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यथाहमुपयुजतः ।
निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापन्निकतया बुद्ध्या
हरिसम्बन्धि वस्तुन
मुमुक्षुभिः परित्यागो
वैराग्यं फलमुक्यते ॥

VOL. II

APRIL 1958

No. 8

चेतोदर्पणमार्जनं भवमहादावाग्निं निर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वान्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

In this world the Jiva souls are forgetful of their true selves and their own Home. The Holy name (I) sweeps off all the dirt (nescience) from the mirrors of our hearts and gives the consciousness that the soul is the Eternal Servant of Krishna (II) Extinguishes the great forest fire of suffering arising from cycle of births and deaths and frees one from fear, resulting from the perception of a second entity different from Godhead. The threefold misery can be done away with by Hari Sankirtana. (III) Krishna's Name sheds moonlight upon the Lily of eternal good (IV) is the very life of transcendental learning (V) swells the ocean of ecstatic bliss (VI) and enables the devotees to have full taste of pure nectar by every utterance (VII) finally It purifies the mind, body and soul in transcendental bliss.

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Doctrine of Vedas (5)

The *Jivas* (individual souls) are according to Sri Chaitanya Mahaprabhu as atomic in size. They are infinite in number and are but the parts of God. Certain souls are engrossed by *Prakriti* or illusory energy of Bhagawan. The relation between the parts and the whole is not a conglomeration of the parts; neither is the Whole the transformation of the parts or a change induced in the parts nor can the Whole be regarded as different from the part or one with it or as associated with it. If the Whole were entirely different from the parts, the parts would have nothing to do with the Whole; if the parts were inherent in the Whole, then any part would be found anywhere in the Whole. The relation between the parts and the Whole is of a supra-logical nature. The ordinary experience of the world can well be explained by a reference to the world analogies; but, it is very difficult to explain the transcendental relation existing between God, the individual, the souls and the world. Some of the Upanishads texts declare the identity of the *Jiva* and Bhagawan; but, they only mean that Bhagawan and the *Jiva* alike

are pure consciousness. The *Jivas* are atomic in nature, associated with the qualities of *Prakriti* and absolutely dependent on Bhagawan. Though Bhagawan is all-pervasive, yet He can be realised by devotion.

A soul is impelled on one side by material forces and attractions and are urged upwards by the *Hladini-Shakti* of Bhagawan. A *Jiva* must therefore adopt such a course that the force of material attractions and desires for enjoyments may gradually wane so that he may be pulled forward by the *Hladini-Shakti* of Bhagawan. The *Jiva* in reality is not under the sway of afflictions but still he appears to be so through the influence of Bhagawan's *Maya*. The appearance of impurity in the pure *Jiva* is due to the influence of *Maya*, acting as its *Upadhi* or condition just as the motionless moon appears to be moving on the ripples of a flowing river. Through the influence of *Maya*, the individual *Jiva* identifies himself with the *Prakriti* and falsely regards the qualities of the *Prakriti* as his own.

So push thy onward march O Soul !

Against an evil deed !!

That stands with soldiers—hate and lust !

A hero be indeed !!

Forget the past that sleeps, and ne'er

The future dream at all,

But act in times that are with thee

And progress thee shall call !!

Maintain thy Post in spirit world

As firmly as you can,

Let never matter push thee down,

O sland heroic man !

Then a voice, how deep and soft,

Within ourselves is left ;

Man ! Man ! Thou art immortal Soul !

Thee Death can never melt !!

For thee thy Sire on High has kept

A store of bliss above,

To end of time, Thou art Oh ! Hi.

Who wants but purest Love,

Oh Love ! Thy power and spell benign

Now melt my soul to God !

How can my earthly words describe

That feeling soft and broad !!

The Bhagavat : ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY BY SREELA THAKUR BHAKTIVINODE

(Continued from page 180)

The whole of this incomparable work teaches us, according to our Great Chaitanya, the three great truths which compose the absolute religion of man. Our Nadia Preacher calls them *Sambandha*, *Avidheya* and *Prayojana*, i.e., the relation between the Creator and the created, the duty of man to God and the prospects of humanity. In these three words is summed up the whole ocean of human knowledge as far as it has been explored up to this era of human progress. These are the cardinal points of religion and the whole *Bhagavat* is, as we are taught by Chaitanya, an explanation both by precepts and example, of these three great points.

In all its twelve *Skandhas* or divisions the *Bhagavat* teaches us that there is only one God without a second, Who was full in Himself and is and will remain the same. Time and space, which prescribe conditions to created objects are much below His Supreme Spiritual nature, which is unconditioned and absolute. Created objects are subject to the influence of time and space, which form the chief ingredients of that principle in creation which passes by the name of *Maya*. *Maya* is a thing which is not easily understood by us who are subject to it, but God explains, as much as we can understand in our present constitution, this principle through our spiritual perception. The hasty critic starts like an unbroken horse at the name of *Maya* and denounces it as a theory identical with that of Bishop Berkley. "Be patient in your enquiry" is our immediate reply. In the mind of God

there were ideas of all that we perceive in eternal existence with him, or else God loses the epithet of omniscient so learnedly applied to Him. The imperfect part of nature implying want proceeded also from certain of those ideas, and what, but a principle of *Maya*, eternally existing in God subject to His Omnipotence, could have a hand in the creation of the world as it is? This is styled as the *Maya-Shakti* of the Omnipresent God. Cavil as much as you can. This is a *truth* in relation to the created universe.

This *Maya* intervenes between us and God as long as we are not spiritual, and when we are able to break off her bonds, we, even in this mortal frame, learn to commune in our spiritual nature with the unconditioned and the absolute. No, *Maya* does not mean a false thing only, but it means concealment of eternal truth as well. The creation is not *Maya* itself but is subject to that principle. Certainly, the theory is idealistic but it has been degraded into foolishness by wrong explanations. The materialist laughs at the ideal theory saying, how could his body, water, air and earth be mere ideas without entity, and he laughs rightly when he takes Shankaracharya's book in his hand as the butt end of his ridicule.* The true idealist must be a dualist also. He must believe all that he perceives as nature created by God full of spiritual essence and relations, but he must not believe that the outward appearance is the truth. The *Bhagavat* teaches that all that we healthily perceive is true, but its

* The Padma Puran thus puts the following expression into the mouth of Shiva, and Chaitanya puts great stress on this text in his denouncement of Shanker's Mayavada :

Mayavadasachchhastram, prachchannam bouddha mevacha.

Mayaiva kathitam Devi kalau brahmana rupina.

Maya philosophy is Buddhism in disguise and I (God of *Tama Guna*) have given expression to it in the shape of a Brahmin meaning Shankaracharya.

material appearance is transient and illusory. The scandal of the ideal theory consists in its tendency to falsify nature, but the theory as explained in the *Bhagavat* makes nature true, if not eternally true as God and His ideas. What harm there can be if man believes in nature as spiritually true and that the physical relations and phases of society are purely spiritual?

No, it is not merely changing a name but it is a change in nature also. Nature is eternally spiritual but the intervention of Maya makes her gross and material. Man, in his progress attempts to shake off this gross idea, childish and foolish in its nature and by subduing the intervening principle of Maya, lives in continual union with God in his spiritual nature. The shaking off this bond is salvation of the human nature. The man who has got salvation will freely tell his brother that "If you want to see God, see me, and if you want to be one with God, you must follow me." The *Bhagavat* teaches us this relation between man and God, and we must all attain this knowledge. This sublime truth is the point where the materialist and the idealist must meet like brothers of the same school and this is the point to which all philosophy tends.

This is called *Sambandha-Jnana* of the *Bhagavat*, or, in other words, the knowledge of relations between the conditioned and the Absolute. We must now attempt to explain the second great principle inculcated by the *Bhagavat*, i.e., the principle of duty. Man must spiritually worship his God. There are three ways, in which the Creator is worshipped by the created.

*Vadanti tat tatvavida stadvam
yat jnanamadvayam*

*Brahmeti Paramatmeti Bhagavaniti
shabdgate.*

All theologists agree in maintaining that there is only one God without a second, but they disagree in giving a name to that God owing to the different modes of worship, which they adopt according to the constitution of their mind. Some call Him by the name of *Brahma*, some by the name of *Paramatma* and others by the name of *Bhagawan*. Those who worship God as infinitely great in the principle of admiration call him by the name of *Brahma*. This mode is called *Jnana* or knowledge. Those who worship God as the Universal Soul in the principle of spiritual union with him, give him the name of *Paramatma*. This is *yog*. Those who worship God as all in all with all their heart, body and strength style Him as *Bhagawan*. This last principle is *Bhakti*. The book that prescribes the relation and worship of *Bhagawan*, procures for itself the name of *Bhagavat* and the worshipper is also called by the same name.*

Such is *Bhagavat* which is decidedly the Book for all classes of theists. If we worship God spiritually as all in all with our heart, mind, body and strength, we are all *Bhagavatas* and we lead a life of spiritualism, which neither the worshipper of *Brahma*, nor the *Yogi* uniting his soul with (*Paramatma*) the universal soul can obtain. The superiority of the *Bhagavat* consists in the uniting of all sorts of theistical worship into one excellent principle in human nature, which passes by the name of *Bhakti*. This word has no equivalent in the English language. Piety, devotion, resignation and spiritual love unalloyed with any sort of petition except in the way of repentance, compose the highest principle of *Bhakti*. The *Bhagavat* tells us to worship God in that great and invaluable principle, which is infinitely superior to human knowledge and the principle of *Yog*.

Our short compass will not admit of an explanation of the principle of *Bhakti* beautifully rising from its first stage of application in the form of *Brahmic* worship in the shape of admiration which is styled the *Shanta-Rasa*, to the fifth or the highest stage of absolute union in love with God, sweetly styled the *Madhura-Rasa* of *Prem-Bhakti*. A full explanation will take a big volume which is not our object here to compose. Suffice it to say that the principle of *Bhakti* passes five distinct stages in the course of its development into its highest and purest form.* Then again when it reaches the last form, it is susceptible of further progress from the stage of *Prema* (love) to that of *Mahabhava* which is in fact a complete transition into the spiritual universe where God alone is the bridegroom of our soul.

The voluminous *Bhagavat* is nothing more than a full illustration of this principle of continual development and progress of the soul from gross matter to the All-Perfect Universal Spirit who is distinguished as personal, eternal, absolutely free, all powerful and all intelligent. There is nothing gross or material in it. The whole affair is spiritual. In order to impress this spiritual picture upon the student who attempts to learn it, comparisons have been made with the material world, which cannot but convince the ignorant and the impractical. Material examples are absolutely necessary for the explanation of spiritual ideas. The *Bhagavat* believes that the spirit of nature is the truth in nature and is the only practical part of it.

The phenomenal appearance of nature is truly theoretical, although it has had the greatest claim upon our belief from the days of our infancy. The outward appear-

ance of nature is nothing more than a sure index of its spiritual face. Comparisons are therefore necessary. Nature as it is before our eyes, must explain the spirit, or else the truth will ever remain concealed, and man will never rise from his boyhood though his whiskers and beard grow white as the snows of the Himalayas. The whole intellectual and moral philosophy is explained by matter itself. Emerson beautifully shows how all the words in moral philosophy originally came from the names of material objects. The words heart, head, spirit, thought, courage, bravery, were originally the common names of some corresponding objects in the material world. All spiritual ideas are similarly pictures from the material world, because matter is the dictionary of spirit, and material pictures are but the shadows of the spiritual affairs which our material eye carries back to our spiritual perception. God in his infinite goodness and kindness has established this unfailing connection between the truth and the shadow in order to impress upon us the eternal truth which he has reserved for us. The clock explains the time, the alphabet points to the gathered store of knowledge, the beautiful song of a harmonium gives the idea of eternal harmony in the spirit world, to-day and to-morrow and day-after-to-morrow thrust into us the ungrasped idea of eternity and similarly material pictures impress upon our spiritual nature the truly spiritual idea of religion. It is on these reasonable grounds that Vyasa adopted the mode of explaining our spiritual worship with some sorts of material phenomena, which correspond with the spiritual truth. Our object is not to go into details, so we are unable to quote some of the illustrations within this short compass.

(To be Continued)

* This explanation is gathered from what Chaitanya said to Sanatan—vide *Madhyakhanda*, Chaitanya *Charitamrita*.

* These five stages are called *Shanta*, *Dasya*, *Sakhya*, *Batsalya* and *Madhura*.

Mayapur—an Enchanted Place

(An Impression of a visitor to Sree Mayapur)

Just six miles from Calcutta is the holy Dakshineswar, the place purified by the worship of Ramakrishna Paramahansa—a pilgrimage for devout Hindus.

Seventy two miles from Calcutta is Nabadwip, the birth place of Lord Gauranga, the prophet of Love. And Nabadwip is a combination of Nine Islands—one of which is Mayapur—the place, where the Lord was born. The Lord was born in 1486 A.D., and for a little over 400 years, the land was a huge forest, until Mayapur was reclaimed, the place ascertained and attempts were made to perpetuate the memory of one, whose gospel is unique in world's annals.

Mayapur is now an enchanted place. A huge temple is erected by the side of the birth place—the tallest in Bengal. Beautiful “Bigrahas” are installed and on the birth place, a room has been built, in imitation of the lying-in-room with the Baby Lord in a small cot and the anxious parents by His side. The open Court-yard is spacious enough to hold or feed 1000 people on ceremonial occasions.

Mayapur is at the confluence of two rivers, the Holy Ganges and Jalangi. Unique is her position. It is the Allahabad of Bengal, the Prayag with all its hoary and holy tradition.

The atmosphere of the place is charming. The chanting of the holy Name of “Hari”, all day and night—the birds chirping “Hari”—the river bubbling “Hari”—the air breathing “Hari”. It takes one to a celestial place. It is more heavenly than heaven itself. It gives one food for contemplation.

Life finds :—

“Tongues in trees, books in the running brooks,
Sermons in Stones and good in everything”

Neither fish nor flesh nor eggs can enter there. It is the sacred Brindavan of Bengal, hallowed by the dancing steps of the Lord and the air purified by His noble call to prayer.

At the head of the institution is His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the embodiment of deep learning, hard work and sublime pleasure. He works 16 hours a day and his frugal meal consists of rice, Dal and vegetables; he does not even take fruits or sweets. He is assisted by a handful of selfless workers—each one leading a life of celibacy and—doing all kinds of domestic and menial work with pleasure and satisfaction—charming innocent souls, to meet whom is pleasure.

This institution can only be compared with the great institution of Ramakrishna Mission.

Like the sister institution, apart from the religious side, it has its cultural side as well. On the bank of the tank adjacent to the Temple, is the School—unique in its teaching—all residents. Religious training, though not a part of the curriculum, is given as a matter of course.

Mayapur is kind to her inhabitants. She produces rice, dal and vegetables—which are good for the whole year. Like a good and kind mother, she gives to her children though not plenty, yet what they want.

Whoever pays a visit to her, will leave her with regret and those who have not yet visited the place will carry their regrets unto death.

P. N. SEN.

10—3—'58.

Rupa and Sanatana

BY DR. S. DAS, M.A. PH.D. (LOND), Bhakti Sastri, Bar-at-Law.

(SIX GOSVAMINS—We have already noticed in the course of Sri Chaitanya Mahaprabhu entrusted Rupa and Sanatana with the restoration of the holy places of the circuit of Mathura; with the establishment of the services to Deities in the temples there; with the writing of a literature on Bhakti in its different branches. They began their work in 1518 after each had undergone about one year's training with Sri Chaitanya Mahaprabhu at Puri. Sri Chaitanya Mahaprabhu sent Lokanatha Gosvami Circa 1509 to investigate the best means of beginning the restoration work before Rupa and Sanatana started; Lokanatha giving them every assistance. A few years later, Sri Chaitanya Mahaprabhu also sent Raghunatha Bhatta Gosvami, having given him sufficient training and instruction, to work with Rupa and Sanatana as their colleague. Next, Gopala Bhatta Gosvami of the south, and their famous nephew Jiva Gosvami joined them. After the passing of Sri Chaitanya, Raghunathadasa Gosvami repaired to Vrindavana. Rupa and Sanatana received him with the greatest affection. We shall begin with the lives of Rupa and Sanatana, the heads of the Vrindavana Mission. The lives and work of these two greatest apostles of Sri Chaitanya's Vaishnavism are in themselves great subjects for separate and independent study. It is not possible to deal with them at this juncture except in a very concise form by touching only on what is unavoidable.)

THEIR CASTE AND AGE

Some try to assign to them a caste other than that of a Brahmin taking in literal sense the expression of their extreme remorse and humility towards Sri Chaitanya whose compassion they endeavoured to arouse (Bharatvarsa, Sravana 1341 B.S.) : “Touch me not Lord, low born ‘with low companions, a degraded wretch, I have wasted my life with the worldlings.” (Chaitanya charita M. XX. 98-99). Those who are acquainted with the spirit of humility that permeates a perfect Vaishnava life, can not accept the caste interpretation of that passage. It is the remorseful uttering of a penitance soul for having passed a wordly life with unholy persons. It was the king's cruelty to the Hindus; whom Sanatana has served and raised to political eminence, combined with his own personal aversion to the worldly life and spiritual

aspirations that led him to appeal to Sri Chaitanya. Who would reply; “Being highest you know yourself to be lowly. Krishna will free you soon” (C. C. ibid 264). We cannot determine their caste by such ambiguous expressions. Their nephew Jiva Gosvami himself gives the story of their family and a genealogical tree at the end of his ‘Laghutoshani’ which dispenses with all such surmises. It states that one Jagadguru Sarvajna was born into the royal family of Karnata belonging to the Varadvaja Gotra of the Brahmana caste. Besides possessing all royal qualities, he had mastered the three Vedas. He had one son named Aniruddha who was succeeded by his two sons Rupesvara and Harihara. Harihara drove Rupesvara from the principality, who then settled in the kingdom of his friend Sikhaesvara, in the

east. His son Padmanabha settled at Navahatta or Naihati on the Ganges. Padmanabha was minister of Danuja Marddana Raja Ganesa who defeated Samasuddin II about 1405 A.C. He had five sons Purusottama, Jagannatha, Narayana, Murari and Mukunda. As a result of a fraternal quarrel, Mukundadeva left the home of his father and took up his abode at Fateyabad in the Pargana of Bakla Candradvipa in the district of Jessore. Of his several sons Sanatana, Rupa and Anupama, were the exclusive devotees of Sri Chaitanya Mahaprabhu. They used to reside at Ramakeli near Gauda, the then capital of Bengal, in connection with their official duties, Bhaktiratnakara confirms the same account of the genealogy of this important family (i) Mr. B. C. Chattopadhyaya, who surmises that Rupa and Sanatana may have been born in a non-brahmin family, seems to be unaware of the genealogical account given by Jiva (Bharatvarsa, Sravana 1341). They were Karnata Brahmanas and had settled in Bengal since the time of their great-great-grand father Rupesvara.

King Hossain Shah of Bengal appointed Sanatana prime minister and Rupa another minister, conferring on the brothers the Mohammedan titles of Sakara Mallick and Davira Khas which are suggestive of their official position (*Davira-khas Yuktabhijno Daviroh syat*. Khas means confidential or personal). Their younger brother Vallabha, father of Jiva Gosvami was also a responsible government official. These three brothers lived together at Ramakeli. They owned immense wealth and used to spend it with a free hand for charitable purposes and hospitality. They brought a good number of Brahmanas of their own clan from Karnata

for social intercourse, and made them settle at Bhatta Vati on the Ganges. Scholars from different parts of the country, singers, musicians, dancers, poets and so on used to visit the court of Sanatana and Rupa who patronised them. Sanatana and Rupa were great scholars on *Nyaya* philosophy and the *Naiyayikas* used to submit their work to them for their approval. Their culture and learning earned them a great reputation in the country. They established a full service to the Deity of Madana Mohana at Ramakeli which is still extant. They were the most distinguished family of Bengal in learning, culture, honours and position in the State. From twenty to thirty Pandits always graced the court of Sanatana and Rupa. They were on terms of intimacy with the Vaishnava group of Navadvipa, and paid them high homage whenever they visited their court. The brothers corresponded with Sri Chaitanya when He was at Navadvipa, soliciting His grace and favour with touching humility (C.C. M. i. 209). Sri Sanatana gives us the names of his professors under whom he had studied in his *Dasama-Tippani*. They are as follows :—(Vasudeva) Sarvabhauma, his brother (Madhusudhana) Vidyavachaspati Vidyabhusana, the genius of the Gaudiya country, Paramananda Bhattacharya who was well versed in *Rasa*, Ramabhadra who was a great professor (quoted from Bhaktiratnakara i.P. 43). Sanatana had a special predilection for the Bhagavata since his boyhood. His 'Bhagavatamrita' is the fruit of his life-long study and devotion to the Bhagavata.

Vaishnavas do not care to give any personal history of their own or any relationship with others who are not exclusive Vaishnavas. Sanatana was the embodiment of extreme humility and absolute dis-

regard for worldly concerns, did not care to hint at the name which he bore before Sri Chaitanya gave him the name of Sanatana. Sanatana and Rupa were known by their Mohammedan titles conferred on them by Hossain Shah. Mallick was the honoured surname of the family which was conferred by the Mohammedan King. Since the time of Mohammedan rule in Bengal, many Hindu families have adopted the Mohammedan designations of Mallick, Chaudhuri, Sikdar and so on as their family surnames. The name of the younger brother of Sanatana and Rupa was Vallabha Mallick to whom Chaitanya gave the name of Anupama. When Sakara Mallick and Davira Khas came to the camp of Sri Chaitanya at Ramakeli at mid-night to interview Him, Nityananda and Haridasa introduced them to Sri Chaitanya by the names of Rupa and Sakara Mallick (C.C. M. i. 184). Vrindavanadasa also calls the two brothers by the names of Rupa and Sakara Mallick before Sri Chaitanya conferred on Sakara Mallick the name of Sanatana (Chaitanya Bhagavat *Antya*, IX. 239, 273). Vrindavanadasa uses both the names of Rupa and Davira Khas before Sri Chaitanya gave Sakara Mallick the name of Sanatana (ibid. 239, 268). Vrindavanadasa does not say that Sri Chaitanya gave Davira Khas the name of Rupa. It seems from Vrindavanadasa's description that Rupa was his former Hindu name, Davira Khas was the Mohammedan designation. Krishnadasa also uses both the terms of Rupa and Davira Khas before the brothers were blessed by Sri Chaitanya (C.C. M. i. 184, 175). When two brothers threw themselves weeping at the Feet of Sri Chaitanya Mahaprabhu in extreme humility and remorse, Krishnadasa informs us that Sri Chaitanya consoled them saying "Hear, O, Davira Khas, you two brothers are my old servitors. From

today, your names are Rupa and Sanatana. Restrain your humility which touches my heart" (ibid 207, 208). It seems from this passage that Sri Chaitanya conferred the name of Rupa on Davira Khas. But what is probable by reference to other passages cited above, is that Sri Chaitanya confirmed the Hindu name of Rupa by suppressing the Mohammedan title of Davira Khas, and gave Sakara Mallick the name of Sanatana, as Chaitanya Bhagavata distinctly says to that effect (C. Bh. *Antya*, IX. 273). The point as to whether the name of Rupa was already borne by Davira Khas and confirmed by Sri Chaitanya was made clear by the two passages of Sri Chaitanya Charita and those of Chaitanya Bhagavat which seem to hold that Rupa was already the name of Davira Khas. Dr. S. K. De seems confused in saying that "Sanatana and Rupa had the Mohammedan names and titles of Davira Khas and Sakara Mallick respectively" (Introduction to Padyavali P. XVI). It is very clear that Sanatana's former name was Sakara Mallick and not Davira Khas as Dr. De suggests (C. Bh. *Antya* IX. 273). Dr. De seems to have followed the wrong notion of Dr. D. C. Sen in this regard (Vaishnava literature of medieval Bengal). Dr. D. C. Sen says that 'The names by which they (Sanatana and Rupa) were known in childhood were Amara and Sanatosa (ibid 28). We do not know from what source he obtained these names. Dr. Sen further says that Rupa was born in 1490 and Sanatana in 1492 (ibid P. 39). We can not accept his view as reasonable. First, he is wrong in saying that Rupa was two years older than Sanatana. Sri Chaitanya says to his followers in presence of Rupa that "His elder brother is Sanatana by name. There is none so wise as he in the world" (C. C. *Antya*, i. 200). Kavikarnapura in his

'Chaitanya Chandrodaya Nataka' calls Sanatana the elder brother of Rupa in the following verse, "He (Sanatana) the elder brother of Rupa, who was like the ornamental gem of the court of the lord of Gauda, having given up his wealth, accepted the new goddess of ascetism. His heart was filled with *Bhakti-Rasa* under the cloak of *Avadhuta* (who disregards another's outward approval and disapproval). He was dear to all who were adepts in the philosophy (of *Bhakti*), like a great lake of crystal water covered with moss" (Act IX). 'Jiva Gosvami in his 'Laghutosanī' describes his uncle Rupa as the younger brother of Sanatana. Raghunathadasa Gosvami also refers to Sanatana as being the elder brother of Rupa (Muk-tacharitam verse IV. Manoshiksha verse iii). It is absolutely clear from the above passages that Sanatana was the elder brother of Rupa whose next was Anupama. We are not sure whether there was any other brother either between Sanatana and Rupa or between the latter and Anupama. Krishnadasa Kaviraja counts Rupa and Sanatana as the main disciples and Anupama, Jiva, Rajendra and others as the minor disciples of Sri Chaitanya, taking the following family as a whole (C.C. *Adi* X. 85). We can not say with certainty who was this Rajendra and whom Krishnadasa means by the term 'others'. Rajendra seems to be either a brother of Jiva or his cousin being the son of either Rupa or Sanatana because Jiva distinctly says that: Of his (Kumaradeva's) sons, only three were great Vaishnavas (Laghutoshani). Sanatana had an elder brother who seemed to be a non-vaishnava whom the king of Bengal mentioned to Sanatana that "He devastated the district of Chakla by killing men and animals like a robber (C. C. *Madhya* XIX 24-25). It is therefore certain that Rupa

could not have been born in 1490 and Sanatana in 1492, because Rupa was the younger.

When Sri Chaitanya Mahaprabhu met Sanatana at Ramakeli about November or December in 1514, the latter had already been the King's minister for a long time. On his return to Puri, Sri Chaitanya told Gadadhara and others that he had met Sanatana and Rupa whom he described as the foremost of devotees, outwardly ministers and governors, old in learning, faith and wisdom (*Prabina*) and so on (C.C. *M.* XVI 261). It is clear from the above that Sanatana and Rupa were already at least forty or fortyfive in 1514. They could not otherwise have held their ministerial office which their wisdom and experience had earned for them (B.R.K. i). Moreover we know that their youngest brother Anupama, who died in 1516 at Gauda while on his way to Puri from Vrindavana, already had a son Jiva who saw Sri Chaitanya at Ramakeli during the latter's visit to the place and who also joined his uncles at Vrindavana a few years later. Thus if the youngest brother Anupama could have a son in 1514, his elder brothers could not have been born in 1490 and 1492 as Dr. Sen suggests. Had Sanatana been born in 1492, Sri Chaitanya could have hardly described a young man of twenty-two as old in learning and wisdom, as he did, nor could Sanatana have held the responsible office of a minister at the early age of fifteen or sixteen, because Sri Chaitanya met him when the latter had already served the government for a good many years; nor could his youngest brother have by that time (1514) begotten a son to be of an age to take an interest in Sri Chaitanya. After finishing their studies they entered the King's service which they

enjoyed for many years before they finally retired from the office to join Sri Chaitanya's mission in 1516. It is therefore not unreasonable to assume that both Sanatana

and Rupa must have passed their fortieth year before their retirement; so that they were likely to have been born in Circa 1470 A.C.

Self-Surrender—Course XVI

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

The entire principle of self-surrender is stated in a nut-shell in the following couplet from 'Sri Chaitanya Charitamrita':—

“शरणागत अकिंचनेर एकइ लक्षण ।
अकिंचन हया लय कृष्णेर शरण ॥”

(One who surrenders oneself absolutely to God's protection is the same as the one who is not conscious of the worldly value of any possession in the shape of high birth, wealth, erudition, personal beauty, etc., claiming no super position of one's own over anything however insignificant. One should divest oneself of any idea of such worldly self-importance, before one can surrender oneself to God Krishna). We have seen that, in the language of Sri Kunti Devi (Srimad Bhagavat 1-8-26), victims of pride of birth, etc., are not fit to pray to God. Not only elevationists (hankering after worldly and celestial enjoyments), but also emancipationists (trying to be absolved from troubles of worldly life, i.e., *muktivadins*) cannot think of being *aukinchan* or bereft of every thing to call their own. The former pray to Goddess Chandi for gifts of wealth, progeny, wives after their mind, destruction of enemies, etc., and in the end complain that she has buttered the bread of others, while leaving them without the bare necessities of life. They have nothing to offer her for herself without the craving for ministering to their own convenience. Self-surrender is

absolutely unknown to them. The emancipationists too do not fare better. They too are mindful of their own troubles and complain, "O Goddess Tara, for which fault of ours are we destined to remain confined in this world as in a prison house?" These two complaints are translations from some *Shyamā-sangeet* of a most renowned *sadhak* in Bengal. The unbiassed readers are requested to pass their cool judgments, if such prayers have anything to do with devotion to God, which is possible only for a self-surrenderer, caring nothing for any worldly benefits, heavenly enjoyments and freedom from all troubles.

We shall always remember that a true devotee is only he who 'अकिंचन हयालय कृष्णेर शरण' i.e., takes shelter under Sri Krishna, setting no value on anything mundane or celestial. As regards the monists or *kevaladwaitavadins*, the question of self-surrender, and as such of devotion, does not arise at all; for in their case who is to surrender and to whom, when there is only one Entity, i.e., *Brahman* in their opinion? It has been on many occasions said by the followers of the monistic school that it is the greatest sin to think of oneself as a servitor to whomsoever may it be, even though called God. They aver that this inferiority complex in man is the root cause of all evils and the deeper it is, the greater is the difficulty to-

wards self-realisation as *sohang* or *ahang-Brahmasmi*. So it is impossible for confirmed *kevaladwaitavadins* even to hear the word 'self-surrender'. So they can never attain their highest good, i.e., love of God. Those few among them who can obtain *siddhi* in their *sadhan* of absolute monism merge into the outer halo of Sri Bhagawan Vishnu losing their own individual identity, like Hiranyakashipu, Rāvan, Kansa, Shishupala, etc., who were killed by Hari in different *Avatars*. Their *Brahma-Sukha* as referred to in "सिद्धा ब्रह्म सुखे ममा दैत्याश्च हरिणाहृतः" is merely a negative one, being only release from worldly troubles. Here 'bliss' is not an absolute one, it is only a relative term. But the regaining of absolute bliss which is the eternal heritage of the unfettered *Jiva* and which is the positive eternal beatitude experienced in the service of God in Goloka-Vrindavan is myriad times pleasanter than that *Brahmananda* as Sri Rupa Goswami has expressed it in "Bhaktirasamrita-Sindhu" (1-1-38):—

“ब्रह्मानन्दोभवेदेष चेत् परार्धगुणीकृतः ।
नैति भक्तिमुधाम्भवेः परमाणुतुलामपि ॥”

(This *Brahmananda*, even if billion times multiplied, does not reach the extent of an atom in comparison with the ocean of the nectar of *Bhakti-Rasa*). And this *Bhakti* is the outcome of self-surrender. He is supported by 'Hari-Bhakti-Suddhodaya':—

“स्वन्साक्षात्करणदलादविशुद्धिस्थितस्य मे ।
सुखानि गोष्पदायन्त ब्रह्माण्यपि जगदुरो ॥”

(Prahlaḍ addresses Nṛsiṅghadeva thus :—
“O Thou, the Highest Lord of the universe, *Brahmananda* appears as insignificant as the water in a small cavity dug by a cow's hoof, now that I am steeped in the ocean of bliss, having been granted an interview

by Thee”. Let us discuss here how the Chatuhsanas (four sons of Brahmā, viz., Sanak, Sanatan, Sananda and Sanat Kumar) who were from the beginning given to meditation of *Brahman* as *nirviśeṣa* (non-distinct), *nirakara* (without form), *nirhaktika* (devoid of potency), i.e., with all negations, were transformed to devotees of God, when once permitted to visit Vaikuntha, they had the good fortune of scenting the fragrance of Tulasi-leaves mixed up with pollens of flower placed at the Lotus Feet of Lotus-eyed God, which coming in through their nostrils created an ecstatic convulsion in their body and mind, though they had so long concentrated their mind only to the Unknowable Absolute, (Srimad Bhagavat 3-15-43), without experiencing love for God. They then felt so much beatitude that their former bliss of the meditation of the Absolute dwindled into insignificance; they were now favoured with *prema* or love of God. Sukadeva too underwent a similar change from an absolute thinker of *Brahman* to a staunch devotee of God in the company of his father Vyasa who taught him the Srimad Bhagavat.

“शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥”

(Srimad Bhagavat 1-7-8).

(Vedavyasa Muni taught Srimad Bhagavat to his son, Suka who had been engaged in the practice of renunciation). Also

निःश्रेयसाय लोकस्य धन्यं स्वस्वयनं महत् ।
नदिदमाहयाभास सुतमात्मविदा वरम् ॥”

(Vedavyasa made his son, who was a first rate *atmavid* or versed in the knowledge of *atma* or *akshara brahma*, accept it, Srimad Bhagavat, under his influence, which treatise was a great source of real welfare, for the purpose of doing the highest good to people”. This turned the tide of Suka.

deva's *adhyatma-vidya* into the channel of *prema-Bhakti*.

From the above it is clear that the great souls like the Chatuhsans and Suka who had never fallen victims to *avidya* or *maya*, gave up their search after *kevala-Brahman* in favour of *Bhakti* or love of God and felt far higher bliss than before. This shows the *Bhakti* practised through self-surrender to God is the highest good to *Jivas* and the *mukti* of the *Kevaladwaitavadins*, if achieved at all, is nothing better than what the *daityas*, *asuras*, *rakshasas* who were killed by Hari for their defiance of Himself. Is this a position at all covetable? This is tantamount to the suicide of the soul, utter annihilation without further hope for regaining its eternal function of servitorship of God. This is far more detestable than sinful lives which may sometimes even after a millenium of births and rebirths secure mercy of devotees and God's grace thereby, through which they can acquire love of God, the highest good ever achievable. But those that are guilty of the suicide of the soul can expect no retrieval and are entirely lost.

There are persons who prefer this state of annihilation as that of oblivion of all troubles and anxieties of the world. In the worldly life there are many weakminded folk who think that death will put an end to all their troubles, some of whom actually commit suicide with a false hope of escape from all troubles and tribulations having suffered so long as life exists. But they are blind to the fact that they are by that means adding further troubles to those that are already in store for them.

Now, the question arises why some people prefer this annihilation to continuation of their existence which is eternal, if not cut short by their own acts. To understand

this we may draw an analogy from Hebrew theology in which Satan with his followers revolted against God with the principle, as Milton has put it, "It is better to reign in hell than serve in heaven". The very idea of servitorship to God is quite against their constitution. They want like Hiranyakashipu to be the supreme head of the universe, replacing God. They are blind to the context in the Vedas and claim '*sohang*', '*ahang - Brahmasmi*'. How can people of all-dominating propensity brook the domination of a more powerful entity as God is. Here is the problem. It is this revolting spirit of theirs against God's supremacy that is responsible for their preferring annihilation and preaching this doctrine among their listeners.

Now their *Brahmasukha* is nothing else than the negation of the worldly tribulations; it is no positive bliss as we have seen. The location of these merged or annihilated *Jivas* is called *Prahmaloka* which is outside *Paravyoma* or *Vaikunthadhama*, though on the other side of the Viraja, the river separating *Brahmaloka* on one side from *Brahmanda*, the region of *Maya*, on the other. They are precluded from their right to make attempts through the service of God to enter Vaikunthadham and to regain their eternal servitorship to Him. Thus they are lost altogether without any chance of retrieval or recovering their highest good.

To a devotee *mukti* is not worth craving for, but in the sense usually understood, it is like hell—Sri Prabhodhananda Saraswati Tridandiyati originally of Sri Rangakshetra has put it thus :—“कैवल्यं नरकायते त्रिदश प्राकाशं बुधायते” (*Kaivalya* or *sayujya*, i.e., merger is as good as hell and paradise is as vain as flowers in the sky). Prahlaḍ rejected it,

though repeatedly pressed by Vishnu to accept :—

“पुनः पुनः वरान् दितुं विष्णुर्मुक्तिं न याचितः ।
भक्तिरेव कृतायेन प्रदादतं नमम्यहम् ॥”

(Hayasirsha Pancharatra)

The renowned devotee Hanuman says :—

भवन्धच्छिदे तस्मै स्पृहयामि न मुक्तये ।
भवान् प्रभुरहं दास इति यत्नं विलुप्यते ॥”

(I do not ask Him for *mukti*, where the relationship of master and servant is abolished though He can give it). The *Srimad Bhagavat* (6-17-28) has it :—

“नारायणपराः सर्वे न कुतश्चन विभ्यति ।
स्वर्गमवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥”

(Afraid of nothing, devotees of Narayana look upon heaven, emancipation and hell with an equal hatred).

“स्वर्गमोक्षं कृष्णभक्त नरकं करि मने ।”

(Devotees of Krishna regard heaven and emancipation as equivalent to hell)—*Sri Chaitanya Charitamrita, Madhya* 19).

Even those who are emancipated may have a fall, if they renounce devotion. *Basanabhashya* has it :—

मुक्ताऽपि प्रपश्यन्ते पुनः संसारवासनाम् ।
यद्यचिन्त्यमहाशक्तौ भगवत्पराधिनः ॥”

(Even the emancipated are again subjected to desire for enjoyments, if they commit offence to Bhagawan with unthinkable potency). We have also

“येऽन्ये ऽरविन्दाक्ष विमुक्तमानिन
स्त्वप्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं पदं ततः
पतन्त्यबोऽनादृत मुष्मदप्रयः ॥”

(For translation vide Course XI).

Thus we see even the emancipated should continue to perform *Bhagavad-Bhakti*, otherwise they cannot retain the high position they have acquired through it without which they could not have succeeded for.

In the next course we shall further explain *mukti*.

The Vyasa Puja

AT SREEDHAM MAYAPUR

The ceremony of cutting off all enjoyable selfish relations with the world and of complete submission to the feet of Sri Gurudeva is Vyasa Puja. As Sri Nitayana-nanda Prabhu did when He worshipped Sriman Mahaprabhu at Sribasa's house, it was performed at Sree Chaitanya Math in Sridham Mayapur on the fifth day of dark fortnight of *Magha* which came off on 8th February this year. That is the *tithi* when Sri Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Maharaj, our Guru Deva appeared in this world. It was really a glorious moment for many of us fortunately present there. The gathering this year was very great. Many a disciple of Sri Srila Prabhupad came to take part in the ceremony.

Quite early before dawn we came to the door of the temple dedicated to the memory of Srila Prabhupad, where his image has been installed. Sripad Krishnadas Babaji sang the *Gurbastaka* (eight slokas about Gurubandana) by Srila Biswanath Chakravarty Thakur in his natural but sweetly melodious voice. When the birds were just waking up in their nests making many charming notes and flowers had put forth with nice fragrance all around, the world rose from sleep singing songs of praise of the greatest Vaishnava savant of this age. Then we sat down at the corridor before the beautiful image and offered our hearts' prayers through devotional songs. This year we got a nice singer, Mohini Babu, a disciple of Prabhupad. Sripad Puri Maharaj also sang so nicely. Then after about an hour we all dispersed to meet again at

8-30 A.M. This time the slippers which Sri Prabhupad used to put on was brought in a procession on the head of Srila Bhakti Vilas Tirtha Maharaj, the present President-Acharya of the Math Prabhupada's most beloved disciple, and placed at the door-steps of the temple. Then Sripad Puri Maharaj worshipped it. After the worship Sripad Acharya Deva delivered a nice lecture full of deep thoughts about Gaudiya Vaishnavism. His liberal outlook fascinated all. “Prabhupad had come”, he said, “at a very critical moment when Gaudiya Vaishnavism was looked down upon by all decent men in society. He lifted it up from the mire into which this purest religion of jiva soul was thrown. He raised the standard of unadulterated devotion so high hardly before equalled by any other Acharya except the six great Goswamins in Sri Vrindavan or Srila Narottam and others in Bengal by the end of Seventeenth Century. People understood devotion to be nothing but emotional effusions of the mind. It was Srila Prabhupad who preached its purely spiritual character and taught us how to practise it in life. Devotion without practice is mere sentimentalism habitually found to be indulged in by women and weak minds. This brings about social and individual degeneration ultimately. Until and unless one devotes oneself completely to the service of Krishna, one can never understand what pure devotion is. How this service is practicable in life today by men of various types of character and temperaments without any distinction of caste, creed or country was so superbly shown by Srila Prabhupad as no other Acharya did before him.”

Letter from Dr. M. Nandi, M.A.Ph.D. of Bombay to the President-Acharya of Sree Chaitanya Math.

Revered Sir,

I have read many portions of 'The Gaudiya' (Special issue 1958—Pilgrimage to South India) with great interest and devotion. I have seen you there in true perspective in each line and page. Your short speeches and discourses at different places in South India are so lucid, so sublime, so meaningful.

I do realise from within that your affection towards me is immeasurable. Love is self-effacing and demands no consideration. As such, I presume, reference to my name at page 163 in this issue could not perhaps be avoided.

I have a lot of things to discuss with you. I am, therefore, looking forward to meet you here again.

More when we meet.

With due respects,

Yours devotedly,
(Sd.) M. NANDI.
20-2-'58.

Then after loud united singing of *Mahamantra*, we all dispersed.

Mahaprasad was distributed equally to one and all present. Thousands of people coming from surrounding villages partook of it. The whole area of Sree Mayapur was filled with sounds of joy and holy singing of God's name. In the afternoon a big public meeting was held before Prabhupad's temple. Mr. Justice S.K. Dutt of Calcutta High Court presided. Srila Bhakti Vilas Tirtha Maharaj, President-Acharya Deva delivered a really erudite lecture dealing with Vaishnava philosophy and compared it with other schools of thought. The lecture was highly appreciated by all. Then Sripad Bhakti Hridaya Bon Maharaj delivered a nice little speech regarding Prabhupad as an individual. A famous orator as he is, his humorously humble way of confessing ignorance about Shastric lore and how Prabhupad supplied it was quite enjoyable. The President in his short speech dealt with the life history of Srila Prabhupad. His meek gentleness in behaviour charmed us all. Then the meeting broke at about 6 p.m. with the promise of another at night.

In the night meeting various speakers spoke about different aspects of Prabhupad's life. It continued till ten O'clock; then we finally dispersed.

It was of course a day of true worship through words sincerely offered to that great personality in deep humility of spirit under the guidance of Srila Bhakti Vilas Tirtha Maharaj, the President-Acharya of the Math.

AT MADRAS SREE GAUDIYA MATH

Sri Vyasa Puja, the 85th Advent Anniversary of Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Maharaj, the founder of Sree Chaitanya Math and its branches Sree Gaudiya Maths was celebrated at Sree Gaudiya Math, Madras on 8th February 1958. A portrait of Srila Prabhupad was installed in a beautiful Mandapam with colourful lights, giving picturesque sight, captivating visitors from distance. Each and everyone with great respect and reverence bowed down before the portrait. At 7 p.m. a public religious meeting was held under the presidentship of Prof. K. Vaidyanathan. Before a large gathering Sri Sanat Kumar Bramachari, Bhaktiprasun read out an article in Tamil on his life and precepts. Sri Nayanabhiram Brahmachari, Bhaktisastri, Sevapran spoke on Sri *Bhagavata Dharma*. Sri N. Brahmachari, narrated the significance of Vyasa Puja and revival of Chaitanyaism in its pristine purity by Srila Saraswati Thakur. Dewan Bahadur K.S. Ramaswami Sastri also spoke. The president spoke on Sri Krishna observing that Bhakti is the only path to salvation, and that is undoubtedly the Krishna-prem. He also said that the Bhakta cannot live without God's name in his mouth as it is impossible to live without breathing. So what is breathing to the body is chanting of Lord's name to the soul.

This celebration was celebrated in all the branches of Sree Chaitanya Math.

APPEAL TO SUBSCRIBERS

The subscribers who have not paid their subscriptions are respectfully requested to remit their subscriptions for the current year — Rs. 3/-, and thus help us for the great service of the society which we have undertaken. — *Manager*.

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from March issue)

एवं सर्वोत्सम्बन्धं नाभ्यां पद्मं हरेरभूत् ।

तत्र ब्रह्मभक्त्युद्भूतत्वेदी चतुर्मुखः ॥ २२ ॥

सञ्जातो भगवच्छक्त्या तत्कालं किल चोदितः ।

सिसृक्षायां मतिं चक्रे पूर्वसंस्कारसंस्कृतः ।

ददर्श केवलं ध्वान्तं नान्यत् किमपि सर्वतः ॥ २३ ॥

तयोः स्वाभाविकी स्थितिमाह,—स नित्य इत्यर्थेन । रूपेण प्रकृतिमिव प्राप्तश्चेत्यर्थः—“प्रकृतिं विद्धि मे परां ‘नित्यः’ अनाद्यनन्तकालमासी, ‘नित्यसंबन्धः’ भगवता सह जीवभूताम्” इति श्रीगीतास्त्वेव च; ‘द्वा सुपर्णा सयुजा सखाया’ इति धृतिश्च नित्यसंबन्धं दर्शयन्ति ॥ २१ ॥

“यत्तदस्य तु विद्रूपं संवेदात्तु विनिर्गतम् ।

रजितं गुणरागेण स जीव इति कथ्यते ॥”

इति श्रीनारदपाश्चरात्रात् ; तथा च श्रीगीतायाम्—

“ममैवाक्षो जीवलोके जीवभूतः सनातनः” इति । अत एव

‘प्रकृतिः’ साक्षिरूपेण स्वरूपस्थित एव बिम्बप्रतिबिम्बप्रमातृ-

मथ तस्य समष्टिजीवाधिष्ठानत्वं गुहा-प्रविष्टत्वं पुष्पवत्त्वा-दुपपन्नमित्याह,—एवमिति । ततः समष्टिदेहाभिमानिनस्तस्य हिरण्यगर्भ-ब्रह्मणस्तस्मात् भोगविग्रहाद्यत्यतिमाह,—तत्रेति ॥ २२ ॥

अथ तस्य चतुर्मुखस्य चेष्टामाह,—सञ्जात इति सार्धेन । स्पष्टम् ॥ २३ ॥

Translation :—The Divine lotus which springs from the Navel-pit of Vishnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahmā versed in the four *Vedas*. (22)

Purport :—The same Divine lotus originating from the Divine Person entered into the hidden recess, is the superior plane of aggregation of all individual souls. The four-faced Brahmā, the image of self-enjoyment, derives his origin from the prototype Brahmā or *Hirayagarbha*, the mundane

seminal principle, who regards the aggregate of all mundane entities as his own proper body. The delegated godship of Brahmā as well as his being the dislocated portion of Krishna, are also established. (22)

Translation :—On coming out of the lotus, Brahmā, being guided by the Divine potency turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction. (23)

उवाच पुरतस्तस्मै तस्य दिव्या सरस्वती ।
 कामकृष्णाय गोविन्द हे गोपीजन इत्यपि ।
 क्लृप्ताय प्रिया क्लृप्तं ते दास्यति प्रियम् ॥ २४ ॥
 तपस्वं तप एतेन तव सिद्धिर्भविष्यति ॥ २५ ॥
 अथ तेपे स सुचिरं प्रीणन् गोविन्दमव्ययम् ।
 श्वेतद्वीपपतिं कृष्णं गोलोकस्थं परात्परम् ॥

अथ तस्मिन् पूर्वोपसना-लब्धं भगवत्कृपासाह, —
 उवाचेति सार्धेन । स्पष्टम् ॥ २४ ॥

एतदेव "स्पर्शेषु यत् 'षोडशमेकविंशम्' इति तृतीय-
 स्कन्धानुसारेण योजयति, — नपस्तबमित्यर्थेन । स्पष्टम् ॥ २५ ॥

Purport:—Brahmā's impulse for creation arises solely from his previous impressions. All *jivas* get their nature conformably to their impressions of previous births and accordingly their activity can have a beginning. It is called *the unseen* or the result of one's previous deeds. His natural impulse is formed according to the nature of the deeds done by him in the previous *Kalpa*. Some of the eligible *jivas* also attain to the *office* of Brahmā in this way. (23)

Translation:—Then the Goddess of learning Saraswati, the Divine Consort of the Supreme Lord, said thus to Brahmā who saw nothing but gloom in all directions, 'O Brahman, this *mantram*, viz., "क्लृप्ताय गोविन्दाय गोपीजनकृष्णाय स्वाहा" will assuredly fulfil your heart's desire.' (24)

Purport:—The *mantram*, consisting of the eighteen Divine letters prefixed by the *Kāmaṇija*, is alone super-excellent. It has two-fold aspect. One aspect is that it tends to make the pure soul run after All-attractive Sree Krishna, the Lord of Gokula and the divine milk-maids. This is the *acme* of the spiritual tendency of

jivas. When the devotee is free from all sorts of mundane desires and willing to serve the Lord he attains the fruition of his heart's desire, viz., the love of Krishna. But in the case of the devotee who is not of unmixed aptitude this super-excellent *mantram* fulfils his heart's desire also. The transcendental *kāmaṇija* is inherent in the Divine Logos located in Goloka; and the *kāmaṇija* pervertedly reflected in the worldly affairs satisfies all sorts of desires of this mundane world. (24)

Translation:—O Brahman, do thou practise spiritual association by means of this *mantram*; then all your desires will be fulfilled. (25)

Purport:—Its purport is clear. (25)

Translation:—Brahmā, being desirous of satisfying Govinda, practised the cultural acts for Krishna in Goloka, Lord of *Swetadwipa*, for a long time. His meditation ran thus, 'There exists a Divine Lotus of a thousand petals, augmented by millions of filaments, in the transcendental Land of Goloka. On its whorl, there exists a great Divine Throne on which is seated Sree

प्रकृत्य गुणरूपिण्या रूपिण्या पर्युपासितम् ।
 सहस्रदल सम्पन्ने कोटिकिञ्जल्कचङ्किते ॥
 भूमिश्चिन्तामणिस्तत्र कर्णिकारे महासने ।
 समासीनं चिदानन्दं ज्योतीरूपं सनातनम् ॥
 शब्दब्रह्ममयं वेणुं वाहयन्तं मुखाम्बुजे ।
 विलसिनीगणवृतं स्वैः स्वैरंशैरमिष्टुतम् ॥ २६ ॥

स तु तेन मन्त्रेण स्व-कामना-विशेषानुसारात् सृष्टि-
 कृच्छ्रविशेषविशिष्टतया वक्ष्यमाण-स्वानुसाराद्गोकुलाख्य-
 पीठगततया श्रीगोविन्दमुपासितवानित्याह, — अथ तेप इति
 चतुर्भिः । 'गुणरूपिण्या' सत्त्व-रजस्तमोगुणमय्या ; 'रूपिण्या'
 मूर्चिमय्या 'पर्युपासितं परितस्तल्लोकाद्वहिःस्थितयोपासितं
 ध्यानादिनादिनार्चितम्—'माया परेत्यभिमुखे च विलज्जमाना'
 इति, "बलिमुद्रहन्त्यजयानिमिषा" इति च श्रीभागवतात् ।
 'अंशैः' तदावरणस्थैः परिकरैः ॥ २६ ॥

Krishna, the Form of Eternal Effulgence of Transcendental Bliss, playing on His Divine Flute resonant with the Divine Sound, with His Lotus Mouth. He is worshipped by His amorous milkmaids with their respective subjective portions and extensions and also by His External Energy (who stays outside) embodying all mundane qualities. (26)

Purport:—Although the Object of meditation is fully transcendental, yet owing to her nature which is permeated with the quality of active mundane hankering, *Māyā*, the non-spiritual potency of Krishna, embodying the principles of mixed *sattva*, *rajas*, and *tamas*, in the forms of Durgā, and other non-spiritual powers, meditated on the Supreme Lord Krishna as the Object of their worship. So long as there is any trace of mundane desire in one's heart, it is the Object of worship of *Māyādevi* (*Durgā*) who has to be worshipped by such a person; nevertheless the fulfilment of one's heart's desire results from the worship of the Object of worship of *Māyādevi*, and not

from the worship of *Māyādevi* herself. This is in accordance with the Sloka, "अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥" The meaning of this Sloka of the *Bhāgavatam* is that though other gods, as distinct manifestations of the Supreme Lord, are bestowers of sundry specific boons, yet a sensible person should worship the All-Powerful Supreme Lord, Giver of all good, with unalloyed devotion, without worshipping those mundane-gift-giving deities. Accordingly, Brahmā meditated upon Krishna in Goloka, the Object of the worship, from a distance, of *Māyādevi*. True devotion is unalloyed devotional activity free from all mundane desire. The devotion of Brahmā, etc., is not unmixed devotion. But there is a stage of unmixed predilection even in devotion for the attainment of one's selfish desire. This has been fully described in the concluding five slokas of this work. That is the easiest method of Divine service, prior to the attainment of self-realization, by fallen souls. (26)

अथ वेणुनिनादस्य त्रयीमूर्तिमयी गतिः ।

सुरन्ती प्रविवेकाशु मुखाब्जानि स्वयंभुवः

गायत्री गायतस्तस्मादधिगत्य सरोजजः ।

संस्कृतश्चादिगुरुणा द्विजतामगमत्ततः ॥ २७ ॥

अथ प्रबुद्धोऽथ विधिर्विशत-तत्त्वसागरः ।

तुष्टाव वेदसारेण स्तोत्रेणानेन केशवम् ॥ २८ ॥

तदेवं दीक्षातः परस्तादेव तस्य ध्रुवस्येव द्विजत्वसंस्कार-
स्तदावाचित्वात्तन्मन्त्राविशेषाज्जात इत्याह,—अथ वेण्विति
द्वयेन । ‘त्रयीमूर्तिः’ गायत्री वेदमन्त्रत्वात्, द्वितीय-पद्ये तस्या

एव व्यक्तिभाविताश्च, तन्मयी ; ‘गतिः’ परिपाटी । ‘मुखाब्जानि
प्रविवेका’ इत्यष्टमिः कर्मैः प्रविवेकोत्पत्त्यर्थः । आदिगुरुणा
श्रीकृष्णेन स ब्रह्मा संस्कृत इति कर्मस्थाने प्रथमा ॥ २७ ॥

Translation:—Then *Gayatri*, mother of the *Vedas*, being made manifest, i.e., imparted, by the Divine Sound of the Flute of Sree Krishna, entered into the lotus-mouth of Brahmā, born from Himself, through His eight ear-holes. The Lotus-born Brahmā having received the *Gayatri*, sprung from the Flute-song of Sree Krishna, attained the status of the twice-born, having been initiated by the Supreme Primal Preceptor, God-head Himself. (27)

Purport:—The Sound of Krishna's Flute is the transcendental blissful sound; hence the archetype of all *Veda*, is present in it. The *Gayatri* is Vedic rhythm. It contains a brief meditation and prayer. *Kāma-Gayatri* is the highest of all the *Gayatris*, because the meditation and prayer contained in it are full of the perfect transcendental sportive activities which are not to be found in any other *Gayatri*. The *Gayatri* that is attained as the sequel of the eighteen-lettered *mantam* is *Kāma-Gayatri* which runs thus: “ह्रीं कामदेवाय नमः पुष्पाणां धीमहि तन्नोऽनन्तः प्रचोदयात् ।” In this *Gayatri*, the realisation of the

Transcendental Pastimes of Sree Gopi-jana-ballava after perfect meditation and the prayer for the attainment of the Transcendental God of Love are indicated. In the spiritual world there is no better mode of endeavour for securing the super-excellent *rasa*-bedewed-love. As soon as that *Gayatri* entered into the ear-holes of Brahmā, he became the twice-born and began to chant the *Gayatri*. Whoever has received the same *Gayatri* in reality, has attained his spiritual re-birth. The status of a twice-born that is obtained in accordance with one's worldly nature and lineage, by the fettered souls in this mundane world, is far inferior to that of the twice-born who obtains admission into the transcendental world; because the initiation or acquisition of transcendental birth as a result of spiritual initiation is the highest of glories in as much as the *jiva* is there by enabled to attain to the transcendental realm. (27)

Translation:—Enlightened by the recollection of that *Gayatri*, embodying the three *Vedas*, Brahmā became acquainted with the

चिन्तामणिप्रकरसदयुक्तरूपवृक्ष-

लक्ष्मवृक्षेषु सुरभीरभिपश्यन्तम् ।

लक्ष्मीसहस्रशतसम्पन्नसेव्यमानं

गोविन्दमदिपुत्रं तमहं भजामि ॥ २९ ॥

ततश्च त्रयीमपि नस्यात् प्राप्य तमेव तुष्टकेत्याह,—
यत्येति । स्पष्टम् ॥ २८ ॥

स्तुतिमाह,—चिन्तामणीत्यादि । तत्र गोक्षेत्रेऽस्मिन्
मन्त्रमेवेन तदेकदेशेषु बृहदध्यात्ममयादिष्वेकस्य मन्त्रस्य वा
समयादिषु ष पीठेषु सत्स्वपि मध्यस्थत्वेन मुख्यतया प्रथम-

गोक्षेत्रस्य-पीठनिवासयोग्यत्वात् स्तौति,—चिन्तामणी-
त्येकेन । ‘अभि’ सर्वतोभावेन धन-नयन-चारण-गोस्थानानयन-
प्रकारेण ‘पालयन्ती’ सजेहं रक्षन्तम् । कदाचिद्ब्रह्मसि तु
वैलक्षण्यमित्याह,—लक्ष्मीति । लक्ष्म्योऽत्र गोपसुन्दर्य एवेति
व्याख्यातमेव ॥ २९ ॥

expanse of the Ocean of Truth. Then he worshipped Sree Krishna, the Essence of all *Vedas*, with this hymn. (28)

Purport:—Brahmā thought thus within himself, “By the recollection of *Kāma-Gayatri* it seems to me that I am the eternal maid-servant of Krishna.” Though the other mysteries in regard to the condition of the maid-servant of Krishna were not revealed to him, Brahmā, by dint of his searching self-consciousness, became well acquainted with the Ocean of Truth. All the truths of the *Vedas* were revealed to him and with the help of those essences of the *Vedas* he offered this hymn to the Supreme Lord Sree Krishna. Sriman Mahāprabhu has taught this hymn to His favourite disciples in as much as it fully contains all the transcendental truths regarding the Vaishnava philosophy. Readers are requested to study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function. (28)

Translation:—I worship Govinda, the Primeval Lord, the First Progenitor Who is tending the cows, yielding all desire, in Abodes built with spiritual gems, surrounded by millions of Purpose-trees, always

served with great reverence and affection by hundreds of thousands of *Lakshmis* or *Gopees*. (29)

Purport:—By the word ‘*Chintamani*’ is meant ‘transcendental gem.’ Just as *Māyā* builds this mundane universe with the five material elements, so the spiritual (*chit*) Potency has built the spiritual world of transcendental gems. The *chintamani* which serves as material in the building of the Abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than ‘the Philosopher's stone.’ The purpose-tree yields only the fruits of piety, wealth, fulfilment of desire and liberation; but the Purpose-Trees in the Abode of Krishna bestow innumerable fruits in the shape of chequered Divine Love. *Kāmadhenus* (cows yielding the fulfilment of desire) give milk when they are milked; but the *Kāmadhenus* of Goloka pour forth oceans of milk in the shape of the Fountain of Love showering transcendental bliss that does away with the hunger and thirst of all pure devotees. The words ‘लक्ष लक्ष’ and ‘सहस्रशत’ signify endless numbers. The word ‘सम्पन्न’ or सादर indicates ‘being saturated with love.’ Here *Lakshmi* denotes *Gopee*. *Ādi-Purusha* means, ‘He Who is the Primeval Lord.’ (29)

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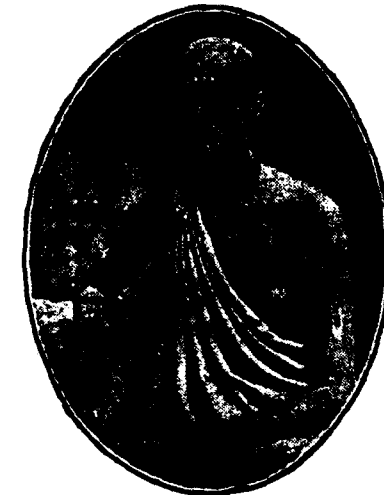
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यथाईमुपपुञ्जतः ।
निर्बन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापन्निकृत्या बुद्ध्या
हरिसम्बन्धि वस्तुन
मुमुक्षुभिः परित्यागो
वैराग्यं फलमुच्यते ॥

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नाम्नामकारिवहुधा निजसर्वशक्ति
स्तत्पार्षिता नियमितः स्मरणे न कालः ।
एतादृशो तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

Full many are the Names Thou dost manifest,
Them Thou hast imbued with all Thy Power,
There is no fixed hour for their recollections,
Such is the greatness of Thy Mercy, Krishna Lord !
But no less unhappy is my ill condition,—
For I am unable to love Thy Names.

O my beloved Lord ! Thou art an unfathomable ocean of Mercy ! Out of Thy Infinite Mercy You have given to the world a multiplicity of Thy Names, endowed Each of the Names with all Thy Potencies and made no restrictions as to the time, place, etc., of their recitations and remembrance as if easily it can be achieved. But, what to speak of my ill luck ! that I have no slightest inclination or love to chant Thy Glorious and ever Sweet Names.

Rupa and Sanatana

By DR. S. DAS, M.A. PH.D. (LOND.) *Bhaktisastrī, Bar-at-Law.*

THEIR MEETING WITH SRI CHAITANYA:

Sri Chaitanya's activities at Navadvipa, the reformation of the two notorious brothers Jagai and Madhai by Him and His general reputation as *Avatara* of God had deeply impressed Sanatana and Rupa. They watched the movement with the greatest interest and sympathy. They had had Vaishnavite tendencies since their boyhood. Sanatana had already set up the Madana Mohana temple at Ramakeli. They corresponded with Sri Chaitanya informing Him of their support and intention to help Him in His mission. Their personal humility, courtesy and sincerity as expressed in their letters, touched the heart of Sri Chaitanya and impressed Him with their piety as well as learning. Being in high favour with the Mohammedan king as his trusted ministers, they could not venture openly to help the Hindu movement. They awaited their opportunity. Sri Chaitanya was also very eager to meet them, but dread of arousing the King's suspicion and jealousy deterred them. At last Sri Chaitanya arrived at Ramakeli in about November or December 1514 A.C. on the pretext of going on to Vrindavana His real intention being to meet and advise Davira Khas and Sakara Mallik as to how they could join him (C. C. M. i. 212). Sri Chaitanya reached Ramakeli in the company of a host of His followers and began preaching in the city. Sri Chaitanya's missionary activities in the city soon reached the ears of the king who sent for Kesava Chatri and Davira Khas and asked their opinion on Sri Chaitanya. Sakara Mallik and Davira Khas visited Sri Chaitanya's camp at midnight in disguise. The two brothers bitterly

regretted having spent their lives in the service of the cruel king who oppressed the Hindus and in the company of worldlings. They fell at the Feet of Sri Chaitanya offering Him their services. Their remorse touched His heart. He promised them spiritual consolation saying that Krishna would deliver them from worldliness. This meeting with Sri Chaitanya was the turning-point in their lives. He inspired them with infinite spiritual strength and a poignant desire to renounce the world. Sri Chaitanya seems to have advised them to give up their Government service and devote their time and energy to His missionary work, for which they were well qualified with their learning and culture. Sri Chaitanya thereupon postponed His journey to Vrindavana and returned to Puri, having worked for several months in Assam and Bengal. Accordingly Rupa and Sanatana determined to give up their ministerial duties. No longer enjoying their worldly lives, they had a *Purashcarana* ceremony performed by two Brahmanas to facilitate their acceptance as devotees by Sri Chaitanya (C. C. M. XIX 5). Their third brother Anupama was of the same devotional temperament and was also graced by Sri Chaitanya. In few months, Rupa and Anupama came home to Fateyavad with their vast wealth leaving only ten thousand rupees with a Mudi at Ramakeli for Sanatana's use in case of emergency. Rupa gave half his fortune to pious Brahmanas, Vaishnavas and for other charitable purposes, and made provision for their family with one quarter reserving the remaining quarter for emergency. This he did perhaps before the autumn of 1515

when he learnt that Sri Chaitanya had reached Puri from Bengal and would soon go to Vrindavana. Sri Rupa sent two messengers to Puri to notify him as soon as Sri Chaitanya had started for Vrindavana, as he would make his own arrangements accordingly.

Sri Sanatana now refrained from participating in affairs of State; devoted all his time to his studies of the Bhagavata in the company of about thirty Pandits and left his ministerial duties to his subordinates. Rupa's long absence at home and Sanatana's neglect of his duties on the pretext of indifferent health excited suspicion as to their royalty in the mind of the king. Sanatana was the helmsman of the State. The king usually passed his days in hunting and warfare. The affairs of state began to suffer greatly. The king sent his own doctor to ascertain the condition of Sanatana's health. He reported to the king that he was quite all right. At this the king himself took Sanatana by surprise at his residence and found him discussing the scriptures with twenty or thirty Pandits in his hall. Sanatana received the king with great courtesy. The king said, "My doctor reports that you are quite well. All the business of my State depends on you. But you are staying at home and neglecting it. You have ruined my affairs. Tell me your intention." Sanatana humbly submitted that he was unable to devote himself any more to statecraft, and requested him to appoint somebody else in his place. At this king became angry and said, "Elder brother is acting like a robber. He has been desolating the Chakla by killing men and animals; and here are you ruining all my affairs." Sri Sanatana submitted with due courtesy that he was free to punish those who would offend him as he pleased.

The king asked Sanatana to accompany him on his expedition to Orissa. But Sanatana refused to obey his command saying that he was unable to join him as it was the king's intention to molest the Hindu gods and destroy their temples. It was perhaps the first time that the king had ever received a refusal or met with point blank disapproval of a projected campaign, from his minister for reasons so repugnant to the king that nobody would have dared to advance. It greatly initiated the king. He suspected that Sanatana might even escape and join the Hindu king, his enemy. So the king put him in prison before he started for Orissa.

Rupa heard the news of Sanatana's captivity when he was still at Fateyavad. He wrote a letter which was secretly conveyed to Sanatana in his prison, advising him to buy his release with the ten thousand rupees that had been left at Gauda, and informed him that Sri Chaitanya Mahaprabhu had already started for Vrindavana by way of Jharikhand and that he and their younger brother Anupama would be leaving to join Sri Chaitanya. Sri Rupa advised Sri Sanatana to run away from Gauda and meet them all at Vrindavana by fair means or foul (C.C. M. XIX).

Sri Rupa and Anupama met Sri Chaitanya at Allahabad in February 1516. Sri Rupa informed Sri Chaitanya of Sanatana's sufferings in prison and invoked His grace for his providential release. Sri Chaitanya taught Rupa the doctrine of *Bhakti-Rasa* and sent him to Vrindavana, charging him with the task of renovating the holy places of the Mathura circle, by raising temples writing systematic treatises on *Bhakti*, introducing Vaishnavite practices and preaching the doctrine in western and central India. Here at Allahabad Rupa

was introduced by Sri Chaitanya to Vallabha Bhatta, the future founder of the Vallabhi sect, who entertained Sri Chaitanya with Rupa and Anupama to dinner at his house at Adail, opposite Allahabad, across the Yamuna. Rupa wanted to live with Sri Chaitanya but he ruled otherwise. Rupa possessed extraordinary abilities for carrying out successfully the task of his mission in the west of India which would have remained untouched if he had lived a devotional life of seclusion at Puri. Rupa, being ordained by Sri Chaitanya, accordingly proceeded to Vrindavana with Anupama, while Sri Chaitanya Himself returned to Benares (C.C. M. XIX). Dr. D. C. Sen is wrong in saying that Rupa met Sri Chaitanya at Benares (Chaitanya and his Companions P. 18.) It was Sanatana who met him at Benares (C.C. M. XX).

Here at Gauda Sri Sanatana was delighted to receive Rupa's letter which reached him in prison. Sanatana was a great diplomat, expert in dealing with all sorts of people and well knew the nature of his colleagues and subordinates. He easily won over the Mohammedan jailor by appealing to his weakness, "You are a

very pious man and well read in the Koran. If you let a captive go for the sake of religion, God gives you salvation. I had been good to you in my former capacity; now it is your turn to show your gratitude by releasing me. I offer you five thousand rupees. If you set me free, you will get money and salvation at the same time (C.C. M. XX 4-8)". The jailor, afraid of the king's disapproval, was sure that he would be condemned to death when the king learned that he had helped Sanatana to escape. Sanatana however told him that the king had gone to the south (Orissa). If he returned soon, the jailor should tell him that Sakara Mallika had been taken wearing his fetters to the bank of the Ganges but had jumped into the river and been drowned under the weight of his fetters and that his body could not be found in spite of careful search. "Have no fear that I should be detected. I will not live in this country. I will go to Macca and become a Darvesa (saint)." The keeper still hesitated. Sanatana added another two thousand rupees to the former bribe which proved too great a temptation and the same night the jailor conveyed Sanatana to the other side of the river opposite Gauda, filing off his fetters.

Circumambulation of Sri Brajamandal

Under the auspices of the President-Acharya of Sree Chaitanya Math, a large Sankirtan procession of his devotees and admirers will circumambulate the 168-miles (84/works) Sree Brajamandal during the observation period of the vow of CHATUR-MASYA which will ensue between the end of October and the end of November this year. Pilgrims willing to take part in the circumambulation are requested to contact Sree Chaitanya Math, P.O. Sree Mayapur, Distt. Nadia (W. Bengal) or Sree Gaudiya Math, 50-B, Nepal Bhattacherjee 1st Lane, Calcutta-26 personally or through letters for enlistment of their names well in advance before it is too late

The World We See

BY SRI JADUNANDAN VIDYARNAB, B.A.

We habitually desist from any political comments on current affairs unless they are specially important. Practical politics is still a game of personal and national or racial rivalries under the garb of high-sounding ideologies. Of course the leviathan is waking in every land after the rude shock of the world war. And what the custodians of traditional social heritage feel most inimical to their outlook on life handed down from long past is not this or that ideology but the self-conscious man in the street. Hoary customs and values of life are toppling down everywhere like toy-houses of cards. And America, the newest civilized Country with her gigantic resources acquired at the cost of quarrelling old Europe, now comes out as the saviour of Europe and its traditional civilization and culture. She fears most the frowning man of the street, and his indomitable patron-Russia, with her new-fangled ideas given by a jew, who knew nothing but material values of human life and who inaugurated a new civilization based on them. How can America come to compromise with her:—it will be betraying her whole trust. Now the East has become the wrestling ground of these two giants. Europe bled to exhaustion in the last war turns to America at every step and Russia posing as the guardian of the common man, chuckles under her sleeves and points at her discomfitures in the role of a revivalist. Various and variegated have been the bets. She dangles before the world and tries to make it laugh at America's cost. The man in the street in every land is enticed by them and casts aspersions on her as the arch-machinator against world peace. In

the trial of high-grade diplomatic strength, science has been made a hand-maid of politics. The whole world is thrilled at the invention of every new *tamasha* by Russia and America loses in the balance in the eye of the man in the street. Russia holds out the prospect of dominating the future of homo-sapiens not only in this world but in this universe including many a star and planet. It has made the scientific toy-made world dance to its tune like the famous magician of Browning's poem-Pied Piper of Hamelin. But it has made us forget the one eternal truth in this world:—if we lose the soul and gain the whole world, it is really no gain at all.

What is really India's role in this struggle of strength between the two giants all over the world? First to save her own soul and then to help others to do that. But are we really doing that? Sickening abject poverty has made us lose every balance in life. We are being deviated from the higher values of it every day. Our leaders with foreign training now point to this Country then to that as our load stars but never teach us to turn towards our own selves. Now it has picked up industrialism cum socialism as the panacea of all ills. Our accredited leaders point to that starlit path even turning our backs towards "all that was in all that was to be" But why! Is such an attitude compatible with India's high-sounding transcendental politics given by a super-man? Gandhiji never prescribed it at the cost of our soul and of everything that I, you and everybody hold dearer than our lives. The true selves of the men will to-day or tomorrow come out from their lion's cloaks. We

cannot build up a nation anew on hired lip-talks forgetting its whole identity past or present. Do the leaders look at, and compare themselves with their love of pelf and pomp of Mughal days, with the Western protagonists of real socialism. High-brow histrionic poses will not stand the test of time and they are being blown up every day in the failures of many a venture conceived through borrowed ideas.

Industry we want in every field of life but never industrialism, in whatever garb it may be. This was the key-note of the teachings of the father of the nation. "Pandit Nehru" he wrote in the Harijan (29-9-40) "wants industrialisation, because he thinks that, if it is socialised, it would be free from the evils of capitalism. My own view is that the evils are inherent in industrialism and no amount of socialisation can eradicate them." If we blindly follow the path of industrialisation, a day is sure to come sooner or later when in spite of all our pious protestations about peace, we shall be embroiled in the giant struggle of capitalism and communism. Real peace cannot be built up on a philosophy of struggle. So Gandhiji gave us his Sarbo-daya principle based on the transcendental conception of the organic wholeness of life in relation with Truth. Will not our leaders think twice before they speak of this ideology or that imported from environments completely different from those prevailing in India—past and present.

That the plan on which the whole life of the nation has been focussed has failed to evoke popular enthusiasm cannot but be admitted by all who think. But its ultimate success depends on that. An unwilling people cannot be goaded on the path of advancement by a decadent bureau-

cracy left by foreign imperialism. For its real success, a heart to heart unity of end and means the people's service attempts must be evoked anyhow. But that is possible, we think, if the whole outlook of the governing section of the people can be changed. Specially the I.A.S. should receive completely different training from what it now receives in the light of the plan and the future of the nation as a whole. If India really acquired independence through revolutionary means, the body politics must have changed along with it for good or bad. But her independence after all has come almost as a divine gift. Every change in any department of our life should be in tune with that. Gandhiji showed us that path through his life, death and every action. Politics (as it is habitually understood) is not a game of astute diplomacy but it is a *Sadhana* and everybody who deals with the plan should deal with it in that light or it fails, at least in this Country. But where is that spirit of service? So our leaders want to compensate that short-coming by pouring heaps of borrowed money and showing up its giganticness and are courting failure in many ways. Change which it envisages in every department of life cannot be imposed as an idea from outside. It must come to everybody and every place as an inevitable necessity to be carried out by guardians of public trust the nations administrators in real conjunction with the people. Our leaders have completely failed to realise that spirit of service and *Sadhaana* in their lives and actions. Instead of that they have begun by taking to a blind destructive path, they call revolution in utter ignorance of the spirit of our real national life. The result has been decadence, chaos and disintegration everywhere.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SRILA THAKUR BHAKTIVINODE

(Continued from page 191)

We have also the practical part of the question in the 11th. book of *Bhagavat*. All the modes by which a man can train himself up to *Prem Bhakti* as explained above, have been described at great length. We have been advised first of all, to convert ourselves into most grateful servants of God as regards our relation to our fellow brethren. Our nature has been described as bearing three different phases in all our bearings in the world. Those phases are named *Sattwa*, *Raja*, *Tama*. *Sattwa Guna* is that property in our nature, which is purely good as far as it can be pure in our present state. *Raja Guna* is neither good nor bad. *Tama Guna* is evil. Our *Pro-brittis* or tendencies and affections are described as the mainspring of all our actions, and it is our object to train up those affections and tendencies to the standard of *Sattwa Guna*, as decided by the moral principle. This is not easily done. All the springs of our actions should be carefully protected from *Tama Guna*, the evil principle, by adopting the *Raja Guna* at first, and when that is effected, man should subdue his *Raja Guna* by means of the natural *Sattwa Guna* which is the most powerful of them when cultivated. Lust, idleness, wicked deeds and degradation of human nature by intoxicating principles are described as exclusively belonging to *Tama Guna*, the evil phase of nature. These are to be checked by marriage, useful work and abstinence from intoxication and trouble to our neighbours and inferior animals.

Thus when *Raja Guna* has obtained supremacy in the heart, it is our duty to convert that *Raja Guna* into *Sattwa Guna* which is pre-eminently good. That married love, which is first cultivated, must now be sublimated into holy, good and spiritual love, i.e., love between soul and soul. Useful work will now be converted into work of love and not of disgust or obligation. Abstinence from wicked work will be made to lose its negative appearance and converted into positive good work. Then we are to look to all living beings in the same light in which we look to ourselves, i.e., we must convert our selfishness into all possible disinterested activity towards all around us. Love, charity, good deeds and devotion to God will be our only aim. We then become the servants of God by obeying His High and Holy wishes. Here we begin to be *Bhaktas* and we are susceptible of further improvement in our spiritual nature, as we have described above. All this is covered by the term *Abidheya*, the second cardinal point in the supreme religious work, the *Bhagavat*. We have now before us, the first two cardinal points in our religion, explained somehow or other in the terms and thoughts expressed by our saviour who lived only four and a half centuries ago in the beautiful town of Nadia, situated on the banks of the Bhagirathi. We must now proceed to the last cardinal point termed by that great Re-establisher *Prayojana* or prospects.

What is the object of our spiritual development, our prayer, our devotion and our union with God? The *Bhagavat* tells that the object is not enjoyment or sorrow, but continual progress in spiritual holiness and harmony.*

In the common-place books of the Hindu religion in which the *Raja* and *Tama Gunas* have been described as the ways of religion, we have descriptions of a local heaven and a local hell; the Heaven as beautiful as anything on earth and the Hell as ghastly as any picture of evil. Besides this Heaven we have many more places, where good souls are sent up in the way of promotion! There are 84 divisions of the hell itself, some more dreadful than the one which Milton has described in his 'Paradise Lost.' These are certainly poetical and were originally created by the rulers of the country in order to check evil deeds of the ignorant people, who are not able to understand the conclusions of philosophy. The religion of the *Bhagavat* is free from such a poetry. Indeed, in some of the chapters we meet with descriptions of these hells and heavens, and accounts of curious tales, but we have been warned somewhere in the book, not to accept them as real facts, but as inventions to overawe the wicked and to improve the simple and the ignorant. The *Bhagavat*, certainly tells us of a state of reward and punishment in future according to deeds in our present situation. All poetic inventions, besides this spiritual fact, have been described as statements borrowed from other works in the way of preservation of old

traditions in the book which superseded them and put an end to the necessity of their storage. If the whole stock of Hindu Theological works which preceded the *Bhagavat* were burnt like the Alexandrian Library and the sacred *Bhagavat* preserved as it is, not a part of the philosophy of the Hindus except that of the atheistic sects, would be lost. The *Bhagavat* therefore, may be styled both as a religious work and a compendium of all Hindu history and philosophy.

The *Bhagavat* does not allow its followers to ask anything from God except eternal love towards Him.† The kingdom of the world, the beauties of the local heavens and the sovereignty over the material world are never the subjects of Vaishnava prayer. The Vaishnava meekly and humbly says, "Father, Master, God, Friend and Husband of my soul! Hallowed be thy name! I do not approach You for anything which You have already given me. I have sinned against you and I now repent and solicit Your pardon. Let Thy Holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to your Holy service in absolute love towards Thee. I have called You my God, and let my soul be wrapped up in admiration at Your greatness! I have addressed You as my Master and let my soul be strongly devoted to your service. I have called You my friend, and let my soul be in reverential love towards You and not in dread or fear! I have called you my husband and let my spiritual nature be in

* Rupa Goswami, one of the disciples of Mahaprabhu Chaitanya says:—

*Bhakti mukti sprihayavat Pishachi hridi vartate
Tavad bhakti snkhasyatra Kathamahyudayobhaves.*

† In the third Skandha of the *Bhagavat* Kapila tells his mother:—

*Salaya sarshiti Samipyā Sarupyaikatvamapyuta.
Diyamanam Nagrighnanāti Vina matsevanam janoh.*

God offers all sorts of happiness to his servants but they do not want them except His holy service,

eternal union with You, for ever loving and never dreading, or feeling disgust. Father! let me have strength enough to go up to You as the consort of my soul, so that we may be one in eternal love! Peace to the world."!

Of such a nature is the prayer of the *Bhagavat*. One who can read the book will find the highest form of prayer in the expressions of Prahlad towards the universal and omnipresent Soul with powers to convert all unholy strength into meek submission or entire annihilation. This prayer will show what is the end and object of Vaishnava's Life. He does not expect to be the king of a certain part of the universe after his death, nor does he dread a local fiery and turbulent hell, the idea of which would make the hairs of young Hamlet stand erect like the forks of a porcupine! His idea of salvation is not total annihilation of personal existence as the Buddhists and the 24 Gods of the Jains procured for themselves! The Vaishnava the meekest of all creatures devoid of all ambition. He wants to serve God spiritually after death as he has served Him both in spirit and matter while here. His constitution is a spirit and his highest object of life is divine and holy love.

There may be a philosophical doubt. How the human soul could have a distinct existence from the universal Soul when the gross part of the human constitution will be, no more? The Vaishnava can't answer it, nor can any man on earth explain it. The Vaishnava meekly answers, he feels the truth but he cannot understand it. The *Bhagavat* merely affirms that the Vaishnava soul when freed from gross matter will distinctly exist not in time and space but spiritually in the eternal spiritual kingdom of God where love

is life, and hope and charity and continual ecstasy without change are its various manifestations.

In considering about the essence of the Deity, two great errors stare before us and frighten us back to ignorance and its satisfaction. One of them is the idea that God is above all attributes both material and spiritual and is consequently above all conception. This is a noble idea but useless. If God is above conception and without any sympathy with the world, how is then this creation? This Universe compose of properties? the distinctions and phases of existence? the differences of value? Man, woman, beast, trees, magnetism, animal magnetism, electricity, landscape, water and fire. In that case Shankaracharya's *Mayavad* theory would be absolute philosophy.

The other error is that God is all attribute, i.e. intelligence, truth, goodness and power. This is also a ludicrous idea. Scattered properties can never constitute a Being. It is more impossible in the case of belligerent principles, such as Justice and Mercy and Fulness and Creative Power. Both ideas are imperfect. The truth, as stated in the *Bhagavat* is that properties, though many of them belligerent, are united in a spiritual Being where they have full sympathy and harmony. Certainly this is beyond our comprehension. It is so owing to our nature being finite and God being infinite. Our ideas are constrained by the idea of space and time, but God is above that constraint. This is a glimpse of Truth and we must regard it as Truth itself: often, says Emerson, a glimpse of truth is better than an arranged system and he is right.

(To be continued)

Self-Surrender (Course XVII)

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

In the last Course we have seen that the emancipated should continue to perform *Bhagavat-bhakti* lest they should lose their high position obtained by means of it. Sri Sukadeva has advised (Srimad Bhagavatam 6/2/46):—

गतः परं कर्मणि कस्य कृतम्
मुमुक्षुतां तीर्थपदलुकीर्तनतः ।
नयत पुनः कर्मसुसज्जते मनः
रजस्तमोभ्यां कलिलं ततोऽन्यथा ॥

(There is no other way than *Sri Bhagavat-kirtana* under the guidance of devotees; for those who want to get rid of the shackles of *karma* and become *mukta*, so that the mind may not again be attached to *karma*, which is otherwise soiled by *raja* and *tama*). Without *bhakti*, no *mukti* is either obtained or sustained. So Bhagavan Sri Chaitanyadeva has said, "The followers of *jnana-marga* think themselves to be *mukta* in this life, whereas in reality the mind is impure without *Krishna-bhakti*."

True devotees have no such fear of a fall as the *vimukta-maninah* (Srimad Bhagavatam 10/2/32, as quoted towards the end of Course XVI and translated in Course XI), as the next *sloka* says:—

तथा न ते माधव तावत् कश्चिद्
अस्यन्ति मार्गात् त्वविषयसौहृदाः ।
त्वयामिगुप्ता विशन्ति निर्मेया
विनायकानीकमूर्धसुप्रभो ॥

(O Lord Madhava, those who are Thy men, i.e., *bhaktas* never go astray from the right course, having fixed their friendly attachment to Thee; and being protected by Thee, they fearlessly tread over the heads of the host of all obstacles). These two

slokas (10/2/32/3) spoken by Brahma with the deities, Narada and other *Rishis* to God, have no doubt as to the superiority of the *bhakti* of true devotees over the *mukti* of the *mokshavadins*.

In the last Course while speaking of Sukadeva changed, like Chatuhsans, to a devotee of God from a *nirvishesavadin*, we saw that *bhakti-rasa* was accepted by him as far superior to *adhyatma-vidya*. In that connection Sri Suta Goswami described him thus (Bh. 1/7/11).

हरेर्मुखाद्विस्तपसिर्मग्नान् कादरामणिः

His mind was attracted as if by a magnet by the glory of Hari. In the preceding *sloka* (Srimad Bhagavatam 1/7/10) we find the enunciation of a very important truth:—

अहमारामाद्यमुनयो निर्गन्धा जप्युक्ताः ।

कुर्वन्त्यहोतुकीं भक्तिमिच्छन्तु गुणो हरिः ॥

(Hari's glory is such that even *Munis* that have cut the knot of *maya* and who experience bliss within themselves do *bhakti* to Him without asking for the fulfilment of any desire). And Sri Sukadeva is one such. Though they have got *brahmananda*, yet they find *bhakti-rasa* as far sweeter as propounded in the 'Bhaktirasamrita Sindhu' and 'Haribhakti Suddhodaya,' quoted in the last Course.

Sri Rudra tells Umadevi about Markandeya Rishi's success of penances and says:—

"नैवे कस्यचित् कश्चिद् ब्रह्मविदोऽप्युत ।

भक्तिं परां भगवति कृत्वा पुनरेवमेव ॥"

(Srimad Bhagavatam 12/10/6)

(Brahmarshi Markandeya has obtained the highest *bhakti* to Purushottam Bhagavan Krishna and as such he desires no other

gifts from anywhere else including even *moksha*). This is a clear indication of the superiority of *para-bhakti* to Hari over *moksha*. *Mukti* as desired by people tormented by the troubles of their worldly life from which they require salvation is of five kinds. True devotees of God whose mind after total self-surrender is completely engrossed in their attachment to Him do not even experience such tormentations though the troubles are there. As such, they need not hanker after *moksha* of any type.

A close perusal of the following three *slokas* (speech of *Bhagavatavesavata* Sri Kapil Deva) will make the point clear (Srimad Bhagavatam 3/29/11/13):—

मद्गुण श्रुतिमात्रेण मयि सर्वगुहासवे ।

मनोविरिञ्चिता यथा ज्ञानमोक्षमुद्यौ ॥

रक्षणं भक्तिविराजितं निर्गन्धं शुद्धाहृतम् ॥

महोदयव्यवहृता या भक्तिः पुरुषोत्तमे ॥

सालोक्यसादृश्यामीप्यसकृद्यैकत्वमप्युत ।

दीयमानं न गृह्णन्ति विना मत् सेवर्न जनाः ॥"

(The symptom of *nirguna-bhakti* i.e., the devotion of the utmost self-surrenderer who reserves nothing for himself, is that at the instant My glory is heard, the mind is incessantly riveted towards Me, Who exist inside all as *antaryami*, just as the constant course of the waters of the Ganges is towards the sea. This devotion is without any motive, neither for enjoyment, mundane or celestial, nor of release therefrom in salvation for want of lasting fulfilment of the former, and is without any impediment of low desires and uncovered by *karma* (done for celestial pleasures) and *jnana* (practised for *moksha*) and it is always done to *Purushottam* (Me). My devotees never accept the five kinds of *mukti*, though offered, viz., *salokya* (living in the same Vaikuntha), *sarsti* (possessing equal majesty), *samipya* (existing near at

hand), *sarupya* (of similar appearance with four arms, etc.) and *aikya* or *sayujya* (merger into *brahman* or God). While speaking highly of His devotees to sage Durvasa, Bhagawan Narayana said (Srimad Bhagavatam 9/4/67):—

"मत् सेवया प्रसीतं ते सालोक्यादिवस्तुभ्यम् ।

नेच्छन्ति सेवया पूर्णाः किमन्यत् करुणिष्ठतम् ॥

(The four kinds of *mukti*, *salokya*, etc., come to the devotees through My service; but they do not desire to have them; for they are already fully satisfied with the service done. So it is far from them to cherish any desire for anything that is subject to be destroyed in course of time). We should note from the above that *sayujya mukti* is ever rejected by a devotee who hates it as hell, though he may, with reluctance, accept the other four kinds at times, if under special circumstances, somehow they offer facility for the service of God. We hope our readers are already familiar with a devotee's principle "*Kaivalyang narakayate*". Bhagawan Sri Krishna tells Uddhava (Srimad Bhagavatam 11/20/33):—

"न किञ्चित् साधवो धीरा भक्ता होक्वन्ति नो मम ।

वाञ्छापिमयादन्तं कैवल्यमपुनर्भवेत् ॥"

(My exclusive devotees who are *Sadhvas* and sober-minded do not desire to have anything, though offered by Me even in the shape of *kaivalya* and cessation of birth). Bhagawan as Kapildeva too says (Srimad Bhagavatam 3/25/34):—

"नैकस्मतां मे स्पृहयन्तिकेचि-

न्मत्पादसेवाभिरतामदीहाः ।

वेदोन्मत्तो भागवताः प्रसज्य

समाजयन्ते मम पौषाणि ॥"

(My devotees whose only desire is to serve My Feet and who are constantly engaged in it, meet together to chant My glories to one another: they never desire oneness with or merger into Me).

His Godship Mahaprabhu and Srila Sarvabhouma, the greatest scholar of the monistic school of the time, newly converted to the cult of *bhakti*, have a mutual talk (Chaitanya Charitamrita *Madhya* 7):— (He who does not accept the *murti* of Sri Krishna as true, i.e., who is a *nirakar-vadin*, who defiles Him (like Sisupal) or wages war against (like Ravana)—is punished with *sayujya-mukti* which is not the remuneration of devotion. A devotee may with reluctance accept the other four forms or *mukti* as *sālokya*, etc., but he cherishes hatred and fear of *sayujya* and never accepts it, though he may have to face the hell).

We hope that our discriminating readers have well understood that *mukti* of the *mokshavadins* is not at all covetable to a discreet person of unsophisticated conception. An aspirant after the highest good must be a self-surrenderer. A question may arise at this stage if *mukti* which is so much extolled by a high percentage of brainy people when persons less-gifted usually follow, is a mere hallucination. The answer is strongly in the affirmative, if *mukti* is nothing more than what is popularly believed as such in the wake of the *kevaladwaitavadins* or absolute monists. This *mukti* or *moksha* is, if at all, accessible to a very few, who find themselves annihilated in the *brahmaloka* without any chance of making any further attempt for their *nihsareyasa* or the highest good by means of devotion which only the self-surrenderers can practise. And they do not find any opportunity to teach or preach monism. The teachers or preachers are only men who have not succeeded in the course. They may think themselves to be *mukta*, but they are nothing better than blind men guided by others of their own class, as the

Vedas (*Katha* 1/2/5) have clearly laid down as below:—

“अविज्ञाना मन्तरे कर्तमानाः
कर्तुं धीराः पण्डित्यन्वयानाः ।
इन्द्रभ्यमानाः परिवर्तितमूढा
अन्वेय नीयमाना यथाश्रयाः ॥”

(Those who remain inside *avidya* but think themselves as brilliant scholars, even *jivan-muktas*, fall like blind people under the guidance of another blind man into ditches of total ignorance).

We have shown the fate of the monists claiming as *muktas*, so far. The fate of insincere monists is described in the “*Brahmavaivarta Puranam*” thus:—

विचक्षणहृदयुक्तो ब्रह्माहमिति शेषदेव ।
यर्धवाससहस्रेषु पच्यते पापकृमयः ॥”

(He who entertains attachment to enjoyments and yet says, “I am *brahman*”—is sinful and rotten having had to dwell in wombs very many thousands of times).

A jiva turning away from God, has received two bodies, one material (*sthool*) and the other astral (*sookshma* or *linga*) which is the mind. On the death of the material body, the astral body or mind continues and accepts other material bodies in succession. This astral body or mind is the recipient of enjoyments or tribulations according as acts done and it passes from one body to another till it undergoes destruction by true *mukti* which will be dealt with hereafter. Sri Bhagavan Krishna has said to Uddhava (Srimad Bhagavatam 11/22/37):—

“मनः कर्मण्यं नृणामिन्द्रियैः पञ्चभिर्बुधैः ।
लोका लोके प्रयात्य जात्यात्मदुर्बले ॥”

(It is the astral body or mind which goes from one material body to another with the impressions of the acts done with the five sense-conceptions and the *atma* (soul), even

though different from it, follows it). Soul or *atma* has two covers one astral which continues and the other material which is changed frequently through repeated death and birth. Bhagavan Kapildeva too harps on the same string (Srimad Bhagavatam 3/31/43):—

“देहेन जीवभूतेन लोकालोकाधनुषवन् ।

शुक्लान एव कर्माणि करोत्यविरतं पुमान् ॥”

(*Purusha* or *atma* passing with the astral body from the *loka* (this world) to another (other world) constantly experiences the consequences of

acts done and is constantly engaged in doing such acts again and again). In the Geeta too (8/6) Sri Krishna has said:—One receives the same sentiments back in the birth with which one left the previous life. King Bharata receiving the body of a deer as the result of fixing his attention on a fawn at the time of his death is an instance to the point. In order to get rid of this astral body, the monists have gone further away from God, forgetting that without reverting to Him this cannot be done. In the next course we shall try to understand what real *mukti* is.

Sri Nrisingha Vishnu

BY HIS HOLINESS TRIDANDISWAMI SRIMAD B. K. SHRAMAN MAHARAJ

Sri Nrisingha Vishnu, the Fourth of the ten renowned Incarnations of the Supreme Lord Sri Krishna, puts an end to all sorts of miseries and troubles, removes obstacles on the way to spiritual advance and offers shelters at the All-blissful Feet of Sri Sri Gopinath. His (Sri Nrisingha Deva's) Advent took place on the fourteenth day of the bright half of the month of Baisakh. Hence this day is observed with due respect by the devotees all over India and abroad. They observe fast all day and night, sing the glory of the Lord tuned to sweet music and devotional dance and offer special *Puja* and *Bhogaraga* at dusk, the time of Lord's Advent. This auspicious *Tithi* falls on the 2nd May, this year.

Two special features are to be noted in the Pastimes of Sri Nrisingha Vishnu. He killed the wicked King Hiranyakasipu and protected his son Prahlad. We read in the Geeta that God makes His appearance in this world in order to punish the wicked and to save the honest devotees, in other words to put a stop to atheistic ideas and

encourage theism. These two found full play in the above mentioned Pastimes of Sri Nrisingha Deva.

Hiranyakasipu is rather an incarnation of atheism. The word *Hiranya* means gold and *Kasipu* means soft bedding. These two are the objects of mundane enjoyment. He who indulges himself in this enjoyment caring little for devotion to God and gives troubles to the devotees of God in various ways as they do not support him is Hiranyakasipu.

With the object of waging war against devotees of God Hiranyakasipu secured a boon from Brahma to the effect that he would not be killed by any weapon, by fire, on land, in water or air, in day or night. Having been favoured with this boon, Hiranyakasipu thought, he had become immortal. After returning to his capital from the place of his meditation he ordered that no body in his Kingdom would be allowed to take the Name of God since He as Baraha Deva had killed his elder brother Hiranyakshya. He was not satisfied

only by passing that order. He further ordered the persecution of the devotees of God to the extreme degree.

Hiranyakasipu sent his son Prahlad to the School of Sanda and Amarka, sons of his guide Sukracharya with special directions that the boy should never be allowed to come in contact with any devotee of God and that he should be taught enmity to God along with politics. The two naughty teachers tried their level best to carry out the order of the wicked King but to no effect. When Hiranyakasipu was out for meditation Prahlad was in his mother's womb and in that stage he had the fortune of listening to the sweet Pastimes of ever-merciful God, narrated to his mother by the great saint Narada Rishi. When Sanda and Amarka were absent he (Prahlad) explained them to his School-mates. The lovely appearance and gentle behaviour of Prahlad already attracted the heart of his mates. They had great respect for this devoted worshipper of God so when they had the fortune of listening to the nectarine Pastimes of the Almighty Lord, they could not but plunge into ocean of ecstasy. Prahlad gave good impression in their heart about the true duties of the most valuable life of man who claims himself to be the best of all created beings. Prahlad also made them understand that the superiority of man is not in enjoyment of palatable dishes, sleep and sexual pleasures which so-called intelligentsia hanker after at the expense of their life-long labour, since other animals are not less fortunate in this respect and that superiority is in the realisation of one's self as an inhabitant of even blissful Goloka Vaikuntha, the Transcendental Region, where service without praying for anything in return for one's own enjoyment is rewarded with boundless pleasure by our

All-merciful Lord who is one without a second, is Master of infinite power and is the Ocean of *Rasa* or Divine Ecstasy. The soul is His separated part. Certain souls are engrossed by the illusory energy and some other souls are released from the grasp of this. All spiritual and material phenomena are simultaneously distinct from and ideantical with God. This relation is not understood by the rationalist, unalloyed devotion to the Almighty Lord is the only means of attaining the final object of spiritual existence. *Prema* or pure love for God is alone the final object of spiritual existence.

One day Hiranyakasipu sent for Prahlad, took the boy in his arms and asked in a very affectionate tone which he (Prahlad) thought to be the best of all the lessons, he had read. Prahlad replied with due respect for his father that of all he had learnt he thought the following nine-fold devotion to the Almighty Hari to be the best :—

- (i) To hear of the spiritual Name, Form Attributes and Pastimes of Lord Vishnu.
- (ii) To utter and sing all those.
- (iii) To meditate on and reiterate all those.
- (iv) Obeisance at and service of His Holy Feet.
- (v) Worship.
- (vi) Bowing down.
- (vii) Doing all that please the Lord.
- (viii) Friendship.
- (ix) Absolute surrender to the Lotus Feet of the Almighty Lord.

Those most valuable words of Prahlad, though attended with due submission, put, as it were, fire to the body of Hiranyakasipu and he called for explanations from Sanda and Amarka in a feat of anger. They replied in a trembling attitude that they knew nothing about Prahlad's harbouring such ideas in his mind. Hiranyakasipu sent Prahlad again to Sanda and Amarka for correction. These two so-called teachers tried their level best to turn Prahlad in the direction of his father's desire but absolutely

to no effect. This time Prahlad went on chanting the Name of Sri Hari with his mates in the School in their absence. When Hiranyakasipu again sent for and asked him the previous question Prahlad replied the same, most fearlessly. He moreover asked his father to give up demonic and atheistic ideas and to become a devout worshipper of God. Hiranyakasipu lost himself in wrath at the reply and ordered all sorts of persecution for Prahlad, who was thrown under the feet of a wild elephant, into fire, into the Ocean and from the top of a mountain. Not only that, he was also given poison. But through the grace of God none of these could kill Prahlad or do any harm to him. It is really surprising that even this event could not bring Hiranyakasipu to his senses. He asked Prahlad in a mood of anger, "Where is your Hari?" Prahlad replied,— "He is in every place, in every atom." Showing the adjacent pillar Hiranyakasipu asked,

"Does your Hari lie in this pillar as well?" Prahlad replied most emphatically, "Certainly He does." Hiranyakasipu with blood-red eyes put a fistcuff to the pillar entering all his strength and Sri Nrisingha Deva came out with a tremendous noise. Hiranyakasipu took his mace and commenced fighting with the Lord who after playing a while with him took Hiranyakasipu in His thigh and pierced his belly with His long and sharp nails and put him to death at dusk which was neither day nor night. The inhabitants of heaven came down and greeted the Lord with sweet hymns from a distance, but none ventured to go near the mighty Figure. The devout worshipper Prahlad, though a boy, fell at the Feet of the Lord fearlessly with a smiling face and was taken into His arms by the Lord most affectionately. So we see, Sri Nrisingha Deva is easily accessible to a devotee, though He is fierce before the non-devotees.

The Human Clock

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

True mechanism of the human clock evokes admiration. It is not even a day-clock, but one of a few hours, a half-a-day clock. Its main spring is mineness that holds close unto the Jiva, its central pivot. Quest after Truth is its pendulum and *Bhukti* and *Mukti* which are its minute and hour hands always rest upon *Bhakti*, its dial. Its main spring is always wound up at the dusky, evening hour of six, preceding the dark period when we are compelled to lead groping lives; but the Ever Merciful Sri Guru Deva does not allow the clock to rot or get rusty at that stage.

He merrily gives a push to the pendulum, an impetus to the quest after Truth. The pendulum swings to and fro and directs *Bhukti* and *Mukti*, the hands of the clock which move now and show angularities as the pendulum swings on and on unceasingly. The few hours soon elapse; the mineness, *Mamakara* is fully unwinded. *Bhukti* and *Mukti* do no more show any angularities, but fall in a line with the quest after Truth, and all come to a deadstop as mineness detaches from the Jiva. This is 6 A.M. and this signifies the rise of the morning sun of Unalloyed Devotion.

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from April issue)

अज्ञानि यस्य सकलेन्द्रियवृत्तिमन्ति
पश्यन्ति पान्ति कल्यन्ति चिरं जगन्ति ।
आनन्दचिन्मयसदुज्ज्वलविग्रहस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३२ ॥

तदेव लीलाद्वयमुक्त्वा परमाचिन्मयसकत्वा वैभवंविशेषेणाह, —अज्ञानीति चतुर्भिः । तत्र तत्र विग्रहस्याह, —अज्ञानीति । इस्तीऽपि द्रष्टुं शक्नोति, चक्षुरपि पालयितुं पारयति, तथा-न्यदन्यदप्यङ्गमन्यत कलयितुं प्रभवतीति ; एवमेवोक्तम् —

Translation:—I worship Govinda, the Primeval Lord, Whose Transcendental Form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the Limbs of that Transcendental Figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane. (32)

Purport:—For want of a taste of things spiritual, a grave doubt arises in the minds of those who are enchained by worldly knowledge. On hearing a narration of the Pastimes of Krishna they think that the Truth (*tatva*) regarding Krishna is the mental concoction of certain learned scholars, created by their imaginative brains out of material drawn from the mundane principles. With the object removing this harmful doubt, Brahmā in this and the three following *Slokas*, after distinguishing between the two things, *viz.*, spirit and matter, in a rational manner, has tried to make one understand the pure *Leela* of Krishna, obtained by his unmixed ecstatic

trance. Brahmā wants to say that the Form of Krishna is All-Existence, All-Knowledge and All-Bliss, whereas all mundane experiences are full of palpable ignorance. Although there is specific difference between the two, the fundamental truth is that spiritual affairs constitute the Absolute Source. Specification and variegatedness are ever present in it. By them are established the transcendental Abode, Form, Name, Quality and Sports of Krishna. It is only by a person, possessed of pure spiritual knowledge and freedom from any relationship with *Maya*, that those amorous Pastimes of Krishna can at all be appreciated. The spiritual Abode, the Seat of Pastimes, emanated from the *Chit* Potency and formed of *Chintamani* (Transcendental Philosopher's Stone), and the Figure of Krishna, are all spiritual. Just as *Maya* is the perverted reflection of the Spiritual Potency, the variegatedness created by *Maya* (ignorance) is also a perverted reflection of spiritual variegatedness. So a mere semblance of the spiritual variegatedness is only noticed in this

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THE GAUDIYA

कौतुकमयुतमनादिमन्तरूप-

मयं पुराणपुरुषं नवयौवनं च ।

वेदेषु दुष्कर्मदुर्लभमात्मभक्तौ

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३३ ॥

वैकृष्ण्यमेव पुष्यति,—अद्वैतमिति त्रिभिः । 'अद्वैतं' यद्वर्तितं ब्रह्मभवादिभिः सुरैः श्रिया च देव्या" इत्यादि-पुष्यिष्यामयमद्वैतो राजेतिवदुत्पत्त्यमित्यर्थः,—“विस्मयनं स्वस्य दशमस्थाः कुरवाक्यात्, च" इति तृतीयस्थोदकाक्यात् । 'अच्युतं'—

“कंसो क्तायाकृत मेऽन्वतुमहं

इदमेऽङ्घ्रिपथं प्रक्षितोऽमुना हरेः ।

कुतास्तारस्य दुरत्ययं तमः

पूर्वेऽतरम् वल्लभमन्तरिका ॥

“या वै श्रियं चित्तमजदिभिरासकामै-

योगेश्वरैरपि यदात्मनि रासगोप्यम् ।

कृष्णस्य तद्गुणवत्श्रवणाराविन्दं

न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥”

इति श्रीमदुदयवाक्यात्, “दर्शयामास लोकं स्वं गोपनां

mundane world. Notwithstanding such semblance the two are wholly different from one another. The unwholesomeness of matter is its defect; but in the spirit there is variegatedness which is free from any fault or contamination. The Soul and the Body of Krishna are identical, whereas the body and soul of fallen creatures are not so. In the spiritual sphere there is no such difference as that between the body and soul, between the limbs and their proprietor between the attributes and the object possessing them, of this world. But such difference really exists in the case of conditioned souls. Limbed though Krishna is, His every Limb is the Whole Entity. He performs all varieties of Divine spiritual functions with every One of His Limbs. Hence He is an Indivisible Whole and a Perfect Transcendental Entity. Both *jiva*-soul and Krishna are transcendental. So they belong to the same category. But they differ in this that the transcendental attributes exist in the *jiva*-soul in infinitesimally small degrees, whereas in Krishna they are found in their fullest Perfection. These attributes manifest themselves in their proper infinitesimality only when the *jiva*-soul attains his unadulterated spiritual

status. The *jiva*-soul attains the nearest approach to the Absolute Identity only when the spiritual force of Ecstatic Energy appears in him by the Grace of Krishna. Still Krishna remains the Object of universal homage by reason of His possession of certain unique attributes. These four-fold unrivalled attributes do not manifest themselves in Nārāyana, the Lord of Vaikuntha or in Primeval Purusha *Avatars*, or in the highest deities such as Siva, not to speak of *jivas*. (32)

Translation:—I worship Govinda, the Primeval Lord, Who is inaccessible to the *Vedas*, but obtainable by pure unalloyed devotion of the soul, who is without a second, Who is not subject to decay, is without a beginning, Whose Form is endless, Who is the beginning, and the eternal Purusha; yet is He a Person possessing the beauty of blooming youth. (33)

Purport:—‘*Advaita*’ means Indivisible Truth Who is Knowledge Absolute. *Brahman*, the Infinite, emanates from Him as His effulgence and God-Immanent (*Paramātmā*) as His constituent; but nevertheless He remains One and Indivisible. “*Achyuta*” means that though myriads of *Avatars* emanate from Him as

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तमसः परम्" इत्युक्त्वा

"नन्ददयस्तु तं दृष्ट्वा परमानन्दनिर्मुक्ताः ।

कृष्णं च तत्र छन्दोभिः स्तुयमानं सुविस्मिताः ॥" इति शुक्रभाष्याच्च । 'अनादि' आदित्रयम् ; यथैकादशे सांख्यकथने—“कालो मायामये जीवे” इत्यादौ महाप्रलये सर्वावशिष्टत्वेन ब्रह्मोपदिश्य तदपि तस्य ब्रह्मा त्वं स्वयं भगवान् तस्मिन्नाह,—

“एष सांख्यविधिः प्रोक्तः संशयमन्विभमेदनः ।

प्रतिलोमानुबोधाभ्यां परावरदृष्ट्या मया ॥”

इति । 'पुराणपुरुष'—“एकस्त्वमात्मा पुरुषः पुराणः” इति ब्रह्मभाष्यात्, “गूढः पुराणपुरुषो वनचित्रमात्मः” इति मायुरभाष्याच्च । तथापि ‘नवयौवन’—“पुराणि नवः

पुराणः” इति निरुक्तेः “गोप्यस्तपः किमचरन् यदमुष्य रूपम्” इत्यादौ “अनुसवाभिनवम्” इति श्रीदशमात्, “यस्याननं मकरकुण्डलम्” इत्यादि नवमात्, “सत्यं शौचम्” इत्यादौ “कौशलं कान्तिर्धैर्यम्” आदीनि पठित्वा

“एते चान्ये च भगवन् नित्या यत्र महा-गुणाः ।

प्राप्या महत्स्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥” इति प्रथमात् ; वृद्ध्यानादौ तथा श्रवणात्, “गोपवैशम्भ्राम तरुणं कल्पद्रुमाश्रितम्” इति तापनीधृतौ तद्व्याने ‘तद्वर्ण’—शब्दस्य ‘नवयौवन’ एष शोभा-निचामत्वेन तात्पर्यात् ।

‘वेदेषु दुर्लभं’—“मेजुमुकुन्दपद्मी भक्तिभिर्विमुक्तम्”

इति, “अद्यापि यत्पदरजः धृतिमृग्यमेव” इति च श्रीदशमात् । ‘अदुर्लभमात्मभक्तौ’—“अवत्यहमेकमात्रायाः” इत्येकादशात्, “पुरेह भूमन्” इत्यादि-श्रीदशमात् ॥ ३३ ॥

पञ्चास्तु कोटिशतवत्सरसंप्रमाण्यो

वायोरथापि मनसो मुनिपुंगवानाम् ।

सोऽप्यस्ति यत्पदसीम्यविचिन्त्यतत्त्वे

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३४ ॥

पञ्चास्ति । ‘प्रपदसीमि’ चरणारविन्दयोरग्रे,—

“चित्रं बतैतदेकेन वपुषा युगपत् पृथक् ।

गृहेषु यत्सहस्रं खिय एक उदाहृत ॥”

इति श्रीनारदोक्तः ।

“एको वशी सर्वगः कृष्ण ईश्वर एकोऽपि सन् बहुधा यो विभाति” इति गोपास्तापन्याम् । तत्र सिद्धान्तमाह,—

अविचिन्त्यतत्त्वं इति ; “आत्मे शरोऽस्तर्क्यसहस्रशक्तिः” इति तृतीयात्,

“अविचिन्त्याः खलु ये भावा न तात्स्तर्केण योजयेत् ।

प्रकृतिभ्यः परं यच्च तदविचिन्त्यस्य लक्षणम् ॥”

इति स्कान्दाद्भारताच्च, “भुक्तेस्तु शब्दमूलत्वात्” इति ब्रह्मसूत्रात्, “अविचिन्यो हि मणिमन्त्रमहोषधीनां प्रभावाः” इति भाष्येषुकेवेति भावः ॥ ३४ ॥

knowledge reveals Goloka-tattva (the principle of the highest transcendental) in unison with devotion, without asserting itself separately but as a subsidiary to unalloyed devotion. (33)

Translation :—I worship Govinda, the Primeval Lord, only the tip of the Toe of Whose Lotus Feet is approached by the Yogins who aspire after the transcendental and betake themselves to *pranayama* by drilling the respiration ; or by the *jnanins* who try to find out the non-differentiated *Brahman* by the process of elimination of the mundane, extending over thousands of millions of years. (34)

Purport :—The attainment of the Lotus Feet of Govinda consists in the realisation of unalloyed devotion. The *kaivalya* (realised non-alternative state) which is attained by the *astanga yogins* by practising trance for thousands of millions of years and the state of emerging into the non-differentiated impersonality of God-head beyond the range of limitation attained by non-dualists after a similar period passed in distinguishing between the spiritual and

non-spiritual and eliminating things of the limited sphere one after another by the formula “not this, not that,” are simply the outskirts of the Lotus-Feet of Krishna and not the Lotus-Feet Themselves. The long and short of the matter is this, ‘*Kaivalya*’ or merging into the *Brahman* constitutes the line of demarcation between the world of limitation and the transcendental world. For, unless we step beyond them, we can have no taste of the variegatedness of the Transcendental Sphere. These conditions are the simple absence of misery arising from mundane affinity but are not real happiness or felicity. If the absence of misery be called a bit of pleasure then also that bit is very small and of no consequence. It is not sufficient to destroy the condition of materiality; but the real gain to the *jiva* is his eternal existence in his self-realised state. This can be attained only by the grace of unalloyed devotion which is essentially *Chit* or transcendental in character. For this end abstract and uninteresting mental speculation is of no avail. (34)

subjective Portions and millions of *jivas* as separated spiritual particles, still He remains intact as the undivided Whole of Fullest Perfection. Though He indulges in exhibiting the pastimes of births, etc., still He is without a beginning. Though He disappears after the Pastimes of His Appearance, still He is Eternal. Though without Origin, yet He is with an Origin in His Pastime of Appearance; and although Eternal in Essence, He is still a Person in the Full Bloom of Youth. The sum and substance of it is that though He possesses diverse and apparently mutually contradictory Qualities, still they are in universal harmonious concordance by dint of His unthinkable Potency. This is what is meant by *chit dharma* (transcendental nature) as distinguished from the material. His graceful three-fold-bending Form with Flute in Hand, possesses Eternal Blooming Youth and is above all unwholesomeness that is to be found in limited time and space. In the transcendental Realm there is no past and future but only the unalloyed and immutable present time. In the Transcendental Sphere there is no distinction between the object and its qualities and no such identity as is found in the

limited mundane region. Hence those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the Spiritual Realm. How can the *jiva* realise such unprecedented existence? The limited intellectual function of the *jiva* is always contaminated by the influence of time and space and is, therefore, and not in a position to shake off this limitedness. If the potency of cognitive function does not extend to the realisation of the Transcendental, what else can? In reply, *Brahma* says that the transcendental Absolute is beyond the reach of the *Vedas*. The *Vedas* originate in sound and sound originates in the mundane either. So the *Vedas* cannot present before us a direct view of the transcendental world (Goloka). It is only when the *Vedas* are imbued with the *Chit* Potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every *jiva*-soul when he is under the influence of the Spiritual Cognitive Potency joined to the Essence of Ecstatic Energy. The ecstatic function of devotion is boundless and is surcharged with unalloyed transcendental knowledge. That

एकोऽप्यसौ रचयितुं जगदण्डकोटिं

यच्छक्तिरस्ति जगदण्डक्या यदन्तः ।

अण्डान्तरस्थपरमाणुचयान्तरस्थं

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३५ ॥

एकोऽप्यसौ इति—‘तान्त्रं सर्वं कस्यपादाः पश्यतोऽजस्य तत्क्षणम् । व्यदश्यन्त घनश्यामः’ इत्यारभ्य तैर्ब्रह्मपादा-दिभिरेवानन्तराण्यण्डसामग्र्ययुत-तत्तदधिपुरुषाणां तेनान्तर्भा-वात् ; ‘जगदण्डक्याः’ इति—‘न चान्तर्गं बहिर्यस्य’ इत्यादि, ‘अणोरणीयान्महतो महीयान्’ इत्यादि-श्रुतेः, ‘योऽसौ सर्वेषु भूतेष्वविद्यमानं भूतानि विदधाति स को हि स्वामी भवति । योऽसौ सर्वभूतस्मा गोपाक एको देवः सर्वभूतेषु गूढः’ इत्यादि-तापनीभ्यः ॥ ३५ ॥

Translation :—He is an undifferentiated Entity as there is no distinction between Potency and the Possessor thereof. In His work of creation of millions of worlds, His Potency remains inseparable. All the universes exist in Him and He is present in His Fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the Primeval Lord Whom I adore. (35)

Purport :—Krishna is the Highest of all entities. In Him is an Entity which is termed *Chit* (spiritual) which is distinct from the principle of limitation. By His inconceivable Power. He can at will create numberless universes. All the mundane universes owe their origin to the transformation of His external potency. Again His abode is beyond human conception ; since all worlds, limited and spiritual (*Chit*) exist in Him and He resides simultaneously in His fulness and entirety in all the atoms in all the worlds. All-pervasiveness is only a localised aspect of the Majesty of Krishna, the Lord of all. Though He is All-pervasive yet in His existence everywhere in a medium shape consists His spiritual Lordship beyond human concep-

यद्भक्त्यभक्तिविधयो मनुजस्तथैव

संप्राप्य रूपमहिमासनयानभुषाः ।

सूक्तैर्यमेव निगमप्रथितैः स्तुवन्ति

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३६ ॥

अथ तस्य साधकचयेष्वपि भक्तेषु कदान्यत्वं कदमित्येषु केमुल्लेखमाह,—यद्भावेति । यथा गोपैः समान-गुणकीर्णयो-विलासनेष्वैवेत्याममविधिनेत्यादि-नित्यतरङ्गिणां तत्साध्यं श्रूयते, तथैव सम्भाव्येयम् ;

“देवेण यं नृपतयः क्षिप्रपादशास्त्र-

गोप्रादयो गतिविलासविक्रमाद्यैः ।

ध्यायन्त आकृतिविधयः शयनासनादौ

तद्भक्त्यभ्यासपुरनुरक्तधियां पुनः किम् ॥

इत्येकादशात् ॥ ३६ ॥

This argument favours the doctrine of simultaneous inconceivable distinction and non-distinction, and knocks down the contaminating *Māyāvāda* and other allied doctrines. (35)

Translation :—I adore the same Govinda, the Primeval Lord, in Whose praise men, who are imbued with devotion, sing the *mantra-suktas* told by the *Vedas*, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments. (36)

Purport :—In discussing *rasa* we meet with five kinds of devotion of service. *Shānta* or unattached, *dāsyā* or pertaining of reverential willing service, *sakhya* or friendship, *vātsalya* or parental love and *shringāra* or juvenile love.

The devotees surcharged with the ideas of their respective service, serve Krishna eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self befitting their respective *rasas*, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who are advocates of *shānta-rasa* attain the region of *Brahma-Paramātmā*

the seat of Eternal Peace ; those of *dāsyā rasa* get to *Vaikuntha*, the spiritual majestic Abode of Sree Narayana ; those of *sakhya*, *vātsalya* and *madhura rasa* (juvenile love) attain *Goloka-dkama*, Krishna's Abode, above *Vaikhuntha*. They worship Krishna by the *Suktas* depicted in the *Vedas* with the ingredients and objects

befitting their respective *rasas*, in those Regions. The *Vedas*, under the influence of the spiritual Potency in certain passages speak of the Pastimes of the Supreme Lord. The liberated souls chant the Name, Qualities and Pastimes of the Supreme Lord, under the guidance of the same Spiritual Potency. (36)

(To be continued)

Ourselves

SRI GAUR JAYANTY

At Sree Mayapur, Nadia

The advent ceremony of Sri Chaitanya Mahaprabhu was celebrated with great eclat at Sridham Mayapur, the Birth-Place of Sri Chaitanya Mahaprabhu on the *Dol-Purnima* day. For about a week two thousand devotees from different parts of India were perambulating the nine holy places of nine kinds of devotional significance, under the guidance of His Holiness Sri Srila Bhakti Vilas Tirtha Goswami Maharaj. There were other *Sannyasi* Maharajas of the *Sampradaya* with him, namely, Srimad Bhakti Bijnan Ashram Maharaj, Srimad Bhakti Pramode Puri Maharaj, Srimad Bhakti Sharan Madhusudan Maharaj, Srimad Bhakti Kumud Santa Maharaj, Srimad Bhakti Bikash Hrishikesh Maharaj, Srimad Bhakti Vijoy Mangal Maharaj, Srimad Bhakti Prapan Damodar Maharaj, Srimad Bhakti Swarup Parbat Maharaj and Srimad Bhakti Kusum Shraman Maharaj. *Dham Parikrama* is an act of piety introduced by Vaishnava savants long ago. Sri Srila Bhakti Siddhanta Saraswati Thakur revived the customs and his disciples now carry it on in deep reverence to his memory. Everybody who joins this unique perambulating ceremony is supplied with every requirement free of cost. Every moment during those days is devoted to divine discourses delivered by *Sannyasi* Maharajas. Thus away from the enticements

of worldly life these people get the opportunity of serving Krishna by talking and listening to devotional discussions. On the last day they gather at Sri Mayapur at the temple-yard of Mahaprabhu at Yogapitha.

This year the Dham 'Pracharini-Sabha' was held there as usual on the *Dol-Purnima* day—the advent day of Sri Chaitanya Deva. Hon'ble Sri Shankaradas Banerjee, Bar-at-Law, the Speaker of the West Bengal Legislative Assembly, presided over the meeting. The accounts of income and expenditure of Sri Yogapith were read out by Dr. S. Das, the Secretary, Navadvipdham Pracharini Sabha and were unanimously passed by the members. Sri Jadunandan Vidyarnava, B.A., proposed the name of Sri Radhabenode Pal to be the Vice-President of Navadvipdham Pracharini Sabha of year 1958-59 and he was seconded by Dr. S. Das. Sri Haridas Maitra, M.A., proposed the names of the members of the Executive Committee of the Navadvipdham Pracharini Sabha for the year 1958-59 and he was seconded by Sri Pramatha Nath Roy. Srila Bhakti Vilas Tirtha Maharaj, President-Acharya, delivered a highly erudite lecture dealing with the philosophy of pure devotion. The great number of Pandits and educated men present in the meeting highly appreciated it. Sri Srila Acharyadev also offered profuse thanks to the generous and liberal-

mindful people for any assistance they rendered to the institution to bring the circumambulation of Navadvip and the Advent Ceremony of Sri Gour Sundar towards a grand success and words of heart-felt gratitude and thankfulness too were expressed by him for the benevolent, religious-minded people who helped our religious preachers a great deal in the field of our preaching activities all over India. Then Srimad B. K. Santa Maharaj, Srimad B. K. Hrishikesh Maharaj and Srimad B. V. Mangal Maharaj also spoke about the religion of love of Sri Chaitanya quite fluently. The President spoke highly about the 'Dham Pracharini Sabha' of Navadvip as conducted by its worthy secretary Sripad Sambidananda Das, Bar-at-Law. He said "I come to learn and I have learnt much here today. It is of course a rare fortune to be in the midst of such holy company. I am an inhabitant of this district which was once graced by the Holy Foot-steps of Sri Chaitanya Deva. I think it is my bounden duty to try to do everything in my power for the advancement of the cause of pure devotion to which so many educated souls have dedicated their lives and which was preached by Godhead here and all over India." Then a vote of thanks was offered to the Chair by Sripad Jadunandan Vidyarnava. Dham is the manifestation of the essential potency of Godhead in space as it is revealed in a devotee's heart. We cannot appreciate the name, appearance, transcendental qualities and sports of Krishna unless we try to serve His Dham—manifesting space—with all our heart, soul and mind. And the Navadvip Dham Pracharini Sabha is an unique institution here below which gives that opportunity to everybody without any distinction of caste, creed, colour or country.

At Madras Gaudiya Math

This anniversary of the Advent of Sri Chaitanya Mahaprabhu was also celebrated at Sri Gaudiya Math, Madras.

There was a whole day programme of Sankirtana and discourses on 5th March. At a meeting held under the presidentship of Prof. T. R. Raghava Sastri, attended by large number of devotees; Sri N. Brahmachari Bhaktibaibhab spoke on the life and the philosophy of Sri Chaitanya Mahaprabhu with special reference to the three great teachings of Srimad Bhagavatam viz. *Sambandha*, *Abhidheya* and *Prayojana* which comprise the absolute religion of man. Prof. T. K. Venkateswaran said that he, who knows not Srimad Bhagavatam, does not know mysticism and he who knows not Krishna, does not know Godhead. Sri Krishna Chaitanya was a combined manifestation of Krishna and Radha in one form. Sri Krishna wanted to taste and experience the love which Radha felt for Him. As such He manifested Himself in this combined manifestation. Sri Chaitanya preached a most catholic religion based on Love and Bhakti and His philosophy was *Achintya Bhedabheda*. One should develop supreme *prema* to the Lord in which lay all bliss and all solutions for the ills of one's individual *Samsaric* world. Dewan Bahadur Sri K.S. Ramaswami Sastri also spoke on *Nabadha Bhakti*. President Prof. Sastri stressed upon the Krishna Nama Sankirtana which is the only religion of Kaliyuga. He also marked that the teachings of Sad-Goswamis specially Rupa Goswami's *Bhakti* conception should thoroughly be propagated and everybody needs that from Gaudiya Math which is doing great service to humanity.

Mahaprasad was distributed to one and all.

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युक्तं वैराग्यमुच्यते।

प्रापन्निकत्या बुद्ध्या

हरिसम्बन्धि वस्तुन

मुमुक्षुभिः परित्यागो

वैराग्यं फलमुच्यते ॥

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नृणां अपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥ ३ ॥

By humility lowlier far
Than that of tiny blade of grass,
By forbearance more enduring,
Than that of the patient tree,
By seeking no honour for ourselves,
ungrudgingly showing all the respect that is their due,
It is our duty at all time
To chant the Name of Hari.

One, who is humbler than a blade of grass, and is more forbearable than a tree, and honours others but never expects the same for himself, is only the person able to chant the Holy Name of Krishna at all times.

The Descent of the Bhagavata

BY SRI JADUNANDAN VIDYARNAB, B.A.

The day was dawning. The eastern sky became gradually suffused with crimson colour. The Rishis of Naimisharanya were sitting beside the waning sacrificial fire along with Sri Shaunaka, their head. They were ready to complete a sacrifice lasting for many years, when Suta Goswami—the most intimate disciple of Shukadeva, appeared there. The Rishis were so glad to receive him cordially. They said to him, "You, pure in heart and soul, have read as well as explained all the Puranas, histories and religious scriptures. You know fully both the transcendental and immanent aspects of Vedic lore—its *Savishesha* and *Nirvishesha* views from Bhagawan Badarayana and other Rishis; for a true preceptor never hides anything from a favourite disciple. Not only that, you know them in their rare practical aspects quite naturally. So you are an adept in transcendental truth Devotion and complete submission to the feet of Sri Gurudeva—who is really the embodiment of Vedic knowledge says that Kaliyuga is already there. People now are short-lived, dull, given to evil pursuits and devoid of piety. So it is impossible for them to study the whole of the Vedas. Highly intelligent you are and a great savant, give us the substance of them all. That will be to the greatest good of humanity and it alone can bring highest satisfaction to their souls."

Then the Rishis put certain questions to him. The first was—"Do you know the purpose, to serve which Krishna the Lord of *Satwatat* had taken birth in the womb of Sri Devaki? We are very eager to know it, for it preserves human society, gives

men the highest advancement in spiritual and human culture. In the fearful turmoil of the world, His Name alone can save us, even if it be taken quite carelessly. Death itself fears Him. The sacred water of the Ganges purifies us when we touch it, but the Name of Krishna, if it be uttered in any manner it, at once, removes all sins. A devotee becomes so pure by uttering His Name that he at once cleanses all impurities by merely touching one. Can there be any man who will not like to hear about the transcendental and adorable deeds of Krishna which makes one fully pure and removes all sins and sufferings of Kaliyuga. They are constantly chanted by His devotees. It gives us the summum bonum of human life and pious deeds for it gives us all-absorbing and the deepest regards for Krishna and His Leela which He manifested through His incarnations here, below with the help of His own transcendental potency. This Leela of Bhagawan Sri Krishna is the source of unending bliss on earth. The more we hear of it the more does it become enjoyable when perfect knowledge of the Name, appearance qualities and activities with His compatriots dawn upon our soul. He performed many things along with His brother Baladeva in His pseudo-human shape. We are all sitting at this place sacred to the memory of Vishnu. Kali takes away all intelligence stuff from men. The immeasurable ocean of life can be crossed only with the help of Krishna's Name. So oh Suta Goswami! tell us when did Krishna depart from this world? Under whose protection is the religion of the soul to thrive now?"

Thus as the highest fruit of Vedic activity i.e. all actions done according *Shastric* injunctions based on the Vedas, led to the awakening of this spirit of enquiry into the Absolute in the Rishis. This completely purifies the heart of man as nothing else can do; and makes him competent to be the recipient of transcendental knowledge of Krishna's Name, appearance, qualities and Leela with His compatriots. The Rishis of Naimisharanya under the guidance of Shaunaka were performing sacrifices lasting for years and the effect has been the rousing of deep regard (*Shradha*) in the words of a true devotee of Krishna—Suta Goswami, and unquestioning faith in the Name of Godhead. So the Bhagavata says:—Actions which do not

produce unwavering regard for the Vedas, which if sincere brings about renunciation in the long run and rouses deep devotional spirit for Krishna in human heart, are nothing but the gateway to death. This is the highest function of human activity conceived by man. Otherwise to remain satisfied with external effects of *Karma* which are transitory and bear evil fruits someday or other is merely subhuman. The above spirit runs through all true Vedic scriptures and embodies the central tenet of the Geeta. External or exoteric effects of all actions (*Karma*) good or bad, ultimately entangle man in the coils of *Maya* which he erroneously calls rise or fall in this world.

(To be continued)

Rupa and Sanatana

BY DR. S. DAS, M.A. PH.D. (LOND.) *Bhaktisastri Bar-at-Law.*

Sanatana's most faithful servant Isana who had secretly conveyed the letter from Rupa and arranged the jailor's bribe, accompanied Sanatana in his flight. He took eight gold coins (*Mohar*) with him for Sanatana's personal expenses on the way. It seemed quite natural to him that a distinguished personage should want money. His intention was to procure comforts for his master. Disguised, they left for Vrindavana travelling through the forests and hills lest they should be detected by spies upon the Gadadvara road where Sanatana, being well known, would be unable to pass unnoticed. He walked swiftly reaching Pattra hill on the evening of the second day. It was most difficult to proceed without guide or armed escort. Sanatana asked the Bhuiya of the place to

help him traverse the hill. The Bhuiya received him courteously, offered hospitality and promised that he would arrange to escort him at night. Sanatana took his bath after a continuous journey and fast lasting two days. That Bhuiya was a bandit chief and murderer who held undisputed sway over all that neighbourhood. He employed palmists and magicians to read whether the travellers had any money. There were troublous times in almost every part of the country; altogether unsafe for travellers and the corpses of murdered persons were to be found every where along the routes. His unusual courtesy roused Sanatana's suspicions. He inquired of his servant Isana whether he had any money with him. Isana could not but admit it but said that he had seven

Mohurs although he had eight gold pieces. Sanatana rebuked him for carrying what was virtually black death with him. He took the seven Mohurs and offered them to the Bhuiya requesting him to accept the money for the purpose of conducting him over the hill. He added that he was a refugee and preferred some forest-path unfrequented by travellers, avoiding the main Gadadvara road. Bhuiya was touched by the piety of Sanatana's heart. He refused the money adding that he would have killed him that night to rob him of his eight Mohurs which his servant had in his possession. Sanatana insisted on his acceptance of the gold pieces saying that otherwise some other person was sure to kill them for it. Bhuiya safely conducted him across the hill by the forest paths at night with the help of four of his armed footmen. Having passed the dangerous zone, Sanatana told Isana that he knew that he had still one Mohur with him. Isana took it. The ascetic Sanatana then sent him back home with his money and resumed his journey alone carrying a water bottle and a tattered quilt without fear of being killed for any consideration. We know that Sanatana was to meet Sri Chaitanya in whose hands lay his whole future. Now he wore rags flinging away his princely robes but he was happy to renounce the world, having gained the grace and favour of Sri Chaitanya. In the course of his journey he arrived at Hajipur one evening. Hajipur is at the confluence of the Ganges and Gandaka rivers, opposite Patna. To this place Sanatana's brother-in-law Srikanta who was also in the service of the State, had been sent by the King of Bengal with three lakhs of rupees to buy horses which were to be presented to the Emperor of Delhi. He chanced to recognise Sanatana, who had

taken shelter in a garden for the night. Srikanta met him there at night taking with him only one faithful servant Sanatana who related to him the whole story of his escape. Journeying by the forest-ways without food or bath, Sanatana presented an unkept appearance which moved his relative to pity. He, accordingly, asked him to rest there for a couple of days, shave and change his clothing. But Sanatana insisted on resuming his journey immediately and requested Srikanta to convey him across the Ganges. Srikanta complied with his request but gave him a blanket which Sanatana accepted as a protection against the biting cold of the hill-country. At last he reached Benares in the hope of finding relief in the presence of Sri Chaitanya. He presented himself at the gate of the house of Chandra Sekhara Vaidya where Sri Chaitanya Mahaprabhu was staying. Sri Chaitanya was aware of his arrival and commanded Chandra Sekhara to receive a Vaishnava whom he would find waiting at the gate and whom he was to conduct to the presence of Sri Chaitanya. Sanatana unshaved and in his soiled clothing looked remarkably unlike a Vaishnava outwardly and Chandra Sekhara not recognising him as such reported to Sri Chaitanya that there was at the moment only a Darvesa at the gate. Sri Chaitanya asked him to bring the Darvesa to Him. Sri Chaitanya rushed to embrace Sanatana as soon as he caught sight of him, but Sanatana prostrated himself at a distance, entreating him not to touch his impure body. Sri Chaitanya took him by the hand and bade him take a seat beside Him, caressing him with great tenderness when Sanatana besought him not to touch him, Sri Chaitanya said "I touch you to sanctify Myself. You can purify the world by the power of your *Bhakti*" and thanked Krishna for having

delivered him from the snares of the world. Sanatana replied that he knew no Krishna but had been saved by Sri Chaitanya Himself and told Him the whole story of his escape. Sri Chaitanya then asked Sanatana to shave and bathe in the Ganges and commanded Chandra Sekhara to change the soiled clothes for fresh ones but Sanatana would not accept that which Chandra Sekhara offered him. Sri Chaitanya used to dine at Tapan Misra's house. That day Sanatana was invited to dine there also. When Sri Chaitanya sat down to his meal, he asked Misra to serve Sanatana also but the latter was not to have his meal until he had first eaten the leavings on the plate of Sri Chaitanya. It is one of the devotional practices among the Vaishnavas to eat the leavings on the plate of their Gurus. Sanatana had already informed Misra of this after Sri Chaitanya's meal, partook of the leavings with great delight. Tapan Misra then offered him a length of new cloth which he refused but finally accepted an old cloth which Sanatana cut into two small pieces one for a loin cloth and the other for a wrap (*Kaupin* and *Vahirvasa*.)

A Marhatta Brahman follower of Sri Chaitanya Mahaprabhu invited Sanatana to dine at his house during the whole period of his stay at Benares but the ascetic Sanatana did not like placing himself under any obligation to him and preferred to beg every day at different houses. Sri Chaitanya was extremely pleased with this practice of his detachment from the world. But there was still something incongruous about Sanatana. He dressed in rags and

lived by begging from door to door but wore the costly *Bhota* blanket given to him by his brother-in-law and which Sri Chaitanya seemed to disapprove of. He therefore resolved to dispose of it. On the bank of the Ganges he found a beggar drying his *Kantha* (made of old rags) and requested him to exchange it for the blanket. The beggar was offended at first thinking Sanatana was joking but was soon convinced that the offer was made in earnest. Sanatana returned to Sri Chaitanya carrying the *Kantha* on his shoulders and told the facts. Sri Chaitanya replied "I have guessed it. Why should Krishna, Who has delivered you from all worldliness, have left the last trace of it? No good physician leaves the remnant of a disease uncured. To live on alms from door to door with a costly blanket on your body would invite criticism from the public. It would spoil your good name." Sanatana replied "He Who cut asunder my worldly ties, has cured the last remnant of worldliness in me." (C. C. M. XX. 90-93).

Sri Chaitanya Mahaprabhu taught Sanatana the whole doctrine of *Chakṛti* in relation to its three aspects; *Samvandha*, *Adhidheya* and *Prayojana* for two months. He gave him the whole plan of his future work at Vrindavana and instructed him to that effect. It is the same task which Sri Chaitanya had imposed on Rupa at Allahabad. At the end of two months' training at Benares, Sri Chaitanya sent him to Vrindavana to join Rupa and Anupama who were already there. Sri Chaitanya then returned to Puri.

The birth day celebration of Srila Thakur Bhaktivinoda will fall on 17th June '58.

Devotion

By SRI ADWAYAJNANANANDA BHAGABATABHUSAN, B. A.

Import of the term 'devotion.'

The word 'devotion' means, in its true sense, self-less service to Godhead. Godhead denotes the Supreme Lord Krishna Who is the root-cause of all the causes but Himself is without cause, i.e., the existence of all the created animation and inanimation depends on the existence of such Lord whom the scriptures describe as Self-existent, All-powerful and All-knowing. Unless the servitor knows the nature of the Entity whom he wants to serve, rendering of service is not possible. It is, therefore, the first and foremost duty of the servitor to know the nature of the Worshipped and the worshipper. This attempt of the worshipper is otherwise called to seek the knowledge of relationship between the servitor and the Entity served. The first-hand knowledge of this relationship accrues from a close association with a genuine saintly personage, the nature of whom, the *Sruti* describes as follows :—

*"Tad bijnanartham sa gurumeba
abhi-gachhet
Samit pani sratriyam Brahmani-
stham"*

which means,—the servitor who wants to have knowledge of the worshipping Lord, should take resort to the venerable feet of the saint otherwise called "Guru" (spiritual guide) who has the first-hand knowledge of the *Sruti* (Vedas) and other scriptures subservient to the *Sruti* and adept in the service of Godhead and free from the influence of exhortation of *Maya*, the external energy of the Lord.

How it generates

One who is fortunate enough to have such an association should entertain a

serving mood of guilelessness (a state of being free from vanity) and keen thirst to know the Absolute Truth. By such an association the servitor avails of an opportunity to listen to him (Guru) who imparts lessons how to secure devotion to Godhead. Constant listening with firm confidence accrues in the mind of the servitor a loving tendency to serve the Guru and Godhead simultaneously. When this state of mind of the listener is observed by the Guru, he is satisfied with him (servitor) and gradually reveals in him the true nature of devotion by giving him initiation, a spiritual process, by dint of which the servitor avails of spiritual knowledge that uproots the root of all sins, to which he was hitherto clung, being forgetful of this sublime service of the Lord.

The result of devotion

This gain from the Acharya creates in him an unique tendency of serving the Lord, which was hitherto unthought of. All the lessons imparted by the Acharya are then assimilated by him with such ardour and close attention that he cannot but translate them in his life by his grace. To adore his lessons with great tenacity gradually helps him to chant them to others simultaneously making him fit to live up to the same standard. Thus the mode of life undergoes a thorough change developing the serving mood and diminishing the enjoying mood of the mind.

In this way the servitor comes to learn to distinguish between the real and unreal aspects of life and devotes his time and energy to the service of the Guru and the Supreme Lord, denying himself all comforts

of mind and body, beyond which the existence of the other supernatural entity (soul) is gradually perceived by him. The function of the soul reveals and the servitor finds no peace in any other function than that of the soul. This state is called awakening of the soul which remained so long dormant being deprived of an association with the saintly personage. As soon as the servitor steps into this state of his real nature by His grace, evil tendency and weakness of the mind disappear, the influence of which has been so long giving him immense trouble and consequent unrest. When the servitor becomes free from this abnormal state, he gradually understands what is real bliss and happiness, the perennial source of which is this holy association with the saintly sage who is then reckoned by him as the true friend of his life, and his saviour who is instilling into him new life, new vigour and true happiness which is not comparable to anything in the world, however laudable may be thought of by the worldly-minded people. So cogent is the grace of Acharya.

Nature of devotion

True import of devotion is thus perceived by him by his bounteous grace. He then can distinguish between unalloyed and alloyed devotions. He understands the nature of unalloyed devotion which is revealed to him by his firm confidence in the Guru and his lessons quite in consonance with the scripture which describes real devotion as follows :—

Anyabhilashita shunyam jnanakarmadyanabritam

Anukulyena Krishnanushilanam

Bhaktiruttama.

The best and unalloyed devotion is what is free from desires other than the service of

Godhead. So long as the mind remains inclined to gross, mundane activities or to subtle thirst for knowledge of self-annihilation, the true nature of unalloyed devotion conducive to real bliss is not revealed, the former being the function of body and mind, and the latter being that of the soul. This is the negative aspect of devotion. The other aspect of devotion which is called positive aspect in which there is only favourable culture of devotion to the Supreme Lord Krishna and not to other entities.

True conception of the Worshipped

Thus the true conception of the worshipped appears in his mind and he knows that no devotion is perfect unless it is directed to Krishna Bhagawan who is above all the worshipped (*Aradhya tatiwa* entities who are neither equal to nor above Him as described in the first para of this preamble. The knowledge of Krishna Bhagawan and His worship dispel all other moods of mind conducive to the pleasure of body and mind which is evanescent and transitory like bubbles on the surface of water. One who takes resort to the service of entities other than Krishna Bhagawan is generally actuated by enjoying mood of the mind with a prospect of gaining something in its lieu, conducive to physical and mental pleasure by which he is deprived of devotion, the function of the soul. The worship of other gods has also been barred by Krishna Himself in the *Srimad Bhagavat-gita*, one of the most authentic scriptures, which lays down :— "*Kamaistaistai hritajnanah prapadyante anya devatah* i.e., when people are deprived of real knowledge being influenced by desires for mundane objects, they resort to the worship of other deities and they do not know that the result achieved thereby is evaporative.

Thus it is clear that the service or devotion to Krishna Bhagawan is not possible from the above described plane of the mind when it is in filthy state, when it is in the awful predicament of constant changeable mood of acceptance and rejection of planning after planning. Whereas the devotion to Krishna Bhagawan gradually prepares the plane for self-less service resulting in the permanent bliss of the soul, the only commendable thing for the real servitor and the summum bonum of the human life.

Self-Surrender (Course XVIII)

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

We have seen so far that when one changes one's body through death, one carries with one the impressions and sentiments of the previous birth to the next along with the astral body, and so on to the still next and other following births. Thus we see that it is the astral body sticking to the soul that prevents it from reverting to the service of God which is its own eternal function. Sriman Mahaprabhu has said, "It is due to the forgetfulness of *jiva* (soul) about his essential virtue of eternal servitorship of Lord Krishna that he has been clasped by *maya* and made her subject in her realm of *bhog* (mixed enjoyment of pleasures and endurance of sufferings)". In this condition he passes through several births and re-births, too difficult to count, and it seems that there is no end of this continuous process. But the most Gracious Mahaprabhu has held out the hope for his retrieval. His Godship continues "If, in this condition, he becomes devoted to Krishna along with service done to *guru* (teacher of devotion), the net set in by *māyā* vanishes and he secures Krishna's Feet. His Lordship goes on :—"If he is fortunate enough to be devoted to association with holy persons, his devotion to God ensues and his *sansar* (enjoying propensity) vacates". Here is cited to the point the

devotional speech of King Muchukunda (son of Mandhata) from Srimad Bhagavatam (10/51/54) :—

“भवापवर्गो भ्रमतो यदाभवेद्
जनस्य तर्ह्यच्युत सतसमगमः ।
सतसन्नमोयर्हितदेव सद्गतौ
परावरेण त्वधि जायते रतिः ॥”

(On Achyuta, when, through Thy mercy, the worldly bondage of a man is to be cut through, then he is able to secure holy men's association, on which grows attachment to Thee, the Supreme God).

From the above one cannot but realise that a *bhakta* (devotee) must be one who is *mukta* (liberated from the clutches of *māyā*). This *mukti* is not the same as the *māyāvādins* understood by *moksha*. And this real *mukti* (freedom from the bindings of *māyā* which are hankering after enjoyments and escape from concomitant tribulations). This real *mukti* is only gained by an established self-surrenderer to the holy Feet of Krishna. *Māyā* is not an independent agent overpowering *brahman* into wrong beliefs of its having been converted to the position of a *jiva* as the *māyāvādins* assert. She is a potency of God with the prescribed function of chastising *jivas* unmindful of their eternal function of God's servitorship. Sriman Mahā-

prabhu advises Sri Sanātān Goswāmi :— “Having forgotten Krishna, the *jiva* is apathetic to Him from time immemorial and so *māyā* makes him suffer worldly tribulations”. Herein lies God's mercy in making arrangement for chastening *jivas* through punishment dealt out to them by *māyā*. Further He says : “If a *jiva* turns his face towards Krishna, he is liberated and *māyā* lets him go”. And for this too out of His immense grace, as Mahāprabhu goes on, ‘Krishna has made the *Vedas* and *Puranas* and He introduces Himself in the forms of *shastra*, *guru* and *ātmā*. When the *jiva* can know Krishna as his Master and Saviour then he begins to serve God with self-surrender. Devotion is the means of regaining Krishna. This is not possible for one who is not a self-surrenderer. And as you commence self-surrender, you are on the way to be released from worldly ties.

The ropes that *māyā* ties us with are three in number called *gunas*, viz., *sattwa*, *raja* and *tama*. Only established self-surrenderers or perfect devotees of God can completely cut asunder these ropes. And the *sāstras* are replete with instructions for self-surrender or adoption of *bhakti* before we can get rid of them. Lord Krishna has described them in the fourteenth chapter of Sri Geeta, beginning with :—

“सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबन्धन्ति महाबाहो देहे देहिनमव्ययम् ॥

(Geeta 14/15)

(The ropes *sattwa*, *raja* and *tama*, produced by *prakriti* or *maya*, bind down the eternal *dehi jiva* into the body). We generally praise good persons as *sattwik* or endowed with *sattwa-guna*, and Sri Krishna, too, admits (in the next or 6th *sloka*) it to be the best of the three. But still it is, He says, a *guna* binding us to the

world with attachment to worldly bliss and knowledge. A self-surrenderer must get rid of it too. After all, it is a binding instrument. A gold cage is as repugnant as an iron one used to confine a bird always anxious to fly into the limitless sky. His Godship has advised thus :

“तैगुण्य विषया वेदा निस्तेगुण्यो भवार्जुन”

(Geeta 2/45).

(“Oh Arjuna, the *Vedas* have for the most part of their subject matter the three *gunas* : you should shake them off”).

Now a question may arise how it is that the *Vedas*, the main scripture of the *aryas*, deal with the *gunas* that are so denounced by Lord Sri Krishna. The reason is that they cater to all types of men and as such enjoin different kinds of duty for men in the several stages of spiritual progress. Those who have passions for seeking unrestrained pleasures are advised to check them in favour of ritual *karma* through which they will be able to continue to have enjoyment even in the next life. This is most aptly hinted at in the Srimad Bhagavatam where sage Chamas, one of the nine yogendras said to King Nimi (11/5/11) :—

“लोकेऽव्यवस्थामिषमथ सेवा

नित्याहि जन्तोर्नहिततनोदना ।

व्यवस्थितिस्तेषु विवाहयज्ञ-

सुराप्रहैराशु निवृत्तिरिष्टा ॥”

Thakur Bhaktivinoda has given a short explanation here. Persons engaged in explaining the *Vedas* in a distorted manner losing sight of their inner meaning conclude that the injunctions therein are peremptory. According to them all people should marry, should take meat after sacrifice of beasts and should drink *somayasa* for intoxication after *somayajna*. But a deeper and more sincere study will disclose that these evil propensities of securing

women for pleasure, of eating animal flesh and drinking intoxicating liquors are already in men : they do not require any order from the *Vedas* for the purpose. The motive to institute these rites is to curb the passion of men for these. So long as men are given to *rajah* and *tamah*, it is only natural for them to hanker after sensual enjoyments, flesh-eating and intoxication. For these the *Vedas* need not ask a *brahmacharin* to have a wife, a strict vegetarian to kill beasts in sacrifices and a teetotaler to drink *somarasā*. The *sastras* intend that people of *rajah* and *tamah* tendencies improve themselves through these rites and thereby check these natural passions till they become *sattwik* in nature and give these up of their own accord. Let them secure women by marriage, kill animals in sacrifices and drink intoxicating liquids under special circumstances, till their propensities are curbed and in the end disappear. In *Manu-samhita*, too, it is written (5/56) :—

“प्रवृत्तिरेवा भूतानां निवृत्तिस्तु महाफला”

Thus we see that the *Vedas* and other *sastras* have to reform the weak-minded by slackening the strictly moral rules in the beginning, till seeing the beauty of higher principles of life, they too gain strength in repelling their bad ideas. It is for this reason that the *Vedas* devote a good deal of their instructions for beginners in spiritual progress palatable to them at the outset and then gradually proceed on to give them better instructions. So a good portion of the *Vedas* is *traigunya vishaya* as Sri Krishna has said in the *Geeta* (2/45).

Bhagawan Sri Krishna has limited the jurisdiction of *karma* in His advice to Sri Uddhava thus (*Srimad Bhagavatam* (11/20/9) :—

“तावत् कर्माणि कुर्वन्त न निर्विद्यन्त यावत् ।
मत्केया भवन्तदीना भद्रायान्न ज्ञायते ॥”

(*Karma* as prescribed in *sastras* should be practised so long as one does not gain a natural apathy thereto or a spontaneous liking for hearing and narrating accounts relating to Me). A little earlier (11/20/6) He has said :—

“योगस्तयोमया प्रोक्तान्तर्णा श्रेयोविधितया ।

ज्ञानं कर्म च भक्तिश्च तद्यनोपायोऽन्योऽस्ति कुतश्चित् ॥”

(For different types of men I have given three *yogas* for their welfare in their respective stages, viz., *jnana*, *karma* and *bhakti*. There is no other means therefor anywhere). Men are generally too greedy for enjoyment of pleasures. As this stage they should do well to adopt *karma-yoga* and restrain their passions by its means. Then when they get more intelligent finding the results of *karma* to be of an ephemeral nature, they may take to *jnana-yoga* or *Bhakti-yoga*. His Godship is pleased to continue (11/20/7/8) :—

“निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।

तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥

मदृच्छया मत्कथादौ ज्ञातव्यमस्तु यः पुमान् ।

ननिर्विण्णो नातिसक्तो भक्तियो गोऽस्य सिद्धिदः ॥”

(For those who have been apathetic to *karma* and its results, *jnana-yoga* may be found better ; but for those who have somehow or other felt attracted towards My accounts and are neither apathetic to nor fond of *karma*, *bhakti-yoga* gives them the desired object, viz., the highest good). In the last case the want of apathy means the want of ardour for dry renunciation (*sushka-vairagya*), but adoption of *yukta-vairagya* by one who, free from attachment to pleasures, accepts *bhagavat-prasadam* to the extent of the needs for one's sustenance with increase of *bhakti*. Sri Rupa Gosvami Prabhu has defined the two *vairagyas* in his '*Bhakti-rasamrta Sindhu*' (1st part, Ch. II 253-4) as quoted as motto on the

first page of every ordinary issue of 'The Gaudiya'. The meaning is : (1) The acceptance of as much of *bhagavat-prasadam* (inclusive of food, flower, clothing, etc., as recounted by Uddhava below) as will be helpful to the growth of *bhakti* with a spirit of unattachment and with a special ardour in respect of Krishna is known as *yukta-vairagya* or proper renunciation. But the non-acceptance of *bhagavat-prasadam*, firstly without the asking for it and secondly by refusal, if offered, by *mukti-yodins* on the plea of that being constituted of ordinary materials of nature, is known as false renunciation which is against *bhakti* amounting to even *aparadha*, *prasada-grahanang Vishnoh'* specially in the second case. This translation is in accordance with the commentary *Durgamasangamani* of Sri Jiva Gosvami. Sri Uddhava told Sri Krishna (*Srimad Bhagavatam* 11/6/31) :—

“त्वयोपयुक्तं सगन्धवासोलङ्कारचरिताः ।

उच्छिद्यभोजिनो दासा स्तवमया जयेमहि ॥”

(O Krishna, we are Thy servants partaking of Thy gifts and decorating ourselves with garlands, perfumes, clothings and

ornaments left by Thee for us, we shall overcome Thy *maya*). And this is *yukta-viragya*, acceptance of what is conducive to the attainment of *bhakti*.

From all this we see that the status of the devotees of God is the best, for by their self-surrender to God they have shaken off the bondage of *maya* and become real *muktapurushas* even while in this world. They have become *jivanmuktas* being able to regain their own essence of eternal servitorship to God. The definition of a *jivan-mukta* is briefly given in :—

“ईहायस्य हरेर्दास्ये कर्मणा मनसा गिरा ।

निखिलास्त्वप्यवस्थासु जीवन्मुक्तः स उच्यते ॥”

(He is really a *muktapurusha* in his life whose all undertakings are meant for service of Hari by means of his deeds, thoughts and speeches, in whatever stage may he be found, whether as a householder or a recluse). Such a man is really emancipated, and not those *mukti-vadins* who make attempts to be free from attachment to worldly objects, for it gives them trouble. And they act to get their own relief and not God's service. In the next course we shall try to understand this more clearly.

A Flower of Devotion

BY PROF. K. VAIDYANATHAN, M. A.

O Lord Sri Krishna !

This humble flower,

Grown and blossom'd

In my humble heart,

I offer Thee as my first

And fairest gift.

Accept this, O Lord, I plead

With tears in my eyes

And devotion in my heart.

Who else can help me

If Thou art silent and cold ?

Do deign to accept this dower

Of my humble heart and bless me.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SRILA THAKUR BHAKTIVINODE

(Continued from page 217)

The *Bhagavata* has, therefore, a personal, all-intelligent, active, absolutely free, holy, good, all-powerful, omnipresent, just and merciful and supremely Spiritual Deity without a second, creating, preserving all that is in the Universe. The highest object of the Vaishnava is to serve that Infinite Being for ever spiritually in the activity of *Absolute Love*.

These are the main principles of the religion inculcated by the work, called the *Bhagavata*, and Vyasa, in his great wisdom, tried his best to explain all these principles with the aid of pictures in the material world. The shallow critic summarily rejects this great philosopher as a man-worshipper. He would go so far as to scandalise him as a teacher of material love and lust and the injurious principles of exclusive asceticism. The critic should first read deeply the pages of the *Bhagavata* and train his mind to up the best eclectic philosophy which the world has ever obtained, and then we are sure he will pour panegyrics upon the principal of the College of Theology at Badrikasram which existed about 4,000 years ago. The shallow critic's mind will undoubtedly be changed, if he but reflects upon one great point, i.e. how is it possible that a spiritualist of the School of Vyasa teaching the best

principles of Theism in the whole of the *Bhagavata* and making the four texts quoted in the beginning as the foundation of his mighty work, could have forced upon the belief of men that the sensual connection between a man with certain females is the highest object of worship! This is impossible, dear Critic! Vyasa could not have taught the common Vyragi to set up an *Akhra* (a place of worship) with a number of females! Vyasa, who could teach us repeatedly in the whole of *Bhagavata* that sensual pleasures are momentary like the pleasures of rubbing the itching hand and that man's highest duty is to have spiritual love with God, could never have prescribed the worship of sensual pleasures.* His descriptions are spiritual and you must not connect matter with it. With this advice, dear critic, go through the *Bhagavata* and I doubt not you will, in three months, weep and repent to God for despising this Revelation through the heart and brain of the great Badarayana.

Yes, you nobly tell us that such philosophical comparisons produced injury in the ignorant and the thoughtless. You nobly point to the immoral deeds of the common Vyragis, who call themselves "The followers of the *Bhagavata* and the great

Chaitanya". You nobly tell us that Vyasa, unless purely explained, may lead thousands of men into great trouble in time to come. But dear critic! Study the history of ages and countries! Where have you found the philosopher and the reformer fully understood by the people? The popular religion is fear of God and not the pure spiritual love which Plato, Vyasa, Jesus, and Chaitanya taught to their respective peoples! Whether you give the absolute religion in figures or simple expressions, or teach them by means of books or oral speeches, the ignorant and the thoughtless must degrade it. It is indeed very easy to tell and swift to hear that absolute truth has such an affinity with the human soul that it comes through it as if intuitively. No exertion is necessary to teach the precepts of true religion. This is a deceptive idea. It may be true of ethics and of the alphabet of religion but not of the highest form of faith which requires an exalted soul to understand. It certainly requires previous training of the soul in the elements of religion just as the student of the fractions must have a previous attainment in the elemental numbers and figures in Arithmetic and Geometry. Truth is good, is an elemental truth, which is easily grasped by the common people. But if you tell a common patient, that God is infinitely intelligent and powerful in His spiritual nature, He will conceive a different idea from what you entertain of the expression. All higher Truths, though intuitive, require previous education in the simpler ones. That religion is the purest, which gives you the purest idea of God, and the absolute religion requires an absolute conception by man of his own spiritual nature. How then is it possible that the ignorant will ever obtain the absolute religion as long as they are ignorant? When thought awakens, the

thinker is no more ignorant and is capable of obtaining an absolute idea of religion. This is a truth and God has made it such in His infinite goodness, impartiality and mercy. Labour has its wages and the idle must never be rewarded. Higher is the work, greater is the reward is an useful truth. The thoughtless must be satisfied with superstition till he wakes and opens his eyes to the God of love. The reformers, out of their universal love and anxiety for good endeavour by some means or other to make the thoughtless drink the cup of salvation, but the latter drink it with wine and fall into the ground under the influence of intoxication for the imagination has also the power of making a thing what it never was. Thus it is that the evils of nunneries and the corruptions of the *Akharas* proceeded. No, we are not to scandalise the Saviour of Jerusalem or the Saviour of Nadia for these subsequent evils. Luthers, instead of critics, are what we want for the correction of those evils by the true interpretation of the original precepts.

Two more principles characterise the *Bhagavata*, viz. liberty and progress of the soul throughout eternity. The *Bhagavata* teaches us that God gives us truth and he gave it to Vyasa, when we earnestly seek for it. Truth is eternal and unexhausted. The soul receives a revelation when it is anxious for it. The souls of the great thinkers of the by-gone ages, who now live spiritually, often approach our enquiring spirit and assist it in its development. Thus Vyasa was assisted by Narada and Brahma. Our Shastras, or in other words, books of thought do not contain all that we could get from the infinite Father. No book is without its errors. God's revelation is absolute truth, but it is scarcely received and

* Vyasa himself apprehended these stupid critics and with a view to prevent degradation of his spiritual principles he gave the following text in the mouth of Kapila in the third Skandha :—

Na tadasya bhaven moho bandhoschanyatra Sangatah

Yoshit sanga dayatha pumso Yadha tatsangi Sangatah.

The company of a woman or that of a man who cultivated friendship with woman with an immortal heart is very injurious to the man of a religious temperament.

preserved in its natural purity. We have been advised in the 14th Chapter of the 11th Skandha of the *Bhagavata* to believe that truth when revealed is absolute, but it gets the tincture of the nature of the receiver in course of time and is converted into error by continual exchange of hands from age to age. Now revelations, therefore, are continually necessary in order to keep truth in its original purity. We are thus warned to be careful in our studies of old authors, however wise they are reputed to be. Here we have full liberty to reject the wrong idea, which is not sanctioned by the peace of conscience. Vyasa was not satisfied with what he collected in the *Vedas*, arranged in the *Puranas* and composed in the *Mahabharata*. The peace of his conscience did not sanction his labours. It told him from inside "No, Vyasa! you can't rest contented with the erroneous picture of truth which was necessarily presented to you by the sages of bygone days! You must yourself knock at the door of the inexhaustible store of truth from which the former ages drew their wealth. Go, go up to the fountain-head of truth where no pilgrim meets with disappointment of any kind. Vyasa did it and obtained what he wanted. We have been all advised to do so. Liberty then is the principle, which we must consider as the most valuable gift of God. We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths which are still undiscovered. In the 23rd text 21st Chapter 11th Skandha of the *Bhagavata* we have been advised to take the spirit of the Shastras and not the words. The *Bhagavata* is therefore a reli-

gion of liberty, unmixed truth and absolute love.

The other characteristic is progress. Liberty certainly is the father of all progress. Holy liberty is the cause of progress upwards and upwards in eternity and endless activity of love. Liberty abused causes degradation and the Vaishnava must always carefully use this high and beautiful gift of God. The progress of the *Bhagavata* described as the rise of the soul from Nature up to Nature's God, from *Maya*, the absolute and the infinite. Hence the *Bhagavata* says of itself :—

*Nigama kalpataror galitam phalam
Sukamukhad amrita drava samyutam
Pibata Bhagavatam rasa malayam
Muhuraho rasika bhuvi bhavukah.*

"It is the fruit of the tree of thought, mixed with the nectar of the speech of Sukhdeva. It is the temple of spiritual love! O! Men of piety! Drink deep this nectar of *Bhagavata* repeatedly till you are taken from this mortal frame!"

Then the Saragrahi or the progressive Vaishnava adds :—

*Surasa sarayutam phala matrayat
Virasatadi viruddha gunamcha tat
Tyaja viragamito madhupayinah
Rasika sararasam piba bhavukah.*

"That fruit of the tree of thought is a composition, as a matter of course of the sweet and the opposite principles. O! Men of piety, like the bee taking honey from the flower, drink the sweet principle and reject that which is not so."

(To be continued)

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from May issue)

आनन्दचिन्मयरसप्रतिमाविताभि-

स्तार्थि एव निजरूपतया कल्पमिः ।

गोलोक एव निवसत्य खिलतमभूतो

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३७ ॥

तरप्रेयसीनां तु किं वक्तव्यम् ? यतः परमश्रीणां तासां साहित्येनैव तस्य तल्लोकवास इत्याह,—आनन्देति ।

'आनन्दचिन्मयो रसः' परमप्रेमय उज्ज्वलनामा, तेन 'प्रति भाविताभिः' यद्वा, पूर्वं तावत् यो रसस्तन्नाम्ना रसेन सोऽयं

Translation :—I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual Figure, the Embodiment of the Ecstatic Potency possessed of the sixty-four artistic activities, in the company of Her *confidantes* (*sakhis*), embodiments of the extensions of Her bodily form, permeated and vitalized by His Ever-Blissful Spiritual *rasa*. (37)

Purport :—Although the Lord Absolute and His Potency are one and the self-same existence, still They exist eternally as separate Entities, as Rādhā and Krishna. In both the Ecstatic Energy and the Transcendental Lord Krishna, there exists *shringāra rasa* (amorous love) whose quality is inconceivable. The *bibhava* (extension) of that *rasa* (mellow quality) is two-fold, *viz.*, *Alambana* (prop.) and *uddipana* (stimulation). Of these *Alambana* is two-fold, *viz.*, *Ashraya* (supported) and *Vishaya* (supporter). *Ashraya* signifies Rādhikā Herself and the extensions of Her own Form and *Vishaya* means Krishna Himself. Krishna is Govinda, Lord of Goloka. The *gopees* are the facsimile *ashraya* of that *rasa*. With them Krishna indulges in Eternal Pastimes in Goloka.

'निजरूपतया' means 'with the attributes manifested from the Ecstatic Energy.' The sixty-four activities in fine arts and crafts are the following :

(1) गीतम्—Art of singing. (2) वाद्यम्—Art of playing on musical instruments. (3) नृत्यम्—Art of dancing. (4) नाट्यम्—Art of theatricals (5) आलम्ब्यम्—Art of painting. (6) विशेषकरुण्यम्—Art of painting the face and body with coloured unguents and cosmetics. (7) तण्डुल-कुसुम-बलि-विकाराः—Art of preparing offerings from rice and flowers. (8) पुष्पास्तरणम्—Art of making covering of flowers for bed. (9) दशन-वसनाङ्गरागाः—Art of applying preparations for cleansing the teeth, cloths and painting body. (10) मणिभूमिका-कर्म—Art of making the groundwork of jewels. (11) शय्या-रचनम्—Art of covering the bed. (12) उदक-वाद्यम्—Art of playing on music in water. (13) उदक-घातः—Art of splashing with water. (14) चित्र-योगः—Art of practically applying admixture of colours. (15) माल्य-प्रथन-विकल्पाः—Art of designing preparation of wreaths. (16) शेखरापीड-योजनम्—Art of practically setting the coronet on the head. (17) नेपथ्य-योगः—Art of practically dressing in the tiring room. (18) कर्णपत्र-भङ्गाः—Art of deco-

भावित उपासितो जातस्ततश्च तेन रसेन याः प्रतिभाविता-
स्ताभिः सहेत्यर्थः । प्रतिशब्दालभ्यते । यथा अखिलानां
rating the tragus of the ear. (19) सुगन्ध-
युक्तिः—Art of practical application of aroma-
tics. (20) भूषण-योजनम्—Art of applying or
setting ornaments. (21) ऐन्द्रजालम्—Art of
jugglery. (22) कौचुमार-योगाः—A kind of art.
(23) हस्त लाघवम्—Art of sleight of hand.
(24) चित्र-शाकाप-भक्ष्यविचार-क्रियाः—Art of pre-
paring varieties of salad, bread, cake and
delicious food. (25) पानक-रसरागासव-योजनम्—
Art of practically preparing palatable drinks
and tinging draughts with red colour. (26)
सूची-वाय-कर्म—Art of needle works and weav-
ing. (27) सूत्र-क्रीडा—Art of playing with
thread. (28) वीणा-डमरुक-वाद्यानि—Art of play-
ing on lute and small X-shaped drum. (29)
प्रहेलिका—Art of making and solving riddles.
(29-a) प्रतिमाल—Art of caping or reciting
verse for verse as a trial for memory or
skill. (30) दुर्वचक-योगाः—Art of practising
language, difficult to be answered by others.
(31) पुस्तक-वाचनम्—Art of reciting books.
(32) नाटिक-ख्यायिका-दर्शनम्—Art of enacting short
plays and anecdotes. (33) काव्यसमस्या-पूरणम्—
Art of solving enigmatic verses. (34) पट्टिका-
वेत्रवाण-विकल्पाः—Art of designing preparation
of shield, cane and arrows. (35) तर्कु-कर्म—
Art of spinning by spindle. (36) तक्षणम्—
Art of carpentry. (37) वास्तुविद्या—Art of
engineering. (38) रौप्य-रत्न-परीक्षा—Art of
testing silver and jewels. (39) धातुवादः—Art
of metallurgy. (40) मणिराग-ज्ञानम्—Art of
tinging jewels. (41) आकार-ज्ञानम्—Art of
mineralogy. (42) वृक्षायुर्वेद-योगाः—Art of
practising medicine or medical treatment,
by herbs. (43) मेघ-कुक्कुट-लावक-युद्धविधि—Art
of knowing mode of fighting of lambs, cocks
and birds. (44) शुक-शारिका-प्रपालनम् (प्रलापनं) ?
—Art of maintaining or knowing conversa-
tion between male and female cockatoos.

गोलोकवासिषामन्येषामपि प्रियवर्गणामाः मतः परमप्रेष्ठयात्म-
वदव्यभिचार्यपि ताभिरेव सह निवसतीति तासामतिशायित्वं
(45) उत्सादनम्—Art of healing or cleaning a
person with perfumes. (46) केशमार्जन-कौशलम्
—Art of combing hair. (47) अक्षर-मुष्टिक-
कथनम्—Art of talking with letters and
fingers. (48) म्लेच्छत-कृतक-विकल्पाः—Art of
fabricating barbarous or foreign sophistry.
(49) देशभाषा-ज्ञानम्—Art of knowing provincial
dialects. (50) पुष्प-शकटिका-निर्मिति-ज्ञानम्—Art
of knowing prediction by heavenly voice or
knowing preparation of toy-carts by flowers.
(51) यन्त्र-मातृका—Art of mechanics. (52) धारण-
मातृका—Art of the use of amulets. (53)
संवाच्यम्—Art of conversation. (54) मानसी
काव्य-क्रिया—Art of composing verse mentally.
(55) क्रिया-विकल्पाः—Art of designing a literary
work or a medical remedy. (56) छलितक-
योगाः—Art of practising as a builder of
shrines called after him. (57) अभिधान-
कोषच्छन्दो-ज्ञानम्—Art of the use of lexicogra-
phy and metres. (58) वस्त्र-नोपनम्—Art of
concealment of cloths. (59) द्युनविशेषम्—Art
of knowing specific gambling. (60) आकर्ष-क्रीडा
—Art of playing with dice or magnet. (61)
बालक-क्रीडनकम्—Art of using children's toys.
(62) वैनायिकी विद्या—Art of enforcing discipline.
(63) वैजयिकी विद्या—Art of gaining victory.
(64) वैतालिकी विद्या—Art of awakening master
with music at dawn.

All these arts manifesting their own
eternal forms are ever visible in the region
of Goloka as the ingredients of *rasa*; and,
in the mundane sphere, they have been
unstintedly exhibited in the pastimes of
Brāja by the spiritual (*Chit*) Potency,
Yoga-Māyā. So Sree Rupa says, “सदानन्तेः
...मन्ति ताः” i.e., Krishna is ever manifest
in His Beauty with His Infinite Pastimes
in Goloka. Sometimes the variant mani-
festation of those pastimes becomes

दर्शितम् । तत्र हेतुः—‘कलाभिः’ हादिनीशक्तिरूपभिः ।
तत्रापि वैशिष्ट्यमाह,—प्रयुक्तः सः’ इत्युक्तेस्तस्य

visible on the mundane plane. Sree Hari,
the Supreme Lord, also manifests His
Pastimes of Birth, etc., accompanied
by all His Paraphernalia. The Divine
Sportive Potency fills the hearts of His
Paraphernalia with appropriate spiritual
sentiments in conformity with the Will
of Krishna. Those Pastimes that mani-
fest themselves on the mundane plane,
are His *visible* Pastimes. All those very
Pastimes exist in their non-visible form in
Goloka beyond the ken of mundane know-
ledge. In His visible Pastimes Krishna
sojourns in Gokula, Mathura and Dwārakā.
These Pastimes that are non-visible in
those three places, are visible in their
spiritual sites of Vrindāvana

From the conclusions just stated it is
clear that there is no distinction between
the visible and non-visible Pastimes. The
apostle Jeeva Goswāmi in his commentary
on this shloka as well as in the gloss of
Ujjvala Nīlamanī and in *Krishna-
Sandarbha* remarks that “the visible
Pastimes of Krishna are the creation of His
Chit (Spiritual) Potency. Being in con-
junction with the reference to mundane
function they exhibit certain features which
seem to be true by the influence of the
Limiting Potency (*Māyā*); but these can-
not exist in the transcendental reality.
The Destruction of demons, Illicit Para-
mourship, Birth, etc., are examples of this
peculiarity. The *gopees* are the extensions
of the Ecstatic Energy of Krishna, and so
are exceptionally His Own. How can there
be illicit connection in their case? The
illicit mistress-ship of the *gopees* found
in His visible Pastime, is but the mundane
reflection of the transcendental reality.”
The hidden meaning underlying the words

प्रागुपकारित्वमायाति, तद्वत् । तत्रापि ‘निजरूपतया’ स्वदार-
त्वेनैव, न तु प्रकटलीलावत् परदारत्वव्यवहारेणेत्यर्थः ।

of Sree Jeeva Goswāmi, when it is made
explicit, will leave no doubt in the minds
of the readers. Sree Jeeva Goswāmi, is our
preacher of Transcendental Truth. So he
is always under the influence of Sree Rūpa
and Sanātana. Moreover in the Pastimes
of Krishna Sree Jeeva is one of the
manjaris. So he is conversant with all
transcendental realities.

There are some who, being unable to
understand the drift of his statements,
give meanings of their own invention and
indulge in useless controversies. Sree
Rūpa and Sanātana say that there is no
real and essential distinction between the
Leelās visible and non-visible, the only
distinction lies in this that one is manifest
in the mundane sphere whereas the other
is not so. In the super-mundane mani-
festation there is absolute purity in
the seer and the seen. A particularly
fortunate person when he is favoured by
Krishna, can shake off worldly shackles
and connections, enter the transcendental
region after attaining the realised taste
of the varieties of *rasa* that is available
during the period of novitiate. Only such
a person can have a view and taste of
the perfect and absolutely pure *Leelā* of
Goloka. Such receptive natures are rarely
to be found. He, who exists in the
mundane sphere, can also realise the taste
of *Chit Rasa* by the Grace of Krishna by
being enabled to attain the realised state
of service. Such a person can have a view
of the Pastimes of Goloka manifested in
the mundane *Leelā* of Gokula. There is
certainly a difference between these two
classes of eligible seekers of the Truth.
Until one attains the perfectly transcen-
dental stage he must be hampered by his

परमलक्ष्मीणां तासां तत्परदारत्वासम्भवादस्य स्वदारत्वमय-
रसस्य कौतुकगुणिततया समुत्कण्ठया पौरुषार्थं प्रकटलीलायां

माययैव तद्वस्तु व्यञ्जितमिति भावः । 'य एव' इत्येवकारेण
यः प्रापञ्चिकप्रकटलीलायां तासु परदारता-व्यवहारेण निवसति

lingering limitations, in his vision of the Pastimes of Goloka. Again, the vision of the transcendental Reality varies according to the degree of self-realisation. The vision of Goloka must also vary accordingly.

It is only those fettered souls who are excessively addicted to worldliness that are devoid of the devotional eye. Of them some are enmeshed by the variegatedness of the Deluding Energy while others aspire after self-annihilation under the influence of centrifugal knowledge. Though they might have a view of the mundanely manifested Pastimes of the Supreme Lord, they can have only a material conception of those visible Pastimes, this conception being devoid of transcendental reality. Hence the realisation of Goloka appears in proportion to eligibility due to the degree of one's self-realisation. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the *Chit* Potency, *Yoga-Māyā*. In visible and non-visible matters of transcendental regions there is no impurity, contamination and imperfection inherent in the world of limitation; only there is some difference in the matter of realisation in proportion to the self-realisation of the seekers after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy, insignificance, grossness—these appertain to the eye, intellect, mind and ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence. The more one is free from these blots the more is one capable of realising the Unqualified Absolute. The Truth Who has been revealed by the

Scriptures, is free from dross. But the realisations of the seekers of the knowledge of these realities, are with or without flaw in accordance with the degree of their individual realisation.

Those sixty-four arts that have been enumerated above, do in reality exist unstintedly only in Goloka. Unwholesomeness, insignificance, grossness are found in those arts in accordance with the degree of self-realisation on the part of aspirants after the knowledge of the Absolute. According to Srila Rūpa and Srila Sanātana all those Pastimes, that have been visible in Gokula, exist in all purity and free from all tinge of limitation in Goloka. So Transcendental Autocratic Paramourship also exists in Goloka in inconceivable purity, judged by the same standard and reasoning. All manifestation by the *Chit* Potency, *Yoga-Māyā*, are pure. So, as the above Paramourship is the creation of *Yoga-Māyā*, it is necessarily free from all contamination, and appertains to the Absolute Reality.

Let us pause to consider what the Absolute Reality is in Himself. Sree Rūpa Goswāmi says, "पूर्वोक्त...सारतः". In regard to these shlokas Sreepād Jeeva Goswāmi after mature deliberation has established the Transcendental Paramourship as विभ्रम-विलास, something seemingly different from what it appears to be; such are the Pastimes of Birth, etc., accomplished by *Yoga-Māyā*.

By the explanation "तथापि...व्रजवर्जितानाम्", Srila Jeeva Goswāmi has expressed his profound implication. Joyous Pastimes by the medium of seeming error, विभ्रम-विलास, as the contrivance of *yoga-Māyā*, has also been admitted in the concluding statements of Rūpa and Sanātana. Still, since Sripād

सोऽयं तद-प्रकटलीलास्पदे गोलोके निवस्यता-व्यवहारेण
निवसतीति व्यज्यते । तथा च व्याख्यातं गौतमीयतन्त्रे

तदप्रकट-निर-लीला-शीलमय-दर्शयद्वाहयाने—'अनेकवन्ध-
सिद्धानां गोपीनां पतिरेव वा' इति ।

Jeeva Goswāmi has established the identity of Goloka with Gokula, it must be admitted that there is Transcendental Reality underlying all the Pastimes of Gokula. A husband is one who binds one-self in wedlock with a girl, while a paramour is one who, in order to win another's wife's love by means of love, crosses the conventions of morality, by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood characterised by such connection. On the other hand since the Gopees, who are self-supported real entities are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of *svakiya* (conjugal) and *para-kiya* (adulterous) states. In the visible Pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Krishna is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by *Yoga-Māyā*. Krishna tastes the transcendental *rasa* akin to Paramourship by overstepping that function. This Pastime of going beyond the pale of the apparent moral function manifested by *Yoga-Māyā*, is, however, also observable only on the mundane plane by the eye that is enwrapped by the mundane covering; but there is really no such levity in the Pastimes of Krishna. The *rasa* of paramourship is certainly the extracted essence of all the *rasas*. If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of *rasa* in

the supremely excellent Realm of Goloka. Krishna, the Fountain-head of all *Avatāras*, tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, in spite of the seeming appearance, to the mundane eye, of outstepping the bounds of the legitimate function by the form of paramourship, there must be present the truth of it in some form even in Goloka. "आत्मारामोऽप्यरीरमत" "आत्मन्यवद्व-
सौरतः" "रेमे व्रजसुन्दरीभिर्यथाभक्तः प्रतिबिम्बविभ्रमः" and other texts of the Scriptures go to show that self-delightedness is the essential distinctive quality of Krishna Himself. Krishna in His majestic *chit* Realm causes the manifestation of His own *chit* Potency as Lakshmi and enjoys her as His own wedded consort. As this feeling of wedded consort-hood preponderates there, *rasa* expands in a wholesome from only up to the state of servant-hood (दास्यरस). But in Goloka He divides up His *chit* Potency into thousands of Gopees and eternally engages in amorous Pastimes with them by forgetting the sentiment of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the *rasa*. So the Gopees have naturally, from eternity, the innate sentiment of being others' wedded wives. Krishna too in response to that sentiment, by assuming the reciprocal sentiment of 'paramourship', performs the *Rāsa* and the other amorous Pastimes with the aid of the Flute, His favourite *chere amie*. Goloka is the transcendental seat of eternally self-realised *rasa*, beyond limited conception. Hence in Goloka there is realisation of the sentimental assumption of the *rasa* of paramourship.

Again such is the nature of the principle of the majesty that in the Realm of Vai-

“गोलोक एव” इत्येकस्मिन् सेयं लोका तस्यापि नाप्यत्र विद्यत इति प्रकटयते ॥ ३७ ॥

kuntha there is no *rasa* of parental affection towards the Source of all *Avatras*. But in Goloka, the seat of all super excellent deliciousness, there is no more than the original sentimental egoistic assumption of the same *rasa*. There Nanda and Yasodā are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yasodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. जयति जननिवासो देवकीजन्मवादाः, etc. For the purpose of the realisation of the *rasa* the assumed egoistic sentiment is however, eternal. In the *rasa* of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the Scriptures. When those transcendental entities of Goloka becomes manifest in *Braja* then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the *rasa* of parental affection the sentiments of Nanda and Yasodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous *rasa* the corresponding sentiments of concubinage in the respective Gopees become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality as husbandhood of the *Gopees* either in Goloka or in Gokula. Hence the Shāstras declare that there is no sexual union of the *Gopees* with their husbands. It is also for the same reason that the authorised teacher of the principle

of *rasa*, Sree Rūpa, writes that in the transcendental amorous *rasa* the hero is of two different types, viz., the wedded husband and the paramour—“पतिश्चोपपत्तिश्चेति प्रमेदादि विभुतौ” इति. Sree Jeeva, in his commentary by his words “पतिः पुरवर्तितानां द्वितीयो व्रजवर्तितानाम्”, acknowledges the eternal paramourship of Krishna in Goloka and Gokula and the husbandhood of Krishna in *Vaikuntha* and *Dwārakā* etc. In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Krishna's deliberate over-stepping of His own quality of self-delightedness is caused by the desire of union with another's wedded wife. The state of being another's wedded wife is nothing but the corresponding assumed sentiment on the part of the *Gopees*. In reality they have no husbands with independent and separate existence; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, viz., that ‘desire makes the paramour over-step the bounds of duty’, etc., are eternally present in the seat of all-deliciousness. In *Braja* that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and non-distinction between the *rasas* analogous to mundane concubineship and wife-hood. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the abeyance of ownership is the enjoyment of His Own *Chit* Potency in the shape of abeyance of paramourship or enjoyment without the sanction of wedlock. The conjunction of

the two exists there as one *rasa* accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the Hero of Goloka, there exist both Husbandhood and Paramourship above all piety and impiety and free from all grossness. Such is also the case with the Hero of Gokula although there is a distinction in realisation caused by Yoga-Māyā. If it be urged that what is manifested by Yoga-Māyā is the Highest Truth being the creation of the *Chit* Potency and that, therefore, the impression of paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the testing of *rasa* free from any offence because it is not without a basis on Truth. But the unwholesome impression that is produced in the mundane judgment is offensive and as such cannot exist in the pure *Chit* Realm. In fact Sreepād Jeeva Goswāmī has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about wedded wife-hood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Sreepād Jeeva Goswāmī and those of the opposing party with an impartial judgment cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome *pros* and *cons*. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all-loving controversies among pure devotees, due to their own want of unalloyed devotion, are

apt to impute to the devotees their own defects of partisanship and opposing views. Commenting on the shloka of *Rāsa-Panchādhyāyī*, “गोपीनां तत्पतीनां च” etc., what Sreepād Sanātana Goswāmī has stated conclusively in his *Vaishnavatoshanī* has been accepted with reverence by the true devotee Sreepād Viswanāth Chakravarty without any protest.

Whenever any dispute arises regarding the pure cognitive Pastimes, such as Goloka, etc., we would do well to remember of the precious advice from the Holy Lips of Sreeman Mahāprabhu and His Associates, the Goswāmīs. viz., that the Truth Absolute is ever characterised by spiritual variegatedness that transcends the variegatedness of mundane phenomena; but He is never featureless. The Divine *Rasa* is lovely with the variegatedness of the four-fold distinction of *Vibhāva*, *Anubhāva*, *Sāttvika* and *Byābhichāri* and the *Rasa* is ever-present in Coloka and *Vaikuntha*. The *Rasa* of Goloka manifest as *Braja-rasa* on the mundane plane for the benefit of the devotees by the Power of *Yoga-Māyā*. Whatever is observable in Gokula-*rasa* should be visible in Goloka-*rasa*, in a clearly explicit form. Hence the distinction of Paramourship and concubinage, the variegatedness of the respective *rasas* of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka, disposed in an appropriate manner. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgment, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the degree of realisation of the Various Pastimes of *Braja* and it is very difficult to lay down any definite criterion as to which portions are mundane

attainment. It is this which has been described in the Narrative of the Pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavours on that Narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realisation. The devotional activities characterised by illicit amour, as practised by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our Apostle Sreepād Jeeva Goswāmi was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaishnava to accept the real spirit of his statements. It is a great offence to disrespect the Āchāryya and to seek to establish a different doctrine in opposition to him. (37)

Ourselves

Sri S. K. Chatterjee, Dist. Inspector of schools, Nadia, Krishnagar; Sri A. B. Rudra, Dist. Magistrate, Burdwan; Sri S. C. De Chowdhury, Supdt. of Police, Burdwan; Hon'ble Sri S. Datta, Judge, Calcutta High Court with his wife; Sri H. C. Datta, Add. Dist. Magistrate, Krishnagar; Hon'ble Sri Shankardas Banerjee, Speaker, Legislative Assembly (W. B.) and Sri P. N. Sen, Bar-at-law, Calcutta High Court paid a visit to Sree Mayapur and felt delighted at the serene atmosphere of the Math and at the hospitality of the Brahma-
charis as well.

While dwelling upon, with sound reasonable arguments, the doctrine of *Achintya-bheda bhedā* of Sri Bhagavata for three days in the premises of 'Muriganga Adarsha

Vidyaniketan' at Sagardwip (24 Parganas)), to a huge gathering daily in the evening Srila Acharya Deva said in his speech that in the world of misery and afflictions true peace of mind can only be had by chanting the Name and glory of Lord Krishna in real attachment to Him and not by material prosperity or intellectual efficiency whatsoever. Thousands and thousands of people thronged there to listen to the beautiful, awe-inspiring speech of the Acharyadeva.

On 11th of May Sri Nandadulal Brahmachari of our Madras Math along with Sri Nayanabhiram Brahmachari paid a visit to Sri Sitarama Nama Bhajana Mandali at Guntur (Andhra) and delivered a speech on the "Gradual revolution of the Religious Thoughts". The speech was translated into Telugu by the Secretary of the said Mandali.

புவனநாதாள்.

ப. எண் :

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