feelings of the non-Hindi speaking people of India go against it. No such sentiment is aroused in their hearts by it. Statistics alone cannot inspire national feelings in the heart of a people. Then there is the question of national prestige advanced by Hindi advocates. But we think it is not at all essential. Great leaders of India who built up its national life mostly used English as the vehicle of their thoughts and ideas and brought about revolutionary movements through it. And never did the question of prestige arise in their hearts. And why? Because language expresses thoughts, and that language is the best which can best express them most conveniently, effectively and nicely. And English served those purposes well and good. Most of the lectures of Gandhiji were delivered in English. Did anybody with an iota of good sense object to it? And why? Because it well expressed the thoughts of Gandhiji better than that done by any other language. So did other leaders of India. Our Hindi brothers

cannot always understand that Indian nationalism is never historical or geographical. It is fundamentally spiritual and sometimes become sentimental on particular occasions. And any language that can give form to these two traits of Indian character is to be its language, as a whole. There can arise no question of geographical nationalism. There are places in this country where people regard Hindi more foreign than English and really feel little sympathy for their Hindi brothers in their linguistic aspirations. They rather feel quite averse to them and so suspect that this language orthodoxy is only a garb for Hindi imperialism in India admonished by a section of people who still arbitrarily hold dominating powers in the administration of the country. This aversion has gone so deep that whatever is done by this section of people in the country, is suspected as ruse for domination. At the root of all these is the language question. Moreover Hindi is perhaps one of the backward languages of the country spoken mostly by a section of people who are not so well advanced in culture as some other claim to be. It has no literature worth the name—although a great number of people speak it. How can highly advanced languages like Bengali or Telugu tolerate its domination and bring about their own downfall? The very question of independence, culture and even humanism is really mixed up with it. With the forceful domination of a language, they cannot heartily accept their position in body politics will be relegated to that of 'Nim-mies' as the Hindus of Pakistan are called by Islamic patriots there. Their litera-

ture, culture and even thought-structure will go down with it. Hence the stand of stubborn opposition of that stalwart of Madras; and we think the heart of Bengal and of other provinces excepting the Hindi bloc is with him.

English has acquired its high position in this country, not because it has been the official language only, but because it is one of the most advanced languages of the world. It has given India a new culture and outlook on life. It has brought democracy and modern political economy; not to speak of modern science, philosophy, art and other things. If it is untimely relegated to an unimportant position, all impetus for advancement in all these departments of life will considerably suffer.

The best thing for the Government will be to advance Hindi in every possible way rather than politically impose it on non-Hindi people as some of our political elites and linguistic over-enthusiasts are secretly and openly trying. This will only embitter the situation and complicate it more and more everyday. Also the etymological structure of Hindi should be considerably changed to make it acceptable to the people of other parts of the country; and it should be made into a proper vehicle for expressing very complex ideas of modern life. Then people of other parts of India who now oppose, will naturally and willingly accept Hindi as their own language as they are now doing in the case of English. The Government should not turn it into a pampered child and do away with its natural and healthy growth.

This requires patience, great patience on the part of our Hindi speaking leaders. But they must have it or real unity of India

will ever remain a dream and the country will go asunder.

Let Hindi advance in the lines chalked out by other advanced languages of the sub-continent. But it is not always practicable to develop a language by Government patronage only. It is to be done by men of linguistic genius—good litterateurs, poets and orators who by their culture bring about this advancement. The Government should encourage and invite men of genius of other language groups to write in Hindi. It has strong and healthy rooting as the language of the soil. It must be developed as one of higher culture and complex thought structures by borrowing idioms and phrases, even roots from other languages of this and other countries. Its grammatical and expression forms also should be accordingly changed so that writers of other groups also may feel happy to express thoughts through it. Orthodoxy of however great personages will only widen the gulf between the Hindi and non-Hindi blocs, which must be avoided at any cost. May be, we fear, it may turn out to be the last straw on the camel's back. Our leaders of every grade, name and fame should try to avoid it. In it lies the life and death question of particular cultures. So fissiparity, superficial shibboleths and slogans should be avoided as much as practicable by all sections of our people. We should always remember that really India is a land of many nations, cultures and races united by its spiritual heritage and outlook on life; and that language of each racial or national group is vitally the question of its very individual existence. Our suggestion may require some time; but thirty or forty years are nothing in the growth of nations.

True Dispassion and True Redemption

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

The World, a Cinema-Show

The world is but a cinema-show. The moment the film of Maya is projected on the snowy Screen of Time, the fleeting phantoms of the motley mass of human and other congeries of creation pass before our eyes and we immensely enjoy the spectacle. We are in the dark when the film is on and are graced with light. Mayic reel at work snaps by chance or has finished its run. The erstwhile gloomy situation of ours is then suddenly brightened up and we not only see our correct positions in that mellow light, but note as well that they do not relate to the perverted activities witnessed in the passing show.

Even so is the case when Sree Guru Deva, the Spiritual Master, connects us graciously with the Absolute.

A New Life

There is no more groping in the dark as we are switched in and provided with light from the Power-house. The process begins of unwinding the mainspring of mineness that held hitherto close unto the Jiva, the central pivot of the human clock. The idea of lording it over is vanished for ever from our mind, and all our supposed belongings are disowned in favour of the Absolute.

The woman is no more a prey to our animal lust although she may, consistent with her piety, have no objection for bringing forth a servant of God. Children are actually christened servitors of Krishna; they are reared, trained and educated just for His service. Money is no more earned to provide for self-foppery or enjoying the

sight of bedecked ladies or bejewelled children, but to be spent solely for Him and His servants. Nothing in the world appears to be superfluous or irrelevant as all things are perceived then in relation to Sree Hari.

Positive Renunciation

The votary by employing his all for the service of God develops true humility which is most welcome and wholesome. The desire for employing all wordly things in the service of God reigns supreme in his mind. The relish with which he used to approach them hitherto as articles catering to his sensuous tastes now yields its place to a purer and more welcome relish for them as articles for pleasing the senses of the Absolute. He moves of course among them privileged through his association with them to realise how they vie with each other in rendering service to the All-Love and feels that he has not developed even a particle of their love for Krishna. When this most potent and wholesome ingredient of humility enters into the potion of his service, it becomes so charmingly delicious that Krishna actually evinces anxiety to accept it.

This unalloyed purity of devotion belongs to the region of transcendence. It is the proper or positive renunciation. Yukta Vairagya, which is seen in the lives of the most beloved of Krishna.

Vain Renunciation

But there is another kind of abnegation, which is vain or misdirected known as Phalgu Vairagya. As we continue leading groping lives in this world under the dark

veil of Maya, we are confronted with opposites, and being distracted by them, we develop bitter repugnance towards worldly objects by reason of their being not available for our enjoyment due to the fact of their true position as objects for the sole enjoyment of Krishna being not clear to us for lack of light from above.

Every object is then a basilisk unto our eye, every name and form is most dreaded for being a barrier in our march towards a fictitious goal, and we want to tear ourselves away from them to be rid of this mundane sphere and win freedom. But this is not possible of achievement and our Vairagya happens to be the shortest-lived for lack of support or mainstay. This vain abnegation is mixed, has only a negative value, and belongs to the range of Maya. I shall try to illustrate it.

The so-called freedom—an illustration

A Malayanese is convicted of a crime in England and is lodged in one of its jails in London. He daily prays to the jailor to free him. But the latter knows that the prisoner should serve his sentence to claim freedom. And when his term expires, the jailor appears at the prison gate, unlocks its door, and hails with the words, "You are free".

The man has won his freedom; there is no more jail life for him. He slowly wends his way into the town and is faced with sights and spectacles so thoroughly unknown and alien to him as a native of Malaya. Every thing in the town is like every other thing to him. Everyone looks at him with strange surprise, and he is shunned by one and all. All are alike in dealing with him as nothing could be made out from his articulation so very queer to them. He

cannot distinguish which is which in that foreign town.

Rich and poor, high and low, good and bad, appear in the same level in this land of his new-won freedom. The whole place is full of an unintelligible mass of a humanity to him. Even hunger and thirst have no scope to be appeased then and our friend feels stranded and helpless in the extreme.

He won his freedom! But Oh, the misery of it! How to keep body and soul together is now the insoluble problem to our friend. This is found to be impossible in his present region of freedom. Dire necessity now compels his re-entry into the jail even for its poor rations and a commission of another crime has seen our friend once more behind the bars of prison.

Illustration unravelled

Dear reader! The elevationist who is the prisoner in my illustration being either fed up or disappointed with worldly enjoyment seeks to become salvationist, an aspirant for freedom, Mukti. With difficulty he ascends the realm of Brahman, the Effulgence—aspect of the Personal God.

Brahman, as is so wellknown, is an indefinable, indistinguishable and immensely great expanse of Light radiating from the Person of the Absolute and is likened to the town of freedom in my illustration which baffled our friend. Not having secured any foothold in it, the aspirant of freedom drops once more into the land of mundane enjoyment. Whose fault is this!

The thought of mere freedom, Mukti Spriha is wrong in itself. The prisoner prayed for freedom; he got it and lost it too. Quite different would have been his case had he thought of Home instead of

mere Freedom. The jailor would then have got his passport and passage fare and seen him safe in the liner. So we clearly see that both the elevationist and salvationist are equally oblivious of Home. *Bhukti* and *Mukti* are their respective aims of life. Both are interested in matters mundane ; but with positive and negative thoughts of them respectively. Both of them are, therefore, equally in the grip of Maya, and as such the renunciation practised by the salvationist is wrong and misdirected.

Mukti, positive and negative

Thought of Home, in other words of Bhakti Devi, can have no entrance into the heart's cavern of a person prepossessed by the twin demons of longing for Bhukti and Mukti. But when She does enter by the Grace of the Divine Master, Mukti is transformed into an ever-suppliant servant-maid attending on Her with folded hands and Bhukti in the shape of virtue, wealth and desire stands at a respectable distance ready to be beckoned only for Her service. It is Bhakti that provides support for the Jiva in the sphere of freedom ; failing it, he will have a fall and is once more enmeshed in Maya.

Sreemad Bhagavatam tells us that the Lotus-Foot of Krishna are the support referred to, and they are attained only through the Grace of Sree Guru Deva. The Jiva gets *Svarupa Siddhi* when Sree Guru Deva restores his connexion with the Absolute, and Yukta Vairagya keeps him ever on the Transcendental Plane. This is Mukti for him, positive and wholesome. while the Mukti obtained by the salva-

tionist is negative and abhorrent as it ever keeps him within the orbit of Maya.

The Kumaras

How secure that support should be is no better illustrated than in the story of the conflict of the Kumaras, Sanaka and others with the door-keepers of Vaikunta.

Jaya and Vijaya, the mighty sentinels at the gate, by following a rigid life of contemplation and self-denial, have ascended upto Vaikunta. But as their position is ever outside the gates of Vaikunta and so in Brahma-Loka, which is its Effulgence-region, they were misled by the signs of asceticism found on the persons of the Kumaras who are admittedly of Brahma type (Brahmans), and they prevented their entry into Vaikunta being utterly unable, by virtue of their position, to appraise the Santa Bhakti, silent admiration for the personal God, which the Rishis have developed, and which brought them all their way to the Majestic Abode of Krishna.

This virgin mendicants, who have transcended lust and greed, could not eschew their love for honour, *Pratishtha*, as their newly developed affinity for the Godhead is too tender and sparse to overcome the same, and feeling themselves mortified at the strange behaviour of the gate-keepers, they cursed them. Consequently the stability of both the parties on the transcendental plane were jeopardized to no little extent although Bhagavan rewarded their labour by favouring them with His *Darshan* outside Vaikunta.

Self-Surrender — Course

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

By way of showing that *srimurti-seva* is not idolatry, we here quote some relevant sentences from Srila Bhakti Vinode Thakur's 'Sri Chaitanya Mahaprabhu—His Life and Precepts'—"Those who say that God has no form either material or spiritual and again imagine a false form for worship are certainly idolatrous. But those who see the spiritual form of the Deity in their souls' eyes, carry that impression as far as possible to the mind and then frame an emblem for the satisfaction of their material eyes for continual study of the higher feeling, are by no means idolatrous..... *Srimurti* worship is the only true worship of the Deity, without which you cannot sufficiently cultivate your religious feelings. The world attracts you through your senses and as long as you do not see God in the objects of your senses, you live in an awkward position which scarcely helps you in procuring your spiritual elevation. Place a *Srimurti* in your house. Think that God Almighty is the guardian of the house. The food that you take is His *Prasad*. The flower and scents are also His *Prasad*. The eye, the ear, the nose, the touch and the tongue all have a spiritual culture. You do it with a holy heart and God will know it and judge you by your sincerity..... *Srimurti*-worshippers are divided into two classes, the ideal and physical. Those of the physical school are entitled from their circumstances of life and the state of the mind to establish temple institutions. Those who are by circumstances and position entitled to worship the *Srimurti* in mind have, with due deference to the temple institution, a tendency to worship

usually by *sravan* and *kirtan*..... Mahaprabhu prefers this latter class and shows their worship in His *Shikshastak*. Worship then without intermission with a feeling of resignation (*i.e.*, self-surrender) and in a very short time you will be blessed with *prem*. *Prem* in God is the final object of spiritual existence."

Here again we are reminded of a real Sadhu, Maharaj Ambareesh, whom God protected against the fiery anger of sage Durvasa (*vide* Course V). He was a regular worshipper of God's *Srimurti* in the temple and constantly engaged himself with his limbs and senses in His service as recounted in the *Srimad Bhagavatam* (XI. iv. 18-20), of which we cannot withhold the earnest yearning for quoting the text in Sanskrit :

सर्वे मनः कृष्ण पदारविन्दयो-
र्वैचांसि वैकुण्ठ गुणानु वर्णने ।
करौ हरे मेन्द्रमार्जनादिषु
श्रुति चकाराच्युत सत् कथोदये ॥
मुकुन्दलिङ्गालय दर्शने दृशी
तदभ्युत्थगत-स्पर्शोऽङ्ग सङ्गमम् ।
प्राणं च तत्पदसरोजसौरभे
श्रीमत्पुलस्त्या रसनां तदपि ॥
पादौ हरेः क्षेत्र पदानुसर्पणे
शिरो हृषीकेश पदामि वन्दने ।
कामं च दास्ये नतु कामकाम्यया
यथोत्तमः श्लोकजन श्रयारतिः ॥

'He surrendered himself entirely to the service of God, resigned his mind to the meditation of the lotus feet of Sri Krishna, applied his speech to the recital of His glory, employed his hands in scouring, washing, cleaning and polishing Hari's temple and doing such other allied duties,

kept his ears engaged in listening to the accounts about Achyuta and His devotees (*Sadhus*), used his eyes to see Mukunda's *Srimurti* and temple, touched with his body and limbs the holy feet and bodies of Krishna's servitors, smelt the fragrance of Krishna's lotus Feet and Sri Tulasi placed there for His worship, tasted only Krishna's *Prasad*, used his legs in travelling through regions sacred to Hari, dedicated his head to bowing at the Feet of Hrishikesa, turned his lust towards the service of God away from objects of desire, just in the manner of the most confirmed devotees' attachment to God. Though he was the overlord of the world with seven *dvipas* (regional dominions) and enormous wealth, he thought all these as mere clods of earth, and rivetted his heart to God Vāsudev and His devotees the *Sadhus* (Sl. 15-17). By dint of his extreme devotion, he renounced attachment to palaces, wife, sons, friends, elephants, horses, inexhaustible royal treasury, illimitable gold, etc. (Sl. 26-27).

Now, how could such a great overlord give up all his egoism and become an absolute self-surrenderer to God? It was possible, for God wanted to present such an unusual and unexpected paradox to exemplify that a true devotee is not the creation of circumstances. Though the possession of honour due to aristocratic birth, wealth, personal beauty, erudition goes ill with a devotional attitude, as Kuntidevi told Sri Krishna, for He was accessible only to *awkinchans* (persons having nothing) (Sreemad Bhagavatam I. viii. 26), these things are not bad in themselves, but attachment to them is to be shunned by all means. It was through God's grace to whose rise no reason can be assigned that Ambareesh could be such a great *Sadhu* in spite of his greatness in the world. Such was the case also with King

Pratap Rudra of Orissa who, due to his deepest devotion, became one of the closest associate-devotees of Lord Sri Krishna Chaitanya Mahāprabhu. He had in his favour *Sadhu Sanga*, association with a great devotee, Sri Rāmānanda Rai and the help of Sri Sārvabhauma Bhattacharya, another associate-devotee who had formerly been a great scholar in *Kevaladvaita* philosophy. Lord Chaitanya Mahāprabhu, who was posing himself as a *Sannyasin*, would not, as custom-bound, even see a king, as Pratap Rudra was. But the king was pertinaciously clinging to the resolution of being accepted into His service. Learning from Sri Rai Rāmānanda, Sri Sriman Mahāprabhu agreed to allow the king's son to be with Him and He embraced him with so much love, that the prince became quite infatuated with God's love. At this the king was very happy. During the *Ratha-jātra*, the king broomed the road with his own hands for the chariots of Sri Jaganāth, Sri Balarām and Sri Subhadra Devi, to tread over in a clean surrounding and the sight of this lowliness in the king mellowed Sri Chaitanya Deva's heart in his favour. While the chariots were being dragged on, Sriman Mahāprabhu in the course of His dancing with *Kirtan* in the midst of His devotees was about to fall in a trance, King Pratap Rudra caught hold of His Person, and He being much annoyed, to all appearance for having touched the king, the latter became very sorry; but he was encouraged by Sri Sārvabhauma who advised him to divest him of his royal robe and appear with all the emblems of a Vaishnava on. When the *Kirtan* parties were taking rest in the flower garden by the roadside with Sri Chaitanya Deva in their midst lying in a trance, the king stealthily approached Him and began to massage His feet along with the chanting of *Gopee-*

gitam from Srimad Bhāgavatam (X. xxxi) at which His Lordship became very pleased and embraced the king. Then the latter bowed down before all the devotees who became very glad at his good fortune. This shows how in this Kaliyuga too there could be a replica of Maharaj Ambareesh in the person of Pratap Rudra Raja who, in spite of his extensive dominions and sovereign power, could become a lowly self-surrenderer to God and receive His grace.

Now, the question arises why most erudite scholars, very highly born aristocrats, great *Jajnikas*, famous *topasvins*, etc., cannot secure God's grace, while people of the inferior type of society and even the lower creation can attain it. It is *Kevala-bhab*, i.e., entire self-surrender and consequent deep attachment to His holy Feet that is responsible for the good fortune of the latter and the want thereof for the evil luck of the former. God Krishna tells Uddhav (Sreemad Bhagavatam XI. xii. 8-9):-

“केवलैर्नहिभावेन गोप्यो गानो नगा मृगाः ।

येऽन्ये मूढधियो नागाः सिद्धामामोयुरञ्जसा ॥

यन योगेन सारथेन दान व्रततपोऽध्वरेः ।

धारत्या स्वाध्याय सन्नयासैः प्राप्नुयाद् यस्तवानपि ॥”

The Gopees, cows, deer, dull minded reptiles could achieve success in securing Me easily, Whom one with the help of *yoga*, *sankhya*, charity, penances, sacrifices, reading of the Vedas or renunciation can get with all care. But this self-surrender is not possible for those who are boastful of their ownership of worldly possessions of any type. Men are generally keen about their higher births, even the scavenger claiming superiority over the sweeper and *vice versa*. Men in affluent circumstances look down upon their inferiors in rank and wealth. The learned folk usually keep aloof of the illiterate, or even of the semi-

learned. Persons of beautiful appearance are too proud to speak with the less fortunate. In the speech to Krishna who had just saved Parikshit in the womb of his mother from the mortal weapon of Asvatthama, Sri Kuntidevi said this (Sreemad Bhagavatam I. viii. 26);—

“जन्मैश्वर्यश्रुत श्रीमिरेषमानमदःपुमान् ।

नैवा हृत्यभिधातुं वै त्वाभक्तिञ्चन गौवरम् ॥”

Men inflated with pride resulting from high birth, wealth, learning or beauty are not fit to offer prayer to Thou who art accessible only to those who are *awkinchan*. The sense of self-superiority in people prevents them from their offering subservience to any entity, even though God, except for the purpose of getting better prospects in life for which they may worship some deities. They dismiss the idea of eternal servitorship to God. In a word, they cannot be *awkinchan*, i.e., totally unmindful of their higher positions and possessions in the world, shaking off their enjoying mood altogether. They are always self-centred and are only anxious to secure and maintain their own enjoyments and of such others as are connected with them for enhancing their own pleasures.

But a self-surrenderer is God-centred. Whatever he thinks or does is for the pleasure of God's, never for his own. Others are self-centred. They are always mindful of conveniences to their body, and everything related to them. They cannot, as has already been pointed, think beyond themselves. They are like traders caring only for their profit, as Prahlad said (Sreemad Bhagavatam VII. x. 4): i.e., “He who expects gifts from God is not His servitor, but a trader”. *Muktivadins* are of the same type; we shall discuss this in the next Course.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SREELA THAKUR BHAKTIVINODE

Subjects of philosophy and theology are like the peaks of large towering and inaccessible mountains standing in the midst of our planet inviting attention and investigation. Thinkers and men of deep speculation take their observations through the instruments of reason and consciousness. But they take different points when they carry on their work. These points are positions chalked out by the circumstances of their social and philosophical life, different as they are in the different parts of the world. Plato looked at the peak of the Spiritual question from the West and Vyasa made the observation from the East; so Confucius did it from further East, and Schlegel, Spinoza, Kant and Goethe from further West. These observations were made at different times and by different means, but the conclusion is all the same inasmuch as the object of observation was one and the same. They all hunted after the Great Spirit, the unconditioned Soul of the Universe. They could not but get an insight into it. Their words and expressions are different, but their import is the same. They tried to find out the absolute religion and their labours were crowned with success, for God gives all that He has to His children if they want to have it. It requires a candid, generous, pious and holy heart to feel the beauties of their conclusions. Party-spirit—that great enemy of truth—will always baffle the attempt of the enquirer, who tries to gather truth from religious works of their nations, and will make him believe that absolute truth is

nowhere except in his old religious book. What better example could be adduced than the fact that the great philosopher of Benares will find no truth in the universal brotherhood of man and the common fatherhood of God? The philosopher, thinking in his own way of thought, can never see the beauty of the Christian faith. The way, in which Christ thought of his own father, was love absolute and so long as the philosopher will not adopt that way of thinking he will ever remain deprived of the absolute faith preached by the western Saviour. In a similar manner the Christian needs adopt the way of thought which the Vedantist pursued, before he can love the conclusions of the philosopher. The critic, therefore, should have a comprehensive, good, generous, candid, impartial and a sympathetic soul.

What sort of a thing is the *Bhagavat*, asks the European gentleman newly arrived in India. His companion tells him with a serene look, that the *Bhagavat* is a book, which his Oriya bearer daily reads in the evening to a number of hearers. It contains a jargon of unintelligible and savage literature of those men who paint their noses with some sort of earth or sandal, and wear beads all over their bodies in order to procure salvation for themselves. Another of his companions, who has travelled a little in the interior, would immediately contradict him and say that the *Bhagavat* is a Sanskrit work claimed by a sect of men, the Goswamis, who give *Mantras*, like the Popes of Italy, to the common people of Bengal,

and pardon their sins on payment of gold enough to defray their social expenses. A third gentleman will repeat a third explanation. Young Bengal, chained up in English thoughts and ideas, and wholly ignorant of the Pre-Mohammedan history of his own country, will add one more explanation by saying that the *Bhagavat* is a book, containing an account of the life of Krishna, who was an ambitious and an immoral man! This is all that he could gather from his grandmother while yet he did not go to school! Thus the Great *Bhagavat* ever remains unknown to the foreigners like the elephant of the six blind who caught hold of the several parts of the body of the beast! But Truth is eternal and is never injured but for a while by ignorance.

The *Bhagavat* itself tells us what it is:—

*Nigama kalpataror galitam
phulam
Sukamukhad amrita drava
samrutam
Pibata Bhagavatam rasam
alayan
Muhuraho rasika bhuvi
bhavukah.*

"It is the fruit of the Tree of thought (Vedas) mixed with the nectar of the speech of Shookdeva. It is the temple of spiritual love! O! Men of Piety! Drink deep this nectar of *Bhagavat* repeatedly till you are taken from this mortal frame."

The Garooda Puran says, again:—

*Granthoshtadasa sahasra,
Srimad Bhagavatabhidha
Sarvavedetihasanam saram
saram Samud dhritam
Sarva vedanta saram hi, Sri
Bhagavatam ishya'e
Tadrasamritatriptasya Nanyatra
syadratikvachit.*

"The *Bhagavat* is composed of 18,000 Slokas. It contains the best parts of the *Vedas* and the *Vedanta*. Whoever has tasted its sweet nectar, will never like to read any other religious book."

Every thoughtful reader will certainly repeat this eulogy. The *Bhagavat* is pre-eminently the Book in India. Once enter into it, and you are transplanted, as it were, into the spiritual world where gross matter has no existence. The true follower of the *Bhagavat* is a spiritual man who has already cut his temporary connection with phenomenal nature, and has made himself the inhabitant of that region where God eternally exists and loves. This mighty work is founded upon inspiration and its superstructure is upon reflection. To the common reader it has no charms and is full of difficulty. We are, therefore, obliged to study it deeply through the assistance of such great commentators as Shreedhar Swami and the Divine Chaitanya and His contemporary followers.

Now the great preacher of Nadia, who has been Deified by His talented followers, tells us that the *Bhagavat* is founded upon the four slokas which Vyasa received from Narada, the most learned of the created beings. He tells us further that Brahmā pierced through the whole universe of matter for years and years in quest of the final cause of the world but when he failed to find it abroad, he looked into the construction of his own spiritual nature, and there he heard the Universal Spirit speaking unto him, the following words:—

*Jnanam me paramam guhyam,
Yadvijnana Samanvitam
Sarahasam tadangamcha, grihana
gaditam maya.*

Yavanaham yathabhavo, yadrupa
gunakarmakah

Telhaiva tatva Vijnanamastu te,
madamugrahat.

Ahameva samevagre, nanyat yat
Sadatatparam

Paschadaham yadetachcha, yoca-
chishyeta Sosmyaham

Ritertham yat pratiyeta, napatiyeta
chatmani

Tadvidut Atmano mayam yatha bhaso
yatha tamah.

"Take, O Brahmā ! I am giving you the knowledge of my own self and of my relations and phases which is in itself difficult of access. You are a created being, so it is not easy for you to accept what I give you, but then I kindly give you the power to accept, so you are at liberty to understand my essence, my ideas, my form, my property and my action together with their various relations with imperfect knowledge. I was in the beginning before all spiritual and temporal things were created, and after they have been created I am in them all in the shape of their existence and truthfulness, and when they will be all gone I shall remain full as I was and as I am. Whatever appears to be true without being a real fact itself, and whatever is not perceived though

it is true in itself are subjects of my illusory energy of creation, such as, light and darkness in the material world." *

It is difficult to explain the above in a short compass. You must read the whole *Bhagavat* for its explanation. When the great Vyasa had effected the arrangements of the *Vedas* and the *Upanishadas*, the completion of the eighteen *Pooranas* with facts gathered from the recorded and unrecorded tradition of ages, and the composition of the *Vedanta* and the large *Mahabharata*, an epic poem of great celebrity, he began to ruminate over his own theories and precepts, and found like Fauste of Goethe that he had up to that time gathered no real truth. He fell back into his own self and searched his own spiritual nature and then it was that the above truth was communicated to him for his own good and the good of the world. The sage immediately perceived that his former works required supersession inasmuch as they did not contain the whole truth and nothing but the truth. In his new idea he got the development of his former idea of religion. He commenced the *Bhagavat* in pursuance of this change. From this fact, our readers are expected to find out the position which the *Bhagavat* enjoys in the library of Hindu Theological works.

(To be Continued)

* Sree Chaitanya's lecture to Prakashananda Saraswati in Chaitanya Charitamrita.

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॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from January issue)

सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् ।

सहस्रबाहुर्विश्वात्मा सहस्रांशः सहस्रसूः ॥ ११ ॥

नारायणः स भगवानापस्तस्मात् सनातनात् ।

आविशसीत् कारणार्णो निधिः संकर्षणात्मकः ।

योगनिद्रां गतस्तस्मिन् सहस्रांशः स्वयं महान् ॥ १२ ॥

तदेव रूपं विवृणोति,—सहस्रशीर्षेति । सहस्रमंशा अवतारा यस्य स 'सहस्रांशः' ; सहस्रं सूते सृजति यः स 'सहस्रसूः' ; सहस्र-शब्दः सर्वत्रासंख्यता-परः । द्वितीये च रूपनिबन्धकम् — "आद्योऽवतारः पुरुषः परस्व" इत्यस्य टीकायां — "परस्व भूतः पुरुषः प्रकृतिप्रवर्तकः, 'यस्य सहस्रशीर्षे' इत्याद्युक्तो लीलाविग्रहः स आद्योऽवतारः" इति ॥ ११ ॥

अयमेव कारणार्णवशास्तीत्याह,—नारायण इति सार्धेन । अतः आप एव 'कारणार्णो-निधिराविशसीत्' । स तु नारायणः

"आपो नारा इति प्रोक्ता आपो वै नरसूनुवः ।

तस्य ता अयनं पूर्वं तेन नारायणः स्मृतः ॥"

इति ॥ १२ ॥

Translation.—The Lord of the mundane world, Mahā-Vishnu, possesses thousands of thousands of Heads, Eyes, Hands. He is the Source of thousands of thousands of Avatāras in His thousands of thousands of Subjective Portions. He is the Creator of thousands of thousands of individual souls. (II)

Purport.—Mahā-Vishnu, the Object of worship of the hymns of all the Vedas, is possessed of an infinity of senses and potencies, and He is the Prime Avatāra-Purusha, the Source of all the Avatāras. (II)

Translation.—The same Mahā-Vishnu is spoken of by the name of 'Nārāyana' in this mundane world. From that Eternal Person has sprung the vast expanse of water of the spiritual causal Ocean. The Subjective Portion of Samkarshana who abides in *Parabyoma*, the above Supreme Purusha with thousands of Subjective Portions, reposes in the state of Divine Sleep (*Yoganidra*) in the waters of the spiritual causal Ocean. (12)

Purport.—'Yoganidra' (Divine Sleep) is spoken of as ecstatic trance which is of the

तद्रोमविल-जालेषु बीजं संकर्षणस्य च ।
 हैमान्यण्डानि जातानि महाभूतावृतानि तु ॥ १३ ॥
 प्रत्यण्डमेवमेकांशादेकांशाद्विशति स्वयम् ।
 सहस्रमूर्धा विश्वात्मा महाविष्णुः सनातनः ॥ १४ ॥

तस्मादेव ब्रह्माण्डानामुत्पत्तिमाह,—तद्रोमेति । ‘तत्’ इति तस्येत्यर्थः । तस्य संकर्षणात्मकस्य यद्बीजं योनिशक्ताव-
 ध्यस्तम्, तदेव भूतसूक्ष्मपर्यन्ततां प्राप्तं सत् पश्चात् तस्य
 ‘रोमविल-जालेषु’ विवरेष्वन्तर्भूतं च सत् ‘हैमान्यण्डानि
 जातानि’; तानि चापस्त्रीकृतांशैर्महाभूतैरावृतानि जातानीत्यर्थः ।
 तदुक्तं दशमे ब्रह्मणे—“क्वेद्विधाविगणितान्द्विपरानुचर्या-
 वाताध्वरोमविवरस्य च ते महित्वम्” इति ; तृतीये
 च—

“विकारैः सहितो युक्तेर्विशेषादिभिरावृतः
 दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
 अण्डकोषो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥
 लक्ष्यन्तेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥”
 इति ॥ १३ ॥

ततश्च तेषु ब्रह्माण्डेषु पृथक् पृथक् स्वरूपैः रूपान्तरैः स
 एव प्रविवेशेत्याह,—प्रत्यण्डमिति । ‘एकांशादेकांशात्’ एकैकै-
 केनांशेनेत्यर्थः ॥ १४ ॥

nature of the bliss of the true Subjective Personality. The above-mentioned Ramā-
 devi is ‘Yoganidra’ in the form of ‘Yoga-
 Māyā’. (12)

Translation.—The spiritual seeds of Sam-
 karshana existing in the pores of skin of
 Mahā-Vishnu are born as so many golden
 sperms. These sperms are covered with
 five great elements. (13)

Purport.—The Prime Divine Avatāra lying
 in the spiritual causal Ocean is such a great
 affair that in the pores of His Divine Form
 spring up myriads of seeds of the universes.
 Those series of universes are the perverted
 reflections of the infinite transcendental
 region. As long as they remain embedded
 in His Divine Form they embody the prin-
 ciple of spiritual reflection having the form
 of golden eggs. Nevertheless by the crea-
 tive desire of Mahā-Vishnu the minute
 particles of the great elements, which are
 constituents of the mundane efficient and
 material causal principles, envelop them.
 When those golden sperms, coming out with

the exhalation of Mahā-Vishnu, enter into
 the unlimited accommodating chamber of
 the limited potency (Māyā) they become
 enlarged by the non-conglomerate great
 elements. (13)

Translation.—The same Mahā-Vishnu
 entered into each universe as His own sepa-
 rate Subjective Portions. The Divine Por-
 tions, that entered into each universe are
 possessed of His majestic Extension, i.e.
 they are the eternal universal soul Mahā-
 Vishnu, possessing thousands of thousands
 of heads. (14)

Purport.—Mahā-Vishnu lying in the
 spiritual casual Ocean is the subjective por-
 tion of Mahā-Samkarshana. He entered, as
 His own Subjective Portions, into those
 universes. These individual Portions all
 represent the second Divine Purusha lying
 in the Ocean of conception and is identical
 with Mahā-Vishnu in every respect. He is
 also spoken of as the Divine Guide, from
 within, of all souls. (14)

वामाङ्गादसृजद्विष्णुं दक्षिणाङ्गात् प्रजापतिम् ।
 ज्योतिर्लिङ्गमयं शम्भुं कूर्चदेशादवासृजत् ॥ १५ ॥
 अहंकारत्मकं विश्वं तस्मादेतद्व्यजायत् ॥ १६ ॥

पुनः किं वक्ष्यते ? तत्राह,—वामाङ्गादिति । विष्णुवादय नसंहारकर्तारौ ज्ञेयौ । ‘कूर्चदेशात्’ भुवोर्मध्यात् । एषां
 इमे सर्वेषामेव ब्रह्माण्डानां पालकादयः प्रतिब्रह्माण्डान्तःस्थितानां जलावरण एव स्थानानि ज्ञेयानि ॥ १५ ॥
 तत्र शम्भोः कार्यान्तरमप्याह,—अहंकारात्मकमित्यर्थेन ।
 ‘एतादृशं’ तस्मादेव ‘अहंकारात्मकं’ ‘व्यजायत्’ बभूव,—
 विश्वस्याहंकारात्मकता तस्माज्जातेत्यर्थः, सर्वाहंकाराधिष्ठान-
 त्वान्तस्य ॥ १६ ॥

Translation.—The same Mahā-Vishnu
 created Vishnu from His left limb, Brahmā,
 the first progenitor of beings, from His
 right limb and, from the space between His
 two eye-brows, Sambhu, the divine mascu-
 line manifested halo. (15)

Purport.—The Divine Purusha, lying in
 the Ocean of milk, the same who is the
 regulator of all individual souls, is Sree
 Vishnu; and Hiranyagarbha, the seminal
 principle, the Portion of the Supreme Lord,
 is the prime progenitor who is different
 from the four-faced Brahmā. This same
 Hiranyagarbha is the principle of seminal
 creating energy of every Brahmā belonging
 to each of the infinity of universes. The
 divine masculine manifested halo, Sambhu,
 is the plenary manifestation of his Prototype
 Sambhu, the same as the Primary Divine
 Masculine Generative Symbol Sambhu
 whose nature has already been described.
 Vishnu is the integral Subjective Portion of
 Mahā-Vishnu. Hence He is the Great Lord
 of all the other Lords. The Progenitor
 (Brahmā) and Sambhu are the dislocated
 portions of Mahā-Vishnu. Hence they are
 gods with delegated functions. His own
 potency being on the left side of God-head,

Vishnu appears in the left limb of Mahā-
 Vishnu from the unalloyed Essence of His
 Spiritual (Chit) Potency. Vishnu, Who is
 God-head Himself, is the inner guiding
 Oversoul of every individual soul. He is
 the Personality of God-head described in
 the Vedas as being of the measure of a
 thumb. He is the Nourisher. The *karmīs*
 (elevationists) worship him as Nārāyana,
 the Lord of sacrifices, and the *yogīs* desire
 to merge their identities in him as *Para-*
mātmā, by the process of their meditative
 trance. (15)

Translation.—The function of Sambhu in
 relation to *jīvas* is that this universe enshri-
 ning the mundane egotistic principle has
 originated from Sambhu. (16)

Purport.—The basic Principle is the
 Supreme Lord Himself who is the embodi-
 ment of the principle of existence of all
 entities devoid of separating egotisms. In
 this mundane world the appearance of
 individual entities as separated egotistic
 symbols, is the limited perverted reflection
 of the unalloyed Spiritual (Chit) Potency ;
 and, as *representing* the primal masculine
 divine generative function Sambhu, it is

अथ तैस्त्रिविधैर्वैशैर्लीलामुद्रहतः किल ।
योगनिद्रा भगवती तस्य श्रीरिव संगता ॥ १७ ॥
सिसृक्षायां ततो नाभेस्तस्य पद्मं विनिर्ययौ ।
तन्नालं हेमनलिनं ब्रह्मणो लोकमद्भुतम् ॥ १८ ॥

ब्रह्माण्डप्रविष्टस्य तु तत्तद्रूपस्य लीलामाह,—अथ तैरि-
त्यादि । 'तैः' तत्सदृशैः त्रिविधैः प्रतिब्रह्माण्डगतविष्णुादिभिः
'वैशैः' रूपैः 'लीलां' ब्रह्माण्डान्तर्गतगलनादिरूपाम् 'उद्भूतः'
ब्रह्माण्डान्तर्गतपुरुषरूपेति तामुद्भूतिं तस्मिन्नित्यर्थः । 'योग-
निद्रा' पूर्वोक्तमहायोगनिद्रांशभूता 'भगवती' स्वरूपानन्द-

समाधिमयत्वाद्भूतसर्वेश्वर्यैः 'सङ्गता श्रीरिव' इति—तत्र
यथा श्रीरूप्येण सङ्गता तथा सापीत्यर्थः ॥ १७ ॥

ततश्च सिसृक्षायामिति । नालं नालयुक्तं तत् 'हेमनलिनं'
ब्रह्मणो जन्मशयनयोः स्थानत्वात् 'लोकः' इत्यर्थः ॥ १८ ॥

united to the accommodating principle, viz., the mundane female organ which is the perverted reflection of the Spiritual (*Chit*) Potency, *Ramā-devi*. At this function Sambhu is nothing but the mere material causal principle embodying the extension in the shape of ingredient as matter. Again when in course of the progressive evolution of mundane creation each universe is manifested, then in the principle of Sambhu, born of the space between the two eye-brows of Vishnu, there appears the manifestation of the personality of Rudra; yet under all circumstances Sambhu fully enshrines the mundane egotistic principle. The innumerable *jivas* as spiritual particles emanating from the Oversoul in the form of pencils of rays of effulgence, have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. They are then incorporated into the realm of *Vaikuntha*. But when they desire to lord it over *Māyā*, forgetting their real identity, the egotistic principle Sambhu entering into their entities makes them identify themselves as separated enjoyers of mundane entities. Hence Sambhu is the primary principle of the egotistic mundane universe

and of perverted egotism in *jivas* that identifies itself with their limited material bodies. (16)

Translation :—Thereupon the same Great Personal God-head, assuming the three-fold forms of Vishnu, Prajāpati and Sambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Mahā-Vishnu, prefers to consort with the Goddess *Yoganidrā*, the Constituent of His own Spiritual (*Chit*) Potency full of the ecstatic Trance of eternal Bliss appertaining to His Own Divine Personality. (17)

Purport :—The dislocated portions of the Divinity, viz., Prajāpati and Sambhu, both identifying themselves as entities who are separate from the Divine Essence, sport with their respective non-spiritual (*achit*) consorts, viz., Sāvitri-devi and Umā-devi, the perverted reflections of the Spiritual (*Chit*) Potency. The Supreme Lord Vishnu is the only Lord of the Spiritual (*Chit*) Potency, *Ramā* or *Lakshmi*. (17)

तत्त्वानि पूर्ववृद्धानि कारणानि परस्परम् ।
समवायाप्रयोगाच्च विभिन्नानि पृथक् पृथक् ॥
चिच्छक्त्या सञ्जमानोऽथ भगवानादिपूरुषः ।
योजयन् मायया देवो योगनिद्रामकल्पयत् ॥ १९ ॥

तथाऽसंख्यजीवात्मकस्य समष्टिजीवस्य प्रबोधं वक्तुं पुनः स्वशक्त्या 'परस्परं तत्त्वानि योजयन्' इति योजनान्तरमेव
कारणार्णो-निधिशायिनस्तृतीयस्कन्धोक्तानुसारिणीं सृष्टिप्रक्रियां निरीहतया 'योगनिद्राम्' एव स्वीकृतवानित्यर्थः ॥ १९ ॥
विश्रुत्याह,—तत्त्वानीति त्रयेण । तत्र द्वयमाह,—'मायया'

Translation :—When Vishnu lying in the Ocean of milk wills to create this universe, a golden lotus springs from His Navel-pit. The golden lotus with its stem is the abode of Brahman representing *Brahmaloka* or *Satyuloka*. (18)

Purport :—'Gold' here means the dim reflection of pure cognition. (18)

Translation :—Before their conglomeration the primary elements in their nascent state remained originally separate entities. Non-application of the conglomerating process is the cause of their separate existence. Divine Mahā-Vishnu, Primal God-head, through association with His Own Spiritual (*Chit*) Potency, moved *Māyā* and by the application of the conglomerating principle created those different entities in their state of co-operation. And after that He Himself consorted with *Yoganidrā* by way of His eternal Dalliance with His Spiritual (*Chit*) Potency. (19)

Purport :—“मयाध्यक्षेण प्रकृतिः स्यते सचराचरम्”
'The mundane Energy *Prakriti* gives birth to this universe of animate and inanimate beings by My Direction'. The purport of this Shloka of the Geeta is that *Māyā*, the perverted reflection of Spiritual (*Chit*) Potency, was at first inactive and her extension of matter constituting the material cause was also in the separately dislocated

state. In accordance with the Will of Krishna this world is manifested as the resultant of the union of the efficient and the material causal principles of *Māyā*. In spite of that, the Supreme Lord Himself remains united with His *Chit* Potency, *Yoganidrā*. The word '*Yoganidrā*' or '*Yogamāyā*' indicates as follows: the nature of *Chit* Potency is manifestive of the Absolute Truth, while the nature of Her perverted reflection, *Māyā*, is envelopment in the gloom of ignorance. When Krishna desires to manifest something in the mundane ignorance-wrapt affairs, He does this by the conjunction of His Spiritual Potency with His inactive non-spiritual potency. This is known as *Yogamāyā*. It carries a two-fold notion, namely, transcendental notion and mundane inert notion. Krishna Himself, His subjective Portions and those *jivas* who are His unalloyed separated particles, realise the transcendental notion in that conjunction. While conditioned souls feel the mundane inert notion. The external coating of transcendental knowledge in the conscious activities of conditioned souls, bears the name of *Yoganidrā*. This is also an influence of the *Chit* Potency of the Divinity. This principle will be more elaborately considered hereafter. (19)

योजयित्वा तु तान्येव प्रविवेश स्वयं गुहाम् ।

गृहां प्रविष्टे तास्मिंस्तु जीवात्मा प्रतिबुध्यते ॥ २० ॥

स नित्यो नित्यसम्बन्धः प्रकृतिश्च परैव सा ॥ २१ ॥

अथ तृतीयं,—योजयित्वेति । ‘योजयित्वा’ तद्-योजन- ‘प्रतिबुध्यते’ प्रलयस्वाप्ताज्जागर्ति ॥ २० ॥
योगनिद्रयोरन्तरसावित्यर्थः । ‘गुहा’ प्रति ; विराट् विग्रहः

Translation :—By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate (विराड्-विप्रह). At that time those *jivas* who had lain dormant during the Cataclysm were awakened. (20)

Purport:—The word गुहा (hidden cavity) bears various interpretations in the Shāstras. In some portions the non-manifestive pastimes of the Lord is called ‘गुहा’ and elsewhere the resting place of the indwelling spirit of all individual souls, is named ‘गुहा’. In many places the inmost recesses of the heart of each individual is termed ‘गुहा’. The main point is that the place which is hidden from the view of men in general, is designated ‘*guha*’. Those *jivas* that were merged in Hari at the end of the life of Brahmā in the great Cataclysm during the preceding great Age of the universe, reappeared in this world in accordance with their former fruitive desires. (20)

Translation :—The same *jiva* is eternal and is for eternity and without a beginning joined to the Supreme Lord by the tie of an eternal kinship. He is transcendental spiritual potency. (21)

Purport :—Just as the Sun is eternally associated with his rays so the Transcendental Supreme Lord is eternally joined with the *jivas*. The *jivas* are the infinitesimal particles of His Spiritual Effulgence and are, therefore, 'not perishable like

mundane things. *Jivas*, being particles of God-head's effulgent rays, exhibit on a minute scale the Qualities of the Divinity. Hence *jivas* are identical with the principles of knowledge, knower, egoism, enjoyer, meditator and doer. Krishna is the All-pervading, All-extending Supreme Lord ; while *jivas* have a different nature from His, being His atomic particles. That eternal relationship consists in this that the Supreme Lord is the Eternal Master and *jivas* are His eternal servants. *Jivas* have also sufficient eligibility in respect of the mellow quality of the Divinity. "अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्"—By this verse of the Geetā it is made known that *jivas* are His transcendental potency. All the qualities of the unalloyed soul are above the eight-fold qualities such as egotism, etc., pertaining to His *achit* potency. Hence the *jiva* potency, though very small in magnitude, is still superior to *achit* potency or *Māyā*. This potency has another name, *viz. tatasthā* or marginal potency, being located on the line demarcating the spheres of the spiritual and mundane potencies. He is susceptible to the influence of the material energy owing to his small magnitude. But so long as he remains submissive to Krishna, the Lord of *Māyā*, he is not liable to the influence of *Māyā*. The worldly afflictions, births and rebirths are the concomitants of the fettered condition of souls fallen into the clutches of the deluding potency from a time that has no beginning. (21)

(To be Continued)

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சே எண் :

ப. எண் :

[illegible]

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