

The Gaudiya

vol. 2, 3

NO. 11.12.1

July - September. 1958



മ
102202, N56
N58. 2 & 3
160725

EDITORIAL BOARD



Editor-in-Chief:

Tridandiswami Shri Shrimad
BHAKTI VILAS TIRTHA MAHARAJ,
PRESIDENT—ACHARYYA



Associate-Editors:

1. DR. S. DAS, M.A. (CAL), PH.D. (LOND)
BARRISTER-AT-LAW.
2. SHRIPAD JADUNANDAN
VIDYARNAB, B.A.
3. SHRIPAD Y. JAGANNATHAM,
BHAKTI TILAK, B.A.

CONTENTS



	Page
1. Shikshastakam	253
2. Sri Sri Jagannatha Deva	254
3. The Bhagavat : Its Philosophy, its Ethics and its Theology	255
4. The World We See (The Plan)	256
5. Rupa and Sanatana	259
6. Grace of Guru	261
7. Sri Rabindranatha	264
8. Self-Surrender — Course XIX	266
9. Sree Brahma Samhita	270
10. Srila Acharyadeva with the Vice-President of India	273
11. Ourselves	274

THE GAUDIYA

ANNUAL SUBSCRIPTION

Payable in advance—Indian Rs. 3/-
Including postage. Foreign 6 Sh.
Single or Specimen copy nP. 25 only.

Advertisement Charges
for each Insertion :

Per Ordinary page	Rs. 50/-
„ Half-page or 1 column	„ 28/-
„ Half-Column	„ 15 -

Complaints of non-receipt of any issue
should reach this office before the 15th of
the month, quoting the subscriber's number.

N. B.—All communications are to be
addressed to:

NANDADULAL BRAHMACHARI
Manager, "The Gaudiya"

SREE GAUDIYA MATH
Sree Gaudiya Math Road, Madras-14
Phone: 85881

For Writing Comforts

insist always

ON

LOYAL PENS

THE LOYAL PEN COMPANY

23, ERRABALU CHETTY STREET,
MADRAS-1.

N. B.:— For best results insist on
"FLINK" Ink distributed by us,

2 oz. Rs. 0-8-0. 4 oz. Rs. 0-13-0
and 28 oz. Rs. 3-0-0

PUBLICATIONS			
Books in English			Rs. nP.
1. Sri Chaitanya Mahaprabhu ...	3 00	11. Sree Chaitanya Math ...	0 50
2. The Bhagavat, Its philosophy, ethics & theology ...	1 00	12. Navadvip ...	0 50
3. Shri Brahma Samhita Ch. V ...	2 25	13. Dharma and its Facets etc., etc. ...	0 50
4. Erotic principle & unalloyed devotion ...	0 75		
5. Rai Ramandanda ...	0 75		
6. Life and precepts of Shri Chaitanya Mahaprabhu ...	0 50		
7. Vaishnavism ...	0 50		
8. Nama Bhajana ...	0 50		
9. Relative Worlds ...	0 50		
10. A few words on Vedanta ...	0 50		
11. The Vedanta, Its ontology and morphology ...	0 50		
List of publications in Sanskrit, Bengali, and Orriya will be sent on request.			

We stock and import all kinds of surgical instruments, sundries and hospital furniture and supply to Govt., and Medical Institution in the Madras, Andhra, Mysore, Kerala, Bombay and other States.

★
Office :
The South India Surgical Co.,
128, Nyniappa Naick Street,
MADRAS-3.

★
Show Room :
142, Nyniappa Naick Street,
MADRAS-3.

Sri Chaitanya Mahaprabhu

by
Dr. S. DAS, M.A. Ph.D. (Lond.)
Bhaktisastrī, Bar-at-Law

★
In its foreword
The Hon'ble Chief Justice of Madras
Dr. P. V. RAJAMANNAR Says :—
I commend this book to every lover of
religion and devotee of God.

★
Crown Octavo—280 Pages
and attractive get up

Price : Rs. 3

★
Published from :

★**Sree Gaudiya Math,**
MADRAS - 14.

॥ श्री श्री गुरु गौरांगो नमः ॥

THE GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथाहमुपयुज्यते ।
निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापकृत्या बुद्ध्या
हरिसम्बन्धि वस्तुन
सुमुक्षुभिः परित्यागो
वैराग्यं फल्युक्त्यते ॥

VOL. II

JULY 1958

No. 11

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्वक्तिरहेतुकी त्वयि ॥ ४ ॥

I covet no wealth, nor retinue,
Nor even the lovely maid poesy.
Lord of the universe, not for those
I address Thee in my prayers.
To Thyself Supreme Master,
In my every successive life,
May Thou be pleased to grant me
The causeless devotion to Thy love.

No riches, no friends or relatives, no beautiful poesy do I pray Thee for, but may my heart ever cling to Thee, O Supreme Lord, out of selfless devotion and love, whenever and wherever I may be born.

Sri Sri Jagannatha Deva

There is not a Hindu who has not heard the name of Jagannatha Temple at Puri, Orissa. The old, the young, the male and the female the Raja and the poor, the weak and the stout, the learned and the illiterate, all visit this Temple out of a religious curiosity. The Utkalakanda in the Puranas, the Niladri Mahodadhi and the Matla Panjee declare that Jagannatha Temple is a very ancient institution amongst the Hindus. Whatever may be the value of the authorities quoted, we are inclined to believe that Puri was considered sacred even at the time when the Puranas were written. We observe a great deal of wisdom in the man with whom the idea of Jagannatha first originated. Sri Jagannatha is viewed in two different ways. The superstitious and the ignorant take it an indolatory worship as God Almighty appearing in the shape of a crude wood for the salvation. But the *Saragrahi* Vaishnavas find the Idols as emblems of some Eternal Truth which has been explained in the Vedanta Sutras of Vyasa.

In the middle room of the Main Temple on an elevated seat stand four Dieties, viz., Jagannatha, Balabhadra, Subhadra and Sudarsana. According to the Vedanta, God is one without a second but He has infinite energies and attributes. Jagannatha is the emblem of God having no other form than the eyes and the hands. They mean to show that God sees and knows and creates. It is the same thing to see Jagannatha as to study the Vedanta in all its branches.

The *Mahaprasadam* system of Sri Jagannatha is to be observed. The food, rice etc. dedicated to Jagannatha is sold in the Bazar to all pilgrims. Brahmins and the Khettries, Vaishnavas and the Shaktas, the

Sanyasis and the Grihastas all accept it without any hesitation whatever Brahminical aristocracy has no rule here. This shows that when people get wise, they need not obey the foolish dictates of the Brahmins which are mainly intended for those who are unable to chalk out ways for themselves. When man admits the superiority of love to God to all other systems of rule and ethics, he is not bound to work according to Shastras intended for a lower order of men. "Love to God" is its own reward. Love reveals that God slackens His laws to the loving soul. The loving children out of their holy and unmixed love, without the exercise of reason in consequence of a strong feeling of love, offer the food to the Father whom they love more than their lives. The Father again, in reply to their kind feeling gives back the blessings to the children and tells them, "O My children! These are the blessings intended for thee. Out of your natural love you bring them to Me. I have accepted that part of your unmixed love for which alone I am exceedingly anxious. Take back those sweet things and enjoy them which is helpful for your redemption." Truly we cannot express the joy we often felt when we took the holy *Mahaprasadam* in the Temple. And often we pray that all men may enjoy It.

The car festival of Sri Jagannatha at Puri is unique. There picturesque three new cars are made every year for Sri Jagannatha, Sri Balabhadra and Sri Subhadra Devi and decorated with costly clothes of charming beauty. Thousands of pilgrims gather there at this time. Sri Jagannatha Deva goes by car to Gundicha Mandir. The car festival signifies that the memorable meeting of the eternal servitors of Braja

with Supreme Lord Sri Krishna at Kurukshetra on the occasion of a solar eclipse after an unbearable separation of a very long period and of the former's attempt for taking back the Lord to Sri Vrindavana. Since the period of Sri Chaitanya Mahaprabhu thousands of His followers have been partaking this festival every year. And they perform the sweet Sankirtana following the footprints of Sri Chaitanya Deva in the front of the car. This year the car festival took place on 19th of June.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SRILA THAKUR BHAKTIVINODE

(Continued from page 244)

The *Bhagavata* is undoubtedly a difficult work and where it does not relate to picturesque description of traditional and poetical life, its literature is stiff and its branches are covered in the garb of an unusual form of Sanskrit poetry. Works on philosophy must necessarily be of this character. Commentaries and notes are therefore required to assist us in our study of the book. The best commentator is Sridhara Swami and the truest interpreter is our great and noble Chaitanyadeva. God bless the spirit of our noble guides.

These great souls were not like comets appearing in the firmament for a while and disappearing as soon as their mission is over. They are like so many suns shining all along to give light and heat to the succeeding generations. Long time yet they will be succeeded by others of their mind, beauty and calibre. The texts of Vyasa are still ringing in the ears of all theists as if some great spirit is singing them from a distance! Badrikasram! The seat of Vyasa and the selected religion of thought! What a powerful name! The pilgrim tells us that the land is cold! How

mightily did the genius of Vyasa generate the heat of philosophy in such a cold region! Not only did he heat the locality but sent its ray far to the shores of the sea! Like the great Napoleon in the political world, he knocked down empires and kingdoms of old and bygone philosophy by the mighty stroke of his transcendental thoughts! This is real power! Atheist, philosophy of Shankha, Charbak, the Jains and the Buddhists shuddered with fear at the approach of the spiritual sentiments and creations of the *Bhagavata* philosopher! The army of the atheists was composed of gross and impotent creatures like the legions that stood under the banner of the fallen Lucifer; but the pure, holy and spiritual soldiers of Vyasa, sent by his Almighty Father were invincibly fierce to the enemy and destructive of the unholy and the unfounded. He that works in the light of God, sees the minutest things in creation, he that works the power of God is invincible and great, and he that works with God's Holiness in his heart, finds no difficulty against unholy things and thoughts. God works through his agents and these

agents are styled by Vyasa himself as the Incarnation of the power of God. All great souls were incarnations of this class and we have the authority of this fact in the *Bhagavata* itself :—

*Avatarahyasan khyeya Hares Satt-
vanidher dvija*

*Yatha vidasinah kulyah sarasmuh
Sahasrashah.*

“ O ! Brahmins ! God is the soul of the principle of goodness ! The incarnations of that principle are innumerable ! As thousands of watercourses come out of one inexhaustible fountain of water, so these incarnations are but emanations of that infinitely good energy of God which is full at all times.”

The *Bhagavata*, therefore, allows us to call Vyasa and Narada, as *Shaktyavesha Avatars* of the infinite energy of God, and

the spirit of this text goes far to honour all great reformers and teachers who lived and will live in other countries. The Vaishnava is ready to honour all great men without distinction of caste, because they are filled with the energy of God. See how universal is the religion of *Bhagavata*. It is not intended for a certain class of the Hindus alone but it is a gift to man at large in whatever country he is born and in whatever society is bred. In short Vaishnavism is the Absolute Love binding all men together into the infinite, unconditioned and absolute God. May its peace reign for ever in the whole universe in the continual development of its purity by the exertion of the future heroes, who will be blessed according to the promise of the *Bhagavata* with powers from the Almighty Father, the Creator, Preserver, and the Annihilator of all things in Heaven and Earth.

The World We See

(THE PLAN)

BY SRI JADUNANDAN VIDYARNAB, B.A.

In our previous issue we tried to show the spirit that should inspire us in carrying out the Five-Year Plan. Now we deal with its practical difficulties. Three things are the most worrying problems of India to-day. First of all is the Plan itself. India, according to premier Sri Nehruji is in the way of industrialisation through it. Her present pangs are symptoms of new birth. We must abide by them if we are to survive as a great nation. But our social system, education and traditional economy stand stubbornly in the way. Also India's geographical configuration counts much.

India is a vast Country inhabited by a population of all status of life; from the aboriginal to the highest civilized state of society can be found here. Men of the upper grade are proud of their hoary civilization and culture handed down from a past of several thousand years. Their society is filled with customs and traditions that die too hard to accept the new order. A decadent system of education introduced by a foreign Government still prevails. It was mainly meant to enslave the nation intellectually and economically, creating so many half-castes and mental

cripples in every department of life. Of course there are and were exceptions, God's gifts to the nation. They still keep, the torch of true Indian life burning and her aspirations intact. Economically this ancient unfortunate Country belongs perhaps to the lowest grade. Unthinkable appalling poverty prevails among the greater section of the people; the sickening sight of which chills the heart, damps the spirit and makes one almost hopeless about the future. Now in the midst of this darkness all round—the Plan is the only light to-day—so boldly conceived and undauntedly pursued.

On account of certain untoward factors, we hear cries of despair in certain quarters. So we think the time has come to revise and revisualize it in the light of experiences gained.

Long before new China was born the idea of the Plan dawned on the heart of men like Sri Subhas and Sri Manabendra Roy. It then appeared almost like a dream. In boldness of conception it is perhaps second only to that of communist Russia. Under the guidance of the great mind of Sri Nehruji it was given a tangible shape and is going to be carried out boldly. It has to-day become almost woven with the woof and warp of our life. But it still remains as an idea to most of us. So it has failed to be really popular in the true sense of the term. It is being carried out by workers who cannot appreciate its real significance in the people's life as a whole. The old bureaucratic process of work prevails, in its every department. Hence it is innately repulsive to the people at large, like the bureaucracy itself. As an idea theoretically conceived it is very very attractive, but in its detailed working it becomes repugnant to the nation which is

tired of the decadent bureaucracy (which always looks up to Delhi) handed down from the British. The oligarchy at the Centre comprising the patron saints of it cannot understand that the root of popular indifference towards the Plan lies with them. The independence of India came almost as a gift of fortune created by a gigantic war producing fantastic results. It really came to a batch of people in whose hands all political power centred. They occupied the crest of a popular upheaval, unprecedented in India's history, brought about mostly by the personal fascination of a super-man. They still hold that place of vantage behind the popularity of Nehruji and the traditional name of the Congress. Really they have little hold over the Country. So the Plan actually floated by them can seldom awake popular enthusiasm. Many regard it as a ruse to sit tight in places of power as long as possible. In spite of intensive propaganda by the Government people in all places shrink away from it. The Delhi oligarchs have completely deviated from Gandhian principles, but exploit his name with superb skill; and that through a decadent rotten bureaucracy hated by everybody. No great work can be done by mere cunning and craft. Hence it fails to produce the wanted result anywhere. One cannot impose advancement from above upon an indifferent mass of people. Education really is in the most chaotic condition.

Education of a people virtually stands on gradation of values. A flood of materialism brought about by imitation of the West, never before heard of in India's history of a thousand years of dependance now inundates the whole Country. Boys and girls, from their cradles are taught to hate the name of God whom they learn to regard as

a summation of sectarian superstitions. Our secular state by its non-committal attitude towards religion, as such, really strikes at the very root of Indian life. The father of the nation was never a sectarian. But the world has seldom seen such an intensely religious man as the great leader of a nation. And he was a real Sanatanist. Education devoid of a true sense of spiritual values only turn men into clever, cruel and crafty beings. It may turn out good craftsmen and mechanics but not true men. To-day to utter the Name of God in any respectable assembly of students is condemned as superstitious and 'middle-age-minded', to be greeted by turning up of the nose. This is the state brought out by our Delhi savants of education.

Education in such society must turn into a means for acquiring power and wealth, and lord it over others anyhow through suitable careers sponsored by relatives and friends in influential posts and positions in the Government. Students see this happen everyday everywhere. High-sounding talks of teachers and leaders fall flat on their ears. They only laugh at it and try to kick them in every way; in reaction. Teachers are regarded as paid servants of students. The former must abide by their timely whims, or God knows what may happen to them. This is the state to which our ultra-modern intellectual leaders have brought us. Utilitarianism as such has made men selfish and self-centred everywhere except in England its birth place. With an Englishman, self-centredness, anyhow, turns into self-respect and respect for others' selves—the true sign of democracy. But self-centred mentality has brought havoc in the life of Indian students. This we think, is at the root of all chaotic indiscipline among students which now and then burst out in

such ugly manner as was never seen before since the introduction of modern education in this Country.

The spirit of service has altogether gone from education. Its place has been taken by party faction and group mentality and a spirit of self-aggrandisement, a veritable reflection of the political life in the Country. This is the result of replacing religion by politics. In true education religion is ever understood as regard for values and truth. Unless education generates love of science for its own sake, or spontaneous liking for art or philosophy i.e. for Truth revealed in them, it will never turn out self-abnegating youngmen from our Schools, Colleges and Universities. They will be so many prisons of the human soul. And this love of truth gradually develops into the love of the highest,—God. The success of the Plan to bring about all-round advancement cannot but depend on such education. We beg to draw the attention of our premier Sri Nehruji to it, when he will find time as he is leaving, for sometime, his office desk. The task of general education is to infuse this love of truth in the students wherever it can be found and that will make him a genuine crafts-man, engineer, or anything according to his natural inclinations devoid of ego-centrism—the worst curse of modern civilisation. Through self-consciousness only man truly becomes eager to change for the better and not by class struggle as socialism holds. But that must be brought about by turning his face towards his true self in relation to All-self (Paramatma). India has so long done it by inspiring men imperatively to do their duties, according to their status in life in the light of Shastric injunctions or traditions—social, domestic or caste rules. But that condition of society is gone, perhaps, for good through the awakening of an all-engrossing social con-

sciousness. Now we must do it according to the light which every man receives through "Shraddha",—respectful individual regard for Truth aroused through healthy education as evidenced in the lives of all truly great souls of the world—incarnations of one universal all-comprehensive Truth.

(To be continued)

Rupa and Sanatana

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

Rupa and Anupama, having lived over a month at Vrindavana returned to Allahabad along the bank of the Ganges to Sanatana; while Sanatana was journeying to Mathura at the same time by the Trunk road. So they did not meet each other. Rupa heard at Allahabad that Sanatana had left for Mathura. Rupa and Anupama returned to Bengal via Benares where they stayed for about ten days. When they reached Gauda, Anupama suddenly died there. This caused Rupa some delay and he could not join the Bengal devotees going out to Puri but arrived there alone before the Rathayatra i.e., in June 1516 A.C. Sri Chaitanya lodged him in the same cottage with Haridasa Thakura. Both were equally ascetic and in perfect harmony with each other in their devotional temperament. Every day Sri Chaitanya used to visit Rupa at their cottage and instruct him. Sri Chaitanya also asked Svarupa Damodara to teach *Rasa* to Rupa. When Rupa was at Vrindavana, he made up his mind to write his devotional drama and composed its Namaskriya verses glorifying Sri Chaitanya. On the way to Puri he composed its outline setting forth its plot and subplot etc. He had a mind to deal with both the wedded and free and unrestricted love of Krishna in one drama. He had a dream at Satyabhamaapur in Orissa where he passed one night on his way, in which the goddess

Satyabhama (Krishna's wedded wife) appearing to him, commanded to write a separate drama dealing with her love. At Puri Sri Chaitanya asked him one day to arrange his plot so as not to take Krishna out of Vraja as Krishna never leaves it (C.C. *Antya* i. 42-66). Rupa was ordered both by goddess Satyabhama and Sri Chaitanya to write two separate drama dealing with the two independent aspects of the love of God. Accordingly Rupa wrote his two dramas concurrently, one of them is "Lalita Madhava" the other being "Vidagdha Madhava." Rupa had already the devotional life of Sri Chaitanya before him and his love-story contains crypto references to the love of Sri Chaitanya for Krishna. At the Rathayatra festival Rupa made a close study of Sri Chaitanya's songs, dances, soliloquy, trances and inspired sayings, the result of the festival but none of the devotees with the exception of Svarupa Damodara understood why Sri Chaitanya recited the famous verse "*Ya Kaumaraharah*" of 'Kavya Prakasa' (i.4.): a verse in which a love-lorn girl longs to be with her lover in the grove on the bank of the Reva, where they had first met and where they fell in love with each other. On hearing the verse from the mouth of Sri Chaitanya before the image of Jagannatha in His car, Rupa understood the language of His heart and composed the

following verse which embodies Sri Chaitanya's devotional secret.

"Radha says "O my sisters, my darling, Krishna has met at Kurukshetra and I am that Radha, the bliss of our meeting is just the same, yet my heart yearns for the groves on the bank of the Kalindi sounded with the music of the pipe of Krishna at the fifth pitch."

Rupa was the second person who could fathom the depths of Sri Chaitanya's secret heart and he composed the verse now to be found in his 'Padavali,' on the very spot where Sri Chaitanya recited the 'Kavya-prakasa' text in the course of his dance (C.C.M.i. 60). When Rupa came to his residence from the car festival, he wrote it down on a palmleaf. Putting it into the thatched roof of the hut, he then went to the sea to bathe. Shortly after, Sri Chaitanya called on him and found the verse to his great delight. He caressed Rupa with great affection and asked how he had understood His feeling so well as to embody it in this verse of his (C.C.M.i. 63-69).

Later on, Sri Chaitanya brought to Rupa's hut, Rama Raya, Svarupa Damodara, Vasudeva Sarvabhauma and others so that they might see his two dramas. Raya Ramananda was a great dramatist and an accomplished artist who taught dancing, acting etc. He talked with Rupa about the plot, the hero, heroines and subplots; the introduction, object and development of the play etc. etc. which he examined with great care paying the highest tribute to the dramatic talent, poetic excellence, soundness of principles and description of love, of the 'Lalita Madhava' and 'Vidagdha Madhava' Natakas. Sri Chaitanya praised Rupa's gift of Kavya and

Alankara remarking that without possessing the highest gift of poetry, one could never write successfully on *Rasa*. He asked all His devotees to grant Rupa blessing that he might describe *Prema* and the divine sports of Krishna day and night.

Sri Chaitanya sent him back to Vrindavana after Dolayatratra in March-April 1517, after ten or eleven months' training under Himself and Svarupa Damodara. He gave him all instructions and advice as to the work at Vrindavana. He asked him to send Sanatana to Puri on his return to Vrindavana.

On reaching Vrindavana, Sanatana, being a great ascetic performed the circumambulation of the woods of the circle of Mathura, passing each night under a separate tree or grove. Having secured a copy of 'Mathura Mahatmya,' a topographical treatise on Mathura, he discovered the forgotten places associated with the memory of Sri Krishna, in the course of his wandering in the woods for about one year, at the end of which period he returned to Puri, ten days after the departure of Rupa from that place. During this one year, the feeling of Sanatana for God and the sense of his unworthiness for the service of Sri Chaitanya grew intense. On the way to Puri in the forest of Jharikhanda he was attacked by a virulent type of skin disease all over his body which served to aggravate his sense of remorse thinking that he would not be able either to visit the Deity of Jagannatha or to approach Sri Chaitanya whilst suffering from the loathsome disease lest his touch should offend. He accordingly determined to end his life by throwing himself under the wheels of the car of Jagannatha before the eyes of Sri Chaitanya. With this idea in his mind he arrived at Puri.

Sanatana at Puri

Sanatana was humility incarnate. As soon as Sri Chaitanya saw him, He rushed to greet His devotee but Sanatana prostrating himself, entreated Him not to touch him saying: "Don't touch me my Lord. I kneel at Your Feet. I am a vile and wretch; the skin disease has spread all over my body". Sri Chaitanya embraced him affectionately as the result of which His own body was besmeared with blood and pus from that of Sanatana. Sanatana's remorse became all the more intense. Sri Chaitanya lodged him with Haridasa Thakura in his cottage. Everyday Sri Chaitanya used to visit and teach him there. He still had in mind his idea of committing suicide. Sri Chaitanya came to know of it and one day said to him "If Krishna were attainable by means of death, we would have died a crore of times in a moment. It is only through *Bhakti* that He is attainable and by no other means. You have dedicated your body to Me which is not yours but Mine.

How do you dare destroy another's property? I have to achieve many a deed through your life. I shall have to preach the doctrine of *Bhakti*, introduce Vaishnavite practices restore all the holy places, found temples and instal Deities through you. I have to remain here at Puri and you have to carry out all these objects by staying at Vrindavana. Remove the idea of suicide from your mind (C.C. *Antya* 55-82). Sri Chaitanya kept him at Puri till the Dolayatratra of the next year, that is to say he lived at Puri from March or April 1517 to March 1518. Sri Chaitanya had given him sufficient instructions, teaching and advising him to begin the work in right earnest. Sanatana was given by Valabhadra who had accompanied Sri Chaitanya, to all the places which He had sanctified by His presence and people He had blessed and converted people during his journey by way of Jharikhanda. Sanatana visited all those places and people following the same route as Sri Chaitanya Sanatana did.

Grace of Guru

BY SRI NANDADULAL BRAHMACHARI BHAKTIVAIBHAV

Engrossed Jivas are in an endless journey of births and deaths, passing through different worlds. Amongst them one, who is fortunate enough, to come perchance to the kind notice of a genuine Sadhu and submits himself unconditionally to him and acts according to his guidance makes an end of his endless journey in this world.

A vivid illustration about it can be had from the following historical incident:—

Dhanurdas, was born in a low caste. He had a unquenching attachment for his wife

who was very handsome and beautiful. He was so much enamoured of the beauty of his wife that even when they both would circumambulate the Temple of Sri Ranganathaswami at Srirangam, he would hold the umbrella open on the head of his wife so that the sun might not scorch her.

Time turned over the leaves of their fortune. Accidentally one day Sri Ramanujacharya happened to be present there when they were perambulating the Temple. They came under the kind notice of Sri Ramanuja

who in no time understood the attachment of Sri Dhanurdas for mundane beauties. The Acharya said : " Dhanurdas, why are you tempted by the beauty of your wife which is perishable and momentary ? If you could direct your heart's passions to the Lotus Feet of Sri Madanamohana, the Supreme Beauty, you could certainly attain eternal success in your life, and with your spiritual eyes you could ever relish that Transcendental Beauty. What a glorious fortune ! look ! O Dhanurdas ! The Lord of Vaikuntha is coming in a beautifully decked palanquin ! you are blessed indeed " !

Dhanurdas looked at the Vijaya-Vigraha of Sri Ranganathaswami and he was extremely delighted by the effulgence and Beauty of the Deity Who was coming in a procession. Though many a time before he had witnessed the Deity in processions, but never did he see such blazing beauty of the Lord. The enlightened power of the words of the Acharya as if operated upon his eyes, and thus he visualised the transcendental beauty of the Lord. Dhanurdas felt a thrilling joy, and streams of joyful tears rolled down his cheeks. The illusory blindness of his soul was removed and he received back his spiritual sight. Prostrating at the feet of Sri Acharya, he humbly prayed with his throat choked with emotions and eyes full of tears : " O Prabhu, great souls like thee come down to this world from the Realm of God for the deliverance of sinful Jivas like me, who are drowned in worldliness and fageful of their true selves, being enveloped by the illusory energy of nescience. Though born in a low caste, I am immensely fortunate that like the morning sun Thy boundless mercy has fallen upon me, as otherwise why shouldst Thou draw me to Thy kind notice and bless me thus ! O ! do please engage me in Thy service " .

Sri Ramanujacharya found all the real qualities of a disciple in him i.e., submission, true enquiry and the servitude. These qualities in Dhanurdas equipped him to receive initiation which brings an end to the endless journey in this world, and such a soul realises that he is an eternal servant of the Lord. Sri Ramanuja blessed him with initiation. His wife also received the enlightenment, following her husband. They started their new life, guided by Sri Guru Deva, with single-minded devotion.

Single-minded devotion has got a magnetic force that it will attract affection from the served (*Sevya*). The real Acharya never keeps away anything as secret from a gentle and loving disciple. The relation breaks all boundaries of worldly restrictions. In no time Dhanurdas became the most intimate and beloved disciple of Sri Ramanuja.

The most intense affection of Sri Ramanuja for Dhanurdas could not be tolerated by his other 74 disciples who thought that they were great. Their vanity created an evil spirit in their hearts, and they felt jealous of Dhanurdas. There are differences between pseudo and real *Sadhakas*. In the world's market, everybody beats his own drum. But a true aspirant is he, who feels pleasure at his other pious-brothers being loved by his preceptor. Sri Ramanuja knew the mentality of his disciples and he hit upon a plan to wash off the evil which is a great enemy in the path of spirituality. An aspirant may renounce everything, but it is difficult to give up jealousy and fame or self-praise.

One day after bath the disciples of Sri Ramanuja as usual dried their cloths in the sun, and after partaking their meals when they were taking rest, Sri Ramanuja tore some portions of their cloths. When they

got up from their bed they saw that their cloths were torn. They called each other by name, blaming each other. Sri Ramanuja noticed it. Another day, Sri Ramanuja privately told some of his disciples that there were immensely valuable ornaments on the body of Dhanurdas's wife, and insisted upon them to steal them when she would fall asleep. Sri Ramanuja wanted to expose the evil mind of those disciples by offering this unwholesome advice. If they did not cherish any ill-feeling towards Dhanurdas, they would not have welcomed this apparent advice of their Guru. But they, due to their evil nature took advantage of it in the Name of Guru-seva. Otherwise, even if an advice be for the real benefit of a disciple, he would not follow it if it goes against his selfish ends. The evil spirit in one's nature forces him to fulfil his selfish desires in the name of *Guru-seva*. So they took this chance as the best plan to create a bad atmosphere between Dhanurdas and their Guru Sri Ramanuja, thinking that if the ornaments be stolen, the relation between Dhanurdas and his wife and Sri Guru Deva would be strained that Sri Acharya might not love them so dearly any more. So, pretending to carry out the order of Sri Guru Deva for the sake of his service, one dead-night they left the room in order to steal away the ornaments of Dhanurdas's wife.

They entered the compound of Dhanurdas's house by climbing the wall, as the gates were closed from inside. They saw that Dhanurdas and his wife were sleeping in a room, keeping the doors open due to the heat of the summer. They, very carefully and silently, removed the ornaments from one hand of Dhanurdas's wife but failed to get them from the other hand, as it was pressed under her breast. She came

to know that her pious-brothers were the thieves. Being a skilful and sincere servant of the Preceptor, she immediately thought that for the fulfilment of some great ideas of the Preceptor, they were sent. She turned her side as if she was not aware of anything, and stretched forth her other hand to allow them to remove the remaining ornaments. What a great heart she had for the service of the Preceptor ! But the thieves took to their heels, fearing that she had woken up. Dhanurdas also witnessed the incident and recognised them. When they left the house, he abused his wife, saying : " As a result of the advice which you received from the preceptor, you should have allowed them to take all the ornaments. But instead of that, you felt so much attachment for these material objects that though your ornaments could have been used in the service of Preceptor, you deceived the god-brothers by turning your side, which made them leave the room without having all the ornaments." And he said that he would not speak with her. But she told her husband that she recognised her god-brothers who came for her ornaments for some good object for the service of the Preceptor and so she stretched out her other hand which was under her bosom so that they could get all the ornaments easily. But she felt sorry as unfortunately it resulted otherwise. She gave her husband all the remaining ornaments, and requested him to present them to the Preceptor. Dhanurdas realised the fact.

At day-break Dhanurdas with a painful heart approached the Preceptor, and after narrating all the facts he presented all the remaining ornaments of his wife, and with all possible humility he requested him to accept his offering.

The serving temper of Dhanurdas melted the heart of Sri Ramanuja. Overwhelmed with great joy he embraced Dhanurdas and bathed him with joyful tears. He called all his other disciples, and told them, "Here, look at the ideal and most praiseworthy life of Dhanurdas and his wife! You are all adepts in teaching others, but what little do you follow in your own individual life for your own spiritual gain? The other day, after all, some old cloths were torn; but you all created a Kurukshetra-battle, though the matter was so unimportant! But the next day when you were stealing the ornaments from the body of Dhanurdas's wife, they both came to know about it, but did not protest; on the contrary, she turned her back to make easy for you to remove the ornaments from the other hand thinking that they would be used for the service of their Preceptor. But you all left the spot without them, fearing that she had woken up. Dhanurdas misunderstood his wife, thinking that she turned sides to make you run away, and decided not to speak with her. Now in appreciation of his wife, he has come with the remaining ornaments

to present them to me. Now, consider whether you all are spiritually advanced, or this my disciple, Dhanurdas, who is by birth a Shudra. It is needless to say why I love him so dearly." Thus the Acharya reminded them of the famous Shloka from the Bhagavatam :

न मेऽभक्तचर्तुनेदी मद्भक्तः श्वपचः प्रियः ।

तस्मै देयं ततोऽप्राह्यं स च पूज्य यथा ह्यहम् ॥

(One versed in the four Vedas, without any devotional aptitude, is not so dear to me as a *Shvapacha* (dog-eater) worshipping Me with ardent devotion. Due honour must be given to him, and discourses on Hari should be heard from him. He is to be adored like Me). The Acharya continued : "So it is my advice to you all : Give up all the prejudices ; forget the caste, creed or colour, and pride of knowledge ; be free from jealousy and make the heart pure. A true devotee, wherever he may be born, whatever *Ashrama* he may embrace, neither is he low nor is he to be neglected ; on the other hand he is always to be respected and served.

Sri Rabindranatha

By SRI JADUNANDAN VIDYARNAVA, B.A.

Sri Rabindranatha's birth day came off on 25th Vaishakha. In every nook and corner of Bengal people, specially young men, went mad to celebrate the birth day of the great poet. Every year they invent new ways of celebration ; as if they find no festivity sufficient to convey full appreciation of that 'Biswakabi'. Next to Durga Puja, come the poet's birthday celebrations as a national festival, at best in Bengal. Of

course every country does it in its own way, but, Bengal's is unique.

Rabindranatha is the ripest fruit of the impact between the East and the West. The new civilization and culture of the West, full of youthful life, and vigour rushed upon the quiet shores of India and almost toppled its very life structure specially that of Bengal ; —for this country was the first to come under its influence. The agelong civilization was

shaken to the root. It unbalanced the character of the newly educated young men everywhere. They began to hate everything indigenous and to find new meaning and possibility in everything Western. A highly educated Hindu young man of Bengal once averred — "We hate nothing as Hinduism".

The British came here under the ruse of saving India from political and social chaos, which began with the downfall of the Mughal Empire. The last hope of Hindu revival was gone with the defeat of the Marhattas in the third battle of Panipath in 1761. Life and society in India, both Hindu and Moslem, were really thrown into a precarious condition almost unprecedented in history. So this borrowed attitude of the British as the saviours of the East was sincerely accepted by many who came under their political and cultural influence. Even an orthodox Hindu savant like Bhudeb Mukhopadhyaya of Bengal wrote that he could not dream of a day when India would be free from British control, for that would spell utter ruin to the political unity of India, brought about by British domination. Perhaps the British were the first who began to spread colonies in the East systematically. Before them the Portuguese were mere free-booters who came to plunder and go away loaded with booties. So British culture was accepted wholeheartedly by a section of people in this country along with British politics which brought peace and order into it required so earnestly in that chaotic period.

Of course the cultural, spiritual and social movements thus aroused in Bengal were unique in the East. It gave birth to the rational movement of Rammohan and its effect, his Brahmatism, Aesthetic Supremacy of Devendranatha Tagore, almost christian and sentimental devotionism of

Keshava Chandra Sen and last though not least, to the pantheistic absolution of Ramakrishna-Vivekananda. These were movements in the spiritual field as such. In the cultural field it produced such neophytes as Bankim, Rabindranath and hundreds of others, with whom culture is the essence of religion. It was at the crest of this creative period of new culture started by Rammohana, that Rabindranatha was born. The neo-romantic movement in Europe started by Swinburne, Browning and others greatly influenced Rabindranatha's thought structure. He was really the unique synthetic fruit of East and West then coming into contact everywhere in Asia. Imperialist cupieping's stigma—East is East and West is West, the twin shall never meet ; has been fully falsified in him. Of course that age of neo-romantic pantheism is to-day returning from the sands of time with the coming of a scientific age to-day, but Rabindranath ever remains as the brightest example of the truth that the divergent lines that history takes in different ages and countries must one day meet in one universal convergent humanism. In every department of life in India, enlightened by his touch we see wonderful amalgam of the East and the West developing into a new creative fulfilment. Gandhiji regarded him as his Gurudeva, Nehruji says that the best inspiration of his life came from him.

Spiritually Rabindranatha was a disciple of his father Maharshi Devendranatha Tagore. Pantheistic lines of thought underlying certain parts of the Vedas and the Upanishads mainly inspired both father and son. Both had deep Aesthetic turns of mind given to enjoyment of natural beauty. As a poet of universal calibre Rabindranath made the best use of it. We hear the music of the footsteps of the "Bhuma"

ringing through his lines every now and then, although often perverted by his rather borrowed agnosticism about the ultimate; for he always tried to pass himself off as an avowed rationalist of the ultra individualistic School of thinking. Vedic truth can be truly realised only by following the path of 'Mahajanas', which both of them discarded. It is called the *Amnaya* way of true preceptors.

As a thoughtful poet, he was often enamoured of the worshipful loving attitude of the Vaishnava towards the Absolute and was greatly influenced by his Æstheticism, but he could never approach his inner philosophy or *Sadhana* a born non-conformist and impersonalist as he was. His poems by Vanusingha betray it to an adept in Vaishnava thought. Although many a

connoisseur try to include him in that line. He was too much of a confirmed impersonalist to fall in with them. But the Eastern conception of the wholeness of life ever inspired him. He never regarded success in Karma as an end in itself;—the innate idea of Western mind which divides life into divergent conflicting departments. The many sidedness of life convergent towards one whole—His "Bhuma ever" inspired not only his thoughts but actions as well. No other poet, we think, has ever tried to realise life's urge in so many ways without deviating from one central truth. So in him we find the poet, the philosopher, the reformer, the great social worker and humanist, ever looking up towards his beloved one who exists, manifests and loves —*Atsi, Vati* and above all the *Priya*.

Self-Surrender (Course XIX)

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

We have seen so far that none but a true devotee with the deepest self-surrender to God can claim, though he never does, to be a *jivanmukta*. The self-styled *jivanmuktas*, as described in the Srimad Bhagavatam 10/2/22 quoted towards the end of Course XVI or in Kathopanishad 1/2/5 quoted in Course XVII, delude themselves into false beliefs that they are emancipated till they find themselves victims of *maya* having been puffed up with a sense of superiority—complex looking down upon others as worldly minded. We should ever remember the principle laid down by Sri Chaitanya (as quoted in the beginning of course XVII from (C.C. *madhya* Ch. 22) that without devotion to Krishna one's mind cannot be purified. This is why the great *Rishis* priding them-

selves on their immense *tapobal* or psychic power of the most astonishing degree underwent great falls, as recounted before, proving clearly thereby that only the confirmed devotees of God like Uddhava, Prahlada, Dhruva, Ambareesha, Bidura, Hanuman etc., can ever remain above any apprehension of such an overthrow from their pinnacle of glory.

Among the followers of Sri Chaitanya-deva, who flourished, not in any of the purer eras of ancient times, but in this unholy modern era of cursed *Kaliyuga*, everyone was a bright jewel of purity. Let us very briefly analyse the character of only a few of them whose number is a legion, in order to appreciate the truth that it is the intense devotion of a true self-surrenderer that keeps him above all mundane attrac-

tions whereas non-devotees or pseudo-devotees can never conscientiously claim to be entirely free from all worldly attachments. As their minds are not riveted to and do not accept shelter under God's holy Feet, they have to seek for cessation of troubles and tribulations at other centres of shaky grounds and are ever tossed by their un-satisfied desires which all along prevail over them tantalising them with a vain hope of better enjoyments or rescue them from tormenting privations constantly dogging them in their wake. They do not know or knowing reject the right principle that the panacea for healing up all troubles lies in self-surrender to the Feet of God through the medium of His accepted devotees. From a policy of social tranquillity they may practise morality. But the desires for enjoyment and consequent spite against others seemingly better off lurk within them adding to the already existing tribulations. People unaware thereof praise them for their moral life. Pleased with this reputation they may stick to this tenor of morality. But at heart they are not as good as they appear to be; they pretend to love humanity, cherishing, however, an inner hatred against all, contempt for the less fortunate and envy towards persons better placed. We find a relevant instruction in the Srimad Bhagavatam 5/18/12;—

“यस्यास्ति भक्तिर्भगवत्या किञ्चना
सर्वगुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणः
मनोरथेनासति धावतो बहिः ॥

(Thakur Bhaktivinode has explained it thus : There is no need of learning the different virtues in life severally and individually (in the inductive process). When pure *bhakti* has grown, all the other virtues inherent in it must appear (according to

principles of deduction). When a fortunate person acquires exclusive *bhakti* towards Krishna, all the great virtues led by the presiding deities adorn him. But how can these, the chariots of whose minds run towards external objects of ephemeral and ever changing character be possessors of great virtues lasting for ever ?)

We propose here to make some attempt to understand the logical terms of 'inductive process' and 'deductive process' as applied in spiritual culture. The too trite examples of these in logic are to be found in the truth of man's morality. When we collate several instances of man's death, such as 'Harendra was a man, he died; my father was a man, your grand father, a man, died,' and so on. Every known or unknown person of the past died. In the present too we see many persons die. Gathering up such instances we conclude 'man is mortal'. But we cannot exhaust the fates of all persons that were born, are born and will be born. So our conclusion may be found wrong as soon as we come across one who has been, like Hanuman or Bibhishana, believed to have been still alive, though incognito. Many theories based on induction have since been exploded. Turning to deduction, we understand that if we start a known truth, the inferences drawn therefrom are certain to be true. If the theory 'man is mortal' be true, as it appears to all, you being a man must be mortal. This elementary syllogism is known to every student of the rudiments of logic. But the results of induction cannot be regarded as invariably true in all cases, though they are approximately so.

Now for practical purposes, let us take the principle "*Charity begins at home*" for an analytical treatment. It means : 'Begin with the love of the members of

your family and gradually extend your field to cover all mankind'. But has it been ever possible? As soon as you meet with one belonging to an antagonistic family, your principle of love of man falls to the ground, you do hate him. But a true philanthropist or lover of man, like Haridasa Thakura; wished and tried to see all persons become devoted to Hari and take *Hari-nama*, so that they might attain to the highest good available; the Thakura, though mercilessly caned and cudgelled by a Qazi's executioners, never thought of them as his enemies, but remained praying to God for His mercy to be shown to them. He loved God and His creation, not only mankind, but all the animal world too; he could not see any enemy anywhere against whom he might feel a grudge. This is the principle of deduction.

The *sloka* quoted above teaches, 'if you are a strong devotee of God, the fountain head of all goodness, everything good is in you; but a non-devotee cannot be really good, even if he tries to be good in an inductive way, leaving aside the Source of goodness, viz., God'. We may hereafter have occasion to revert to the discussion of inductivity and deductivity, while dwelling on self-realisation and the knowledge of the Absolute Truth.

We have in the beginning of this Course termed *Kaliyuga* as 'cursed'. But the staunch devotees of God do not denounce it like others. Srimad Karabhajan, one of the nine *Yogindras*, characterised *Kaliyuga* thus: (Srmd. Bh. 11/5/36)

“कलिं समाजयन्त्यार्या-गुणज्ञाः सारभाजिनः ।

यत् सङ्कीर्तनेनैव सर्वस्वार्थोऽभिलभ्यते ॥

(*Kali* is highly praised by most respected personages well-versed in judging merits accepting only essential virtues, for in this age all self-interests, including the highest

good, are gained through *sankirtana* or chanting *Harinama* collectively). Sri Sukadeva too praises *Kali* thus before Parikshita:—(Srmd. Bh. 12/3/51-52)

“कलेर्दोषनिधे राजन्नस्ति ह्येको महान्गुणः ।

कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं ब्रजेत् ॥

कृते यत्प्राप्यतो विष्णुं वेतायां यजतो मर्त्यैः ।

द्वारे परिचर्यायां कलौ तद्विकीर्तनात् ॥”

(Though *Kali* is too full of all defects, yet there is at least one great virtue therein that through *Krishna Kirtana* one shakes off all worldly attachments and attains to the highest object achievable, viz., *Krishna's Feet*. What is obtained by deep meditation in the *Satyayuga*, by sacrifices in *Treta*, and by worships in *Dwapara*, is secured by *Hari-kirtana* in the *Kaliyuga*). From the above it is clear that for an earnest self-surrenderer it is very easy to achieve the highest good with the aid of chanting *suddha Harinama* in this cursed era and for others too it brings what they think good. At the proper place we shall try to explain the epithet *suddha* as used before *Harinama*.

This *Hari-Sankirtana*, though highly spoken of in the *sastras*, had not been given a full scope before Sri Chaitanyadeva appeared to make it show its excellence and propagate it among the people at large irrespective of caste or clan, pelf or poverty, erudition or illiteracy, clean or clumsy appearance. Even Jagai and Madhai, two of the vilest scoundrels of the time, were converted, through the agency of pure love instilled into them by means of *Hari-kirtana* to the purest type of devotees. His associates were, one and all, the holiest *sadhus*. Just let us remind ourselves of Sripad Raghunatha Dasa Goswami from Course IX. Though he was got married to a girl of exquisite beauty and was the sole heir to immense wealth, these could not

bind him down to a family life of pleasures and pastimes. He lived to a ripe old age, and ever lived an abstemious life of the highest order. Swarupa Goswami, His Lordship's closest associate, was a celibate to his last day, ever giving Him a great delight, singing Sri Radha-Krishna Leela songs from Vidyapati, Chandidasa, etc., with his enchanting siren's voice, and passing mandates over the propriety or otherwise of the writings of some poets for presenting before Him. The characters of Sripad Sanatana Goswami and Srila Rupa Goswami, whose intense devotion to Sri Chaitanyadeva has already been referred to in Course VIII were above all criticism, as we have seen. They too were immensely rich and most powerful officials in the administration of Bengal. But they gave up all these and their personal comforts for the service of Sri Chaitanyadeva. Their abstemiousness was so great that they ever changed the trees in Sri Vrindavana under which they dwelt a day or two lest they should acquire any attachment thereto. Srila Rai Ramananda was a Governor under King Prataprudra of Orissa who, too, became an ardent devotee of Sri Chaitanyadeva. He was permitted by the King to retire from the charge and to remain a constant associate of His Godship together with Srila Swarupa Damodara Sri Ramananda too was an erudite scholar and his 'Jagannathaballabha Natakam' pleased Sri Chaitanyadeva very much when Sri Radha-Krishna-Leela was read therefrom along with relevant *slokas* from Sri Vilwamangala's Sri 'Krishnakarnamrita', Sri Jayadeva's 'Geeta Govinda' and the *Srimad Bhagavatam*, by Sri Ramananda himself in the hours of His Lordship's extreme sentiment of separation from Sri Krishna. There was

one trait in Sri Ramananda, which Mahaprabhu Sri Chaitanya highly eulogised, saying He Himself did not venture to experiment with it. Sri Ramananda taught the young girls, *Devadasis* of Sri Jagannathadeva, the histrionic art to dance with music before the Deity in the most fascinating manner. He went so far as to look after and that with the personal care of a mother, the beautification of the bodies, helping them, with his own hand, smear their bodies with health-giving oil, bathing, feeding, making them put on the proper clothes befitting each part of the body according to different times of the day and so on.

Cultured readers! What do you think of this description of Sri Ramananda Rai? He knew that the *Devadasis* gave Sri Jagannathadeva the greatest pleasure by their songs from Sri 'Geeta Govindam' with artistic dances and as such they were His most intimate servitors. Services as Ramananda did to them were for pleasing God. He mastered his passions in such a way, that his mind was not even the least agitated by handling the young girls of fascinating beauty and charm in the manner he did. Sriman Mahaprabhu Chaitanya said that even a wooden figure of a youthful girl creates a sensation in the mind even of a hermit, and this Ramananda, though posing as a house-holder, was not moved. It was, He said, unique indeed, there being ever seen none so callous to Cupid's arrows of flowers. And this was possible only because he was a confirmed self-surrenderer to the holy Feet of God, a true *jivan-mukta*.

In the next Course we shall deal with Sri Chaitanyadeva's strictness as to His followers' character.

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from June issue)

प्रेमाञ्जनच्छुरितभक्तिविलोचनेन

यं श्यामसुन्दरमचित्यगुणस्वरूपं

सन्तः सदैव हृदयेषु विलोकयन्ति ।

गोविन्दमादिपुरुषं तमहं भजामि ॥ ३८ ॥

यद्यपि गोलोक एव निवसति, तथापि प्रेमाञ्जनेति । छुरितबुद्धेः प्रकाशमानं भक्तिरूपं विलोचनं तेनेत्यर्थः ।
“अचिन्त्यगुणस्वरूपम्” अपि प्रेमाख्यं यदञ्जनं तेन ॥ ३८ ॥

Translation :—I worship Govinda, the Primeval Lord, Who is Shyāmasundara, Krishna Himself with inconceivable innumerable Attributes, Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. (38)

Purport :—The Shyāmasundara Form of Krishna is His inconceivable simultaneous personal and impersonal self-contradictory Form. True devotees see that Form in their purified hearts under the influence of devotional trance. The Form Shyāma is not the blue colour visible in the mundane world but is the Transcendental Variegated Colour affording eternal bliss, and is not visible to the mortal eye. On a consideration of the trance of Vyāsa Deva as in the sholka “भक्तियोगेन मनसि etc.,” it will be clear that the Form of Sree Krishna is the Full Personality of God-head and can only be visible in the heart of a true devotee, which is the only true seat in the state of trance under the influence of devotion. When Krishna manifested Himself in *Braja*, both the devotees and non-devotees saw

Him with this very eye ; but only the devotees cherished Him, Eternally Present in *Braja*, as the priceless jewel of their heart. Now-a-days also the devotees see Him in *Braja* in their hearts, saturated with devotion although they do not see Him with their eyes. The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the *jeeva*. The Form of Krishna is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of the neophyte reaches the stage of *bhāb-bhakti* the pure eye of that devotee is tinged with the salve of love by the Grace of Krishna, which enables him to see Krishna face to face. The phrase “in thesis hearts” means Krishna is visible in proportion as their hearts are purified by the practice of devotion. The sum and substance of this *shloka* is that the Form of Krishna, Who is *Shyāmasundara*, *Natabara* (Best Dancer), *Muralidhara* (Holder of the Flute) and *Tribhanga* (Triplebending), is not a mental concoction but is Transcendental, and is visible to the eye of the soul of the devotee under trance. (38)

रामादिमूर्तिषु कलानियमेन तिष्ठन्
नानावतारमकरोद्भुवनेषु किन्तु ।

कृष्णः स्वयं समभवत् परमः पुमान् यो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ३९ ॥

स एव कदाचित् प्रपञ्चे निजांशेन स्वयमवतरतीत्याह,—
रामादीति । यः कृष्णाख्यः परमः पुमान् “कला-नियमेन”
तत्र नियतानामेव शक्तीनां प्रकाशेन ‘रामादिमूर्तिषु तिष्ठन्’
तत्तन्मूर्तीः प्रकाशयन् ‘नानावतारमकरोत्’ य एव ‘स्वयं
समभवत्’ अवततार । तं लीलाविशेषेण गोविन्दमहं भजा-
मीत्यर्थः । तदुक्तं श्रीदशमे देवैः—

“मत्स्याश्व-कच्छप-वराह-नृसिंह-हंस-

राजन्य-विप्र-विबुधेषु कृतावतारः ।

त्वं पाप्मि नः क्षिभुवनं च यथाधुनेश

भारं भुवो हर यद्वत्तम वन्दनं ते ॥” इति ॥ ३९ ॥

तदेवं तस्य सर्वावतारित्वेन पूर्णत्वमुक्त्वा स्वरूपेणाप्याह,—
यस्येति । द्वयोरेकरूपत्वेऽपि विविधतयाविर्भावात् श्रीगोविन्दस्य
धर्मिरूपत्वमविशिष्टतयाविर्भावाद्ब्रह्मणो धर्मरूपत्वम्, ततः पूर्वस्य
मण्डलस्थानोपलब्धमिति भावः । अत एव गीतासु—“ब्रह्मणो
हि प्रतिष्ठाऽहम्” इति । अत एवैकादशे स्वविभूतिगणनायां
तदपि स्वयं गणितं—

Translation :—I worship Govinda, the Primeval Lord, Who manifested Himself Personally as Krishna and the different *Avatāras* in the world in the Forms of Rāma, Nrisimha, Vāmana, etc., as His subjective Portions. (39)

Purport :—His subjective Portions as the *Avatāras*, viz., Rāma, etc., appear from *Vaikuntha* and His own Form Krishna manifests Himself with *Braja* in this world, from *Goloka*. The underlying sense is that Krishna-Chaitanya, identical with Krishna Himself, also brings about by His Appearance the Direct Manifestation of God-head Himself. (39)

Translation :—I worship Govinda, the Primeval Lord, Whose Effulgence is the source of the non-differentiated *Brahman*

यस्य प्रभा प्रभवतो जगदण्डकोटि-
कोदिष्वशेषवसुधादि विभूतिभिन्नम् ।

तद्ब्रह्म निष्कलमनन्तमशेषभूतं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४० ॥

“पृथिवी वायुराकाश आपो ज्योतिरहं महान् ।

विकारः पुरुषो व्यक्तं रजः सत्त्वं तमः परम्” इति ।

टीका चात्र—‘परं ब्रह्म च’ इत्येषा । श्रीमत्स्यदेवेनाप्यष्टमे
तथोक्तं—

“मदीयं महिमानं च परं ब्रह्मेति शब्दितम् ।

वेत्स्यस्यनुगृहीतं मे संप्रश्नैर्विदितं हृदि ॥” इति ॥

अत एवाह ध्रुवश्चतुर्थे—

“या निर्वृतिस्तुभूतां तव पादपद्म-

ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।

सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत

किम्वन्तकसिद्धिं तावत् पततां विमानात् ॥”

अत एवात्मारामाणामपि तदगुणेनार्कः श्रूयते,—

“आत्मारामाश्च मुनयो निर्ग्रन्था अप्युक्कमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः ॥” इति ॥

अत्र विशेषजिज्ञासा चेत् श्रीभागवतसन्दर्भो दृश्यतामित्यलमति-
विस्तरेण ॥ ४० ॥

mentioned in the *Upanishads*, being differentiated from the infinity of glories of the mundane universe appears as the Indivisible, Infinite, Limitless, Truth. (40)

Purport :—The mundane universe created by *Māyā* is one of the infinite external manifestations accommodating space, time and gross things. The Impersonation of God-head, the non-differentiated *Brahman*, is far above this principle of mundane creation. But even the non-differentiated *Brahman* is only the external effulgence emanating from the boundary-wall of the transcendental realm of *Vaikuntha* displaying the tri-quarantal glory of Govinda. The non-differentiated *Brahman* is Indivisible, hence is also One without a second, and is the Infinite, and Residual Entity. (40)

माया हि यस्य जगदण्डशानि सूते
त्रैगुण्यतद्विषयवेदवितायमाना ।

सत्त्वावलम्बि-परसत्त्वं विशुद्धसत्त्वं
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४१ ॥

तेदं तस्य स्वरूपगतं माहात्म्यं दर्शयित्वा तद्वत्तमाहात्म्यं दर्शयति द्वाभ्याम्,—माया हीति । तत्र बहिरङ्गशक्तिमया-चिन्त्यकार्यगत-मायया हि तस्य स्वर्शो नास्तीत्याह,—सत्त्वेति सत्त्वस्य रजस्तमोमिश्रितस्याश्रयि यत् परं तदमिश्रं शुद्धं सत्त्वं चिच्छक्तिवृत्तिरूपं यस्य तम् ; तथोक्तं श्रीविष्णुपुताणे—

“सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः ।

स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥” इति । विशेषतः श्रीभागवतसन्दर्भे तदिदमपि विवृतमस्ति ॥ ४१ ॥

Translation :—I worship Govinda, the Primeval Lord, Who is the Absolute Substantive Principle being the ultimate Entity in the Form of the Support of all existence Whose *external potency* embodies the three-fold mundane qualities, viz, *sattva*, *rajas* and *tamas* and diffuses the Vedic knowledge regarding the mundane world.

(41)

Purport :—The active mundane quality of *rajas* brings forth or generates all mundane entities. The quality of *sattva* (mundane manifestive principle) in conjunction with *rajas* stands for the maintenance of the existence of entities that are so produced, and the quality of *tamas* represents the principle of destruction. The substantive principle, which is mixed with the three-fold mundane qualities, is mundane ; while the unmixed substance is transcendental. The quality of *eternal* existence is the principle of absolute entity. The person whose proper form abides in that essence, is alone unalloyed entity, non-mundane, super-mundane and free from all mundane quality. He is cognitive bliss. It is the

आनन्दचिन्मयरसात्मतया मनःसु

यः प्राणिनां प्रतिफलम् स्मरतामुपेत्य ।

लीलायितेन भुवनानि जयत्यजस्रं

गोविन्दमादिपुरुषं तमहं भजामि ॥ ४२ ॥

अथ तन्मयमोहनत्वमाह,—आनन्देति । ‘आनन्दचिन्मय-रसः’ उज्ज्वलाख्यः प्रमरसस्तदात्मतया तदालिङ्गिततया प्राणिनां मनःसु प्रतिफलम् सर्वमोहन-स्वाशब्दविरित-परमावुप्रतिविम्बतया किञ्चिदुदयन्नपि स्मरतामुपेत्यादि योज्यम् । यदुक्तं रासपञ्चा-ध्याय्या—“चक्षुषश्चक्षुः” इतिवत् “साक्षान्मन्मथमन्मथः” इति । तेदं तत्कारणत्वेऽपि स्मरावेशस्य दृष्टत्वं जगदा-वेशवत् ॥ ४२ ॥

Deluding Energy Who has elaborated the regulative knowledge (*Veda*) bearing on the three-fold mundane quality. (41)

Translation :—I worship Govinda, the Primeval Lord, Whose glory ever triumphantly dominates the mundane world by the Activity of His Own Pastimes, being reflected in the mind of recollecting souls as the Transcendental Entity of Ever-Blissful Cognitive *Rasa*. (42)

Purport :—Those who constantly recollect in accordance with spiritual instructions the Name, Figure, Attributes and Pastimes of the Form of Krishna appearing in the amorous *rasa*, Whose Loveliness vanquishes the god of mundane love, conqueror of all mundane hearts, are alone meditators of Krishna. Krishna, Who is full of Pastimes, always manifests Himself with his Realm only in the pure receptive cognition of such persons. The Pastimes of that manifested Divine Realm triumphantly dominates in every way all the majesty and beauty of the mundane world. (42)

(To be continued)

Srila Acharyadeva with the Vice-President of India

Dr. Sarvapalli Radhakrishnan, philosopher Vice-President of India, received Tridandiswami Srimad Bhakti Vilas Tirtha Maharaj, President, Sree Chaitanya Math, popularly known as Gaudiya Math, at his official residence in New Delhi on May 15, 1958. Maharaj had long talk with the Vice-President on a wide range of subjects, including the question of moral, cultural, and spiritual regeneration



Srila Acharyadeva is seen in conversation with the Vice-President of India.

of the younger generation, in course of which Srila Maharaj said—“It was Sri Chaitanyadeva who made a Mohammedan Sri Haridas Thakur an Acharya of His *Sampradaya* and that in the middle ages—the days of rampant orthodoxy. No other great Hindu Acharya of India could dare do it. Any man who with a submissive heart enter into the precincts of Sri Chaitanya Math at Sreedham Mayapur—the holy birth place of Mahaprabhu Sri Chaitanyadeva loses all distinctions of caste, creed, colour or country and his accepted there only as a servitor of Sri Krishna to be regarded by all as a devotee only.

Birth never can be the hall mark of caste. Caste, if it is to have any real significance in the social life of India must be based on occupation, activity and character of respective persons belonging to it. The Geeta also speaks that. It really signifies natural distinctions between man and man which has been arbitrarily turned into a stereotyped social system, which often proves to be a stumbling block in the way of progress. The Vice-President was pleased to note the prominent role of the Math in fostering the universal brotherhood. He also agreed to preside over a function of the Math in near future.

THE SWEETEST NAME

(BY PROF. K. VAIDYANATHAN, M.A.)

I know none of the sweetest song,
But I try to sing to draw His heart.
He, Whose Name hath madden'd Gopis ;
He, Who is ever at the service of His

I know none but the sweetest Name
The very mention of it brings joy
And sweetness to my humble heart,
The Name of Names, it is “Radhe-Shyam” !

devotees

Ourselves

PREACHING NEWS

In Midnapore Dt.

Tridandiswami Srimad Bhakti Swarup Parvata Maharaj along with four Brahmancharis was on a tour to the villages of Amarshi, Chandrup, Rathipur, Sadatpur, Chintipur, Jaliwar, Nachhipur, Pajankul and Sri Kantha in the District of Midnapore and preached the teachings of Sri Chaitanya Mahaprabhu through the magic lantern lectures, devotional chorus songs and expositions from the scriptures.

In 24 Parganas and Murshidabad Dt.

Sripad Radha Govinda Tattwanidhi, B.A., and Sri Narahari Kritiratna had been explaining Srimad Bhagavatam from 1st Vaishakha (14th April) at the premises of Ketiarhat High School in Vashirhat Sub-Division (Dt. 24 Parganas) and at the residence of Sri Mani Mohan Mukherjee at Berhampore, (Murshidabad Dt.) respectively and continued up to 31st Vaishakha (14th May). The elite of both the localities have been attending them with great enthusiasm.

At Kilpauk (Madras)

During the Upanayanam ceremonial performance of the two sons of Sri Y. S. Narayana, B.A. he invited the Swamiji's of Madras Sree Gaudiya Math to grace the function and enlighten the invitees by their sweet Bhajan and Kirtana. The Brahmancharis of the Math were taken to his residence at Kilpauk (Madras) and they performed the Kirtana which was attended by many educated persons, who were invited.

At Chintadripet (Madras)

The Brahmancharis of Madras Sree Gaudiya Math also performed another Bhajan and discourse at Sree Gauranga Bhakta Mandali Sabha at Chintadripet (Madras) on 9th April 1958 which was attended by a large number of Bhaktas. There

Sri Sada-bhuja Chaitanya Mahaprabhu (six armed i.e., as Sri Rama, Sri Krishna and Sri Chaitanya in one form, which was shown by Sri Chaitanya Mahaprabhu to Sri Sarva-bhauma at Puri) is being worshipped.

Meeting at Old Washermanpet (Madras)

On 24th May at a Religious Meeting which was held under the auspices of Sriman Allin Venkatadri Bhaktajana Bridam (at Madras-21.) Sri Nandadulal Brahmachari Bhaktivaibhava of our Madras Sree Gaudiya Math delivered a speech dealing with "How one gets the spiritual enlightenment" amongst a distinguished gathering of more than 500 hundred audience. The speech was translated into Telugu by Sri R. Anjaneyulu. At the beginning and at the conclusion of the meeting Sri Krishna Nama Sankirtana was performed by Sri Nityananda Brahmachari Gitikovit.

The Ananda Bazar Patrika

Under the auspices of the people of Palashpur and Kantai sub-division at a religious meeting His Holiness Sri Srimad B. V. Tirtha Maharaj, President-Acharya of Sri Chaitanya Math, delivered a speech on the philosophy of Sri Chaitanya Mahaprabhu at Amarshi Sri Gaudiya Math (a branch of Sri Chaitanya Math) in which more than four thousand people attended. After the conclusion of the meeting Mahaprasadam was distributed to one and all. On 4th May Swamiji gave another two discourses at Kulashini.

Late News

On Sri Jagannatha Ananda-utsava day more than 25 thousand people were treated with Mahaprasadam at Sri Mayapur.

Our Thanks

We convey our thanks to Sri Hiralal Babu of Teyanampet (Madras) who has contributed one 'Joy-bell' at a cost of Rs: 160 to Sree Gaudiya Math, Madras.

॥ श्री श्री गुरु गौरांगौ जयतः ॥

THE GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथार्हमुपयुजतः।
निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते।

प्रापन्निकतया बुद्ध्या
हरिसम्बन्धि वस्तुन
मुमुक्षुभिः परित्यागो
वैराग्यं फलमुच्यते।

VOL. II

AUGUST 1958

No. 12

अयि नन्दतनुज किङ्करं पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥ ५ ॥

Son of Nanda, I, Thy servant,
Fallen into this terrible ocean of the world,
May Thou in mercy make of me
Even as a speck of dust-clinging to Thy Lotus Feet.

O Son of Nanda! Graciously count me, Thy servant, as a particle of dust of Thy Lotus Feet, fallen as I am in the terrible ocean of this world.

Rathayatra

The Rathayatra at Puri is perhaps the most celebrated festival of Chariot in India. People from far off places come to join it. Formerly we could see *Sadhus* tracking their ways of hundreds of miles on foot, coming to take part in the victorious Chariot Journey of Krishna-Jagannatha at Puri. This reminded us of the exodus of hundreds of people of Bengal who came to see Jagannatha with His brother and sister beside Him in their respective Chariots. And along with it they could have the best fortune of having the sight of their most beloved (Sri Chaitanya) singing and dancing with His compatriots and leading great *Sankirtana* processions in front of them. Oh the joy! the bliss! Godhead Himself would push the Chariot with His own head now and then and dance in ecstatic trance, when He took His own otherself of transcendental majesty to the quiet nook of sublime beauty—Sri Vrindavana whose symbolic replica is the Gundicha temple of Puri popularly known as the maternal aunts house of Sri Jagannatha. The Rathayatra festival of Mahesh near Calcutta is the most celebrated in Bengal, first began by a favourite disciple of Sri Nityananda Prabhu.

Here, in Puri lived Sri Prataprudra, the last great Hindu Emperor of South East India whose Empire extended from the Rupanarayana river of Central Bengal to the Krishna of the South. His name has been immortalised in Sri Chaitanya Chari-tamrita. He took shelter to the Feet of his beloved Lord, Sri Chaitanya; humble, always solicitous of the Lord's mercy, ready to sacrifice everything for the satisfaction of his affectionate Master, devoutly given to the propagation of pure *Bhakti*,

Sri Prataprudra stands perhaps as the greatest Hindu monarch in the middle age. In order to avoid unnecessary bloodshed of his subjects in civil war left the day-to-day administration of his Kingdom to his Prime Minister (who ultimately proved to be a treacherous rogue) and devoted himself wholeheartedly to the service of Sri Chaitanya along with the then greatest Vedantic Pandit of India Sri Sarvabhauma Bhattacharya. Unfortunately materialistic historians like Rakhaladas Banerjee of Bengal has completely failed to appreciate the true greatness of character of this great monarch; and has tried to decry him in his history of Orissa.

Western scholars have altogether failed to understand the divine significance of the appearance of Sri Jagannatha and consider it as an image of a hideous god like Moloch of Babylon. And English dictionaries have blackened their pages by betraying shameful ignorance of the etymology of the word Jagannatha and mean it as something hideous. But they are glad that they have been able to tarnish the name of Indian's who worship such monstrosity, before the pitiable ignoramus of the East and the West.

In Puri Godhead has manifested His *Purushottama* self. He is worshipped there as the observer of the whole of creation. By the reflection of His sight *Prakriti* becomes active and cosmic evolution starts, evolves and ends in Him. His active *Purusha-Rupa*, Sri Balarama and the essence of exoteric *Prakriti*, Sri Subhadra is also worshipped along with Him. As the Sole Seer of creation Godhead's eyes are so prominent in His image there. This is the whole of Vedanta philosophy in a nutshell,

to one who can understand. But we pity our educated Indian brothers who look upon this transcendental divine images with borrowed Western eyes and decry them. Of course when Buddhist monarchs sat on the throne of Orissa, they tried to give them Buddhist shapes as representing, Buddha, Dharma and Sangha the three cardinal factors of their religion and introduced Mahajāni Buddhist innovations in their worship traces of which can still be found in their worship and festivals. Sri Ramanuja, later on, tried to change Jagannatha worship according to the 'Pancharatra system'. Tradition says that it was not so gladly accepted by the Lord a beloved of the jungle people there.

It was Mahaprabhu Sri Chaitanyadeva lived there for full twelve years, and showed the *Aprakrita* significance of Sri Jagannatha to the world of pure devotees. To Him Jagannatha is the embodiment of Krishna's majestic self, residing there in that shape in order to give satisfaction to this ritualistic devotees (*Vaidhi Bhaktas*). But when Jagannatha makes His victorious journey to the Gundicha temple and lives there for seven days, as represented in *Rathayatra* it reminded Him of the return of Sri Krishna to Vrindavana the sphere of majesty and grandeur, at the request of Sri Radhika.

The Gopies waited too long and pined for Krishna's return to Vraja as He had promised. At last the separation became unbearable. They came to Kurukshetra and requested Him to appear in His true self in their homes. His majesty displayed in the midst of so many Kings at Kurukshetra was repulsive to them,—it had no meaning to them, only a redundant shape assumed by God-head in order to serve some timely purpose as the destruction of

Asura Kings or political unification of greater India under Yudhisthira. Thus the Lord of the universe was to give up His majesty, and He came to the huts of the Gopies as their own dear and near one. One Whom the great Yogies cannot conceive in their meditation of Whose majesty, the Vedas burst into hymns of eternal praise, comes to His beloved Gopies as their dearest and only lover sans all majestic display of power. He is only a cowherd to them playing on His flute by the gently flowing Yamuna. His Flute cannot stop. Its sweet sound transcending all music of heaven and earth is ever heard by them absorbed as they remain in the contemplation of 'Madhava's' their beloved Gopinatha's—childhood pastimes. Krishna came and played with them as before in the groves of Vrindavana and by the side of the Yamuna in moonlit nights.

This is the highest consummation of *Prema-Bhakti* which Sri Chaitanya Mahaprabhu came to preach to one and all without caste, creed, colour, country or sex. It is the highest gift of mercy and love which Godhead can bestow on His pure devotees. Pure devotional love like that of the Gopies makes Godhead Himself seek the company of this devotees. And Rathayatra of Jagannatha means this to Gaudiya Vaishnavas.

While leading the *Sankirtana* processions, (Sri Chaitanya) divulged His whole heart and this innate significance of His own Leela. Krishna, through His own love seeks the company of His pure devotee and follows Him or her. He divided the singers into seven parties. He sang and danced in every batch, now separately, now simultaneously. The whole world was inundated with a shower of bliss. Gods observed it from their own abodes and

were transported with joy! He sang, "I have pined so long and have been burnt in the fire of separation while you remain installed in Thy transcendental majesty among your worshippers in Vaikuntha (the great Temple of Jagannatha). The Vedas sing Thy praise, gods bow down before Thy throne, thousands of suns and moons mount guard before Thy majestic appearance. I am only a poor Gopi of Vrindavana whose simple heart is identical with the place she resides in. I have got today that Lord of my soul for Whom, I have pined and yearned so long, day and night when every moment seemed to be a *Yuga*. Oh my good luck knows no bound". Thus Sri Chaitanya thinks Himself a Gopi (Sri Radhika) and divulges His whole heart as He takes Sri Jagannatha to Vrindavana (Gundicha Temple) He sings;—"You teach us *Yoga* and *Jnana*, through Uddhava. But the irony is that we want to attach our hearts to the world, taking it away from you, but that is impossible and people ridicule us for we cannot think of anything else but you. Oh beloved! Gopi does not like to be a great *Yogi* that she will be happy to meditate Your Feet. She has nothing to fear from worldly attractions for she is constantly forgetful of her own body and cannot but think of you always. We cannot understand how you can forget everything of Vraja. Your parents and cowherd friends, the Yamuna and the 'Govardhana mount' once the objects of Your deepest affection". "I cannot really bear the sight of sorrow of these" says Sri Radhika "For Thy absence". Specially the sufferings of the Gopies are unbearable and indescribable. Krishna replies, "Yes, separation from the Gopies of Vraja are intolerable to Me also. But I anyhow manage to live by remembering the pastimes and sports I once had with them all.

Now and then I come to Sri Radhika incognito when she feels inspired and happy; and enjoy her company. Your love ever attracts Me. I must be among you within a few days. Then Krishna uttered a *Sloka* which consoled Sri Radhika: 'Know, beloved, that love for Me makes one immortal and full of eternal bliss. It is your incomparable affection for Me that has made Me appear in My real self of eternal youthfulness, to you in Gokula. I consider Myself lucky for it'. Thus the Lord also expressed His deep solicitude to meet the Gopies and came to Vrindavana which this festival signifies at least to pure devotees.

Gaudiya Vaishnavas from all parts of the country come to Puri on this occasion and join the grand procession leading from Jagannatha Temple to Gundicha Mandir, commemorating the ever memorable *San-kirtana* procession of Sri Chaitanya Deva. Hundreds of Rathayatra festivals are held in Bengal and Orissa in memory of it.

In Sreedham Mayapur (birth place of Sri Chaitanya Mahaprabhu) the Deities, Sri Chaitanya Mahaprabhu, Sri Baladeva and Sri Jagannathadeva are taken in a Charot-procession from Sree Yogapith, a Temple where Sri Chaitanya was born, to Vrajapattana (Sri Chaitanya Math) in a nice beautifully decorated Chariot. Hundreds of people from distant parts of the country come to take part in the festival. This year's *Rathayatra* at Sreedham Mayapur has been a really striking festival. Pilgrim's from distant parts of the country came in hundreds to join the festival and it was performed with such eclat that many old men of the place said that they hardly had seen such a grand and imposing divine ceremony within living memory, although they live near Navadvipa, a famous place of pilgrimage of Bengal. On the *Ratha-*



A view of the Car festival in Sreedham Mayapur

yatra day people began to gather from early morning and the whole city of Temples was fitted with love and united singing of God's Name. The return journey Punaryatra of the Deities from Sri Chaitanya Math to Yogapitha Temple was all the more grand. Such a vast gathering of devotees can hardly be seen. They took back Mahaprabhu to His Temple in the midst of *Harisankirtana* almost unprecedented.

Rupa and Sanatana

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

Rupa and Sanatana's devotional lives at Vrindavana

In due course Sanatana reached Vrindavana. Rupa had to pass a year at home in order to dispose finally of their property, after his departure from Puri. Rupa joined Sanatana at Vrindavana in a few days. The two brothers thereupon began their work in right earnest with undivided attention. It will not be possible to

describe in detail their strict asceticism and intense devotion to God. Their way of life and activities pleased Sri Chaitanya beyond measure. They were exactly fitted for the work He had imposed upon them. They were the pride of the sect. The Gaudiya Vaishnava world was struck with wonder and affectionate admiration at their devotional life. They were above reproach in every respect. If Sri Chaitanya made

any body perfect it was Rupa, Sanatana and Raghunathadasa. Their asceticism was wonderful. Sometimes they were homeless, sleeping every night under a different tree and at times in a cave. They were perfectly happy under the trees of Vraja while their palaces at Ramakeli and at Fateyabad had not given them a vestige of their bliss they experienced at Vrindavana. They lived on alms begging from door to door accepting coarse dry bread, in contrast to the luxurious and palatable dishes to which they were accustomed. They chewed the dry bread and gram forsaking all earthly pleasures. They had only a cocoanut shell as water bottle and a tattered quilt to protect them from the cold. They practised self-mortification to the extreme. Few people could have pursued unflinchingly a martyrdom as they did. They saw the progress of the work of Rupa and Sanatana. Once Sri Chaitanya sent a message by Jagadananda, His close confidant to the effect that He would shortly visit Vrindavana. Sri Chaitanya asked Jagadananda to remain day and night with Sanatana who received him very kindly and showed him all the woods and holy shrines of Vrindavana, Mathura. Jagadananda lived for two months with Sanatana at the latter's cave at Gokula. Sanatana repaired a Math at Dvadasa Aditya heath at Vrindavana to provide a residence for Sri Chaitanya. But He did not pay a second visit to the place, though He was pleased to hear that Sanatana and Rupa had worked beyond His utmost expectations. Sanatana sent some humble but very precious presents for Sri Chaitanya through Jagadananda which consisted of sacred sand from the land of Rāsa-dance, a piece of Stone from the holy Govardhana, a Gunja garland and some dry Piku fruits. Sanatana bade farewell to Jagadananda

with a very heavy heart. Sri Chaitanya was over-joyed to learn of their activities (C. C. *Antya*. XIII).

Both Rupa and Sanatana used to live in different woods at different times. The places and caves such as at Chakratirtha, in Govardhana, Vaithal in Kokilavana, on the western bank of Mauasiganga lake in Govardhana, and so on, have been preserved. At the latter place a great fair is annually held on the day of the full moon in the month of Asadha (June and July) to commemorate the anniversary of the demise of Sanatana. The whole Gaudiya Vaishnava population of the Mathura circle assemble there for the occasion. We know Sri Chaitanya did not climb the Govardhana Hill to see the Gopala Image installed by Madhavendra Puri in a Temple which stands at the summit. When Jagadananda came to Vrindavana, Sri Chaitanya cautioned him not to go up the Hill which is regarded as the body of Krishna Himself. Rupa and Sanatana never climbed the Hill either. They used to make a circuit round the Hill with great reverence chanting Its praises. We know that the Temple and Image were placed under the care of two Bengali Brahmana ascetics by Madhavendra Puri Himself. After the death of these two Bengali disciples of Madhava, a quarrel ensued as to possession, among different claimants. The Gaudiya Vaishnavas claimed the Image on the ground of their relationship with Madhava, the grand preceptor of Sri Chaitanya. The Gaudiyas were the most influential body at Vrindavana so Raghunathadasa Gosvami and other leaders of the sect installed Vithhalesvara, the youngest son of Vallabha in the service and as custodian of the Image (Bh. R. V.). Vallabha was the disciple of Ganadhara Pandit, and Vithhala seems to have owed allegiance to the Gaudiya Vaish-

navas. Vithhala himself worshipped the Image of Sri Chaitanya in the Temple at Gathuli where the Image of Gopala was occasionally brought. Rupa and Sanatana used to see the Image of Gopala whenever It was brought down to the place to save It from desecration at the hands of the Turks who very often threatened to molest the famous Deity and plunder Its ornaments and wealth. Krishnadasa Kaviraja tells us that Rupa Gosvami with a number of his associates lived one month at the house of Viththalanatha at Mathura to pay their devotion to the Deity Which Viththala brought, fearing an attack by the Turks. The following among others were with Sri Rupa on this occasion:—Gopala Bhatta, Raghunathadasa, Lokanatha, Bhugarbha, Sri Jiva, Yadavacharya, Govinda Gosvami, Uddhadasa, Madhava, Gopaldasa, Narayanadasa, Govinda Bhakta, Vani Krishnadasa and so on (C. C. M. XVIII. 48-64). This residence of Viththalanatha has been identified with Satghara near Tulsi Chabutara at Mathura (Gaudiya Vol. xiii. P. 229).

Many pious stories have been associated with the memory of Rupa and Sanatana which suggest their extraordinary devotion to God and utter disregard of personal comforts. When Sanatana used to live at Govardhana he made a point of circumambulating It every day. One day in his old age, though tired, he nevertheless took immense delight in observing his devotional duties. It is believed that the God Gopala appeared before him with a piece of Stone of the Govardhana hill marked with Foot-prints of Himself and offered It to him saying "Sanatana, you have become old; you should not trouble to walk so far round My Hill. You will walk from now round this Stone which shall represent the

Hill". The Stone has been preserved and is worshipped in the Temple of Radhadamodara, the Deity installed by Jiva Gosvami. It is a belief among Vaishnavas that God Krishna used to come and feed Sanatana in disguise. Jiva Gosvami records these stories in his Laghutosani. The whole population of every village in the Mathura circle loved the ascetic brothers as their own sons and used to follow them in their hundreds and thousands whenever they passed their villages in the course of their occasional circumambulation. Rupa still holds the highest place in the estimation of the followers of the sect who take pride in calling themselves Rupanuga or obedient followers of Rupa. Even Sanatana himself desires the shelter of Rupa in his devotional life, in the beginning of his 'Brihat Bhagavatamrita'. Rupa had the highest esteem for Sanatana's supreme devotional life calls him his lord in the following verse of his Laghu Bhagavatamrita: I shall describe in short what my lord Sanatana has written in his Bhagavatamrita (Krishnamrita Khanda Verse V).

In the course of a few years Rupa and Sanatana founded a society under the name of 'Visva Vaishnava Raja Sabha' or the royal council of Vaishnavas of the whole world. Rupa and Sanatana were the recognised heads of the council. During their life-time and even for some time after, the Gaudiyas who were dwellers of Vraja reigned there supreme. The Vallabhi sect, the Radhavallabhi sect of Harivamsa and other sects sprang up later on as so many off-shoots and gradually asserted their independence of the Gaudiya sect in course of time. Sri Jiva at the end of each of the his 'Sad-sandarbha', refers to the great council 'Visva Vaishnava Raja Sabha' in eulogising his eminent uncles in the follow-

ing line "It is the fifth Sandarbha of the Kali age and Who descended in Bhagavata Sandarbha in which lies the order to disseminate His own devotion". teaching of Rupa and Sanatana who are After the disappearance of Rupa and the councillors of the 'Visva Vaishnava Sanatana, Jiva was the head of the council Raja Sabha', who are the servitors of the in company with other Gosvamins who servitors at the Feet of the glorious God loved Jiva as they did his illustrious Sri Krishna Chaitanya Who is the Saviour uncles.

The World We See

BY SRI JADUNANDAN VIDYARNAVA, B.A.

All good or bad conditions in the life of a man are stepping stones to a higher evolution. Poverty and wealth will then take different meanings in life. Western civilization (capitalist or socialist) by its challenging attitude towards Truth has failed to achieve it. So struggle between wealth and poverty is never solved in their societies. Really the difference in Eastern and Western outlook on life depend upon it. When poverty is taken from the hand of Truth, it loses its terror; to be faced bravely, and conquered without any fear of defeat which takes away all balance. Poverty or wealth is not a question of economics only but they entail our attitude on life as a whole. So satyagraha is the golden means in our economic life also as Gandhiji also understood it thus.

Poverty is certainly the basic problem of Indian life to-day. It grinds down the vitality of the nation every day. Society as an organic whole must suffer as a whole from it. The 'haves' become self-centred, moral and spiritual perverts, while the have-nots turn into beasts, always grinding their teeth against the other. But to look upon it as the bugbear of all evils, is to lose just appraisal of real conditions in life. Poverty as such is not an unmixed evil;—

of course we do not speak of extreme cases. To a European it is tantamount to death. But an eastern mind knows the secret of turning it into a stepping stone to a higher evolution of life. The best course is to try to find out the middle path or in reaction to it our whole outlook on social life will be retaliatory only, thus taking away a balanced sense of values in human life. Extreme views about poverty of a section in society, like those of communists, may solve certain worrying problems of life for the time being, but ultimately it brings about a degeneration that is really appalling. A communistic society based on hatred can go on as long as there is something to hate or it must relapse into chaos. So it wants to perpetuate its struggle with capitalism. The so-called synthetic stage is only a dream of fanatics. Hegel, the real propagator of 'dialecticism', on which communist philosophy stands never visualised it in the manner in which Marx perverted it. Indian economics is ever bound up with its social as well as spiritual life. Now that state is being deliberately broken down, so its economy also. But we must seek its spirit which alone will bring about all-round advancement constructively as great minds like Ranade's and

later on Gandhiji's had visualised. Otherwise if the bugbear of material poverty throws the whole Country topsy turvy, and over-shadows every venture in life God knows what is in store for us. We cannot tell what ugly heads like that of materialistic communism will rise in society! For by laying too much stress on the economic aspect of the plan we are only gradually stepping into their shoes and chaos is prevailing everywhere. This has taken away all balance from thoughtful minds today and is working like a vicious circle. The plan if it is to be successful must take into account all the comparative values of life in a balanced way or it will dig its own grave and with it will go India's future as well. India is not Russia, born yesterday; it can never be so. In its youthful vigour Russia is experimenting with a venture only. A sensible man must wait and see its results advancing in his well-tried ways.

A word about India's physical configuration: It is a vast Country in which local conditions are very different at different places. There must remain a fundamental mistake if we try to impose the plan from outside as an idea, unless it be in a totalitarian way as in Russia where all differences are ground down by a central economic conception. Adaptability to local conditions, social economic, cultural and geographical must be the watchword for its authors in the light of the experiences gained so long. Through education the urge for change and improvement is rising everywhere. So let demands come from the local people first to be considered and helped with full sympathy by the administration which also will bring it in line with other parts of the Country as a whole. Or popular sympathy cannot be aroused if it be imposed from outside by a decadent

bureaucracy receiving its cue from the central oligarchy and looking up to it only. Every responsible state officer should be so trained and educated as to adapt most sympathetically with such local conditions. Training and education of a former I.C.S., is completely inimical to it. Spirit of service and not authoritative bureaucratic guidance, is really necessary for the success of the plan to day, if it is not forthcoming, it must be done, in the light of experiences gained.

We think that the plan as originally conceived can be successfully carried out by the Congress only. Or it will fall into the hands of the totalitarian ideologists, thereby losing all sympathy of the outside world except that of Russia. India will thus be compelled to fall into line with that block to day or to-morrow. Nasser along with his Arab world indeed is going to be tied up with Russia but that after completely wiping out all communism from their soil. India cannot do that. Amateur socialism of Delhi oligarchs will not do. When they have set the ball rolling they must find out a way of their own. That must be conceived as a totality in relation with Indian life as a whole. Piecemeal conceptions of it will only produce ephemeral results. And congress alone can do that constructively.

The difference between the two lies in the fundamental conception of man as a being. He is not a socio-political animal as some socialists and communists believe. He has come from God-Truth, lives in Him and goes to Him through death. Every change, reform or revolution in his life must take account of this eternal truth. Or all these can give so called timely improvement but would ultimately bring about degeneration in every department of life. Misused

religion in the hands of the ugly-minded superstitious fanatics or unbalanced mystics has done many mischiefs to human society, no doubt, but if properly followed it has given man his highest vision and purest mentality and bliss in life here below, not to speak of the hereafter. Why should man give up such a great source of strength and joy in life seeing its gross misuse in certain incompetent hands. Has not men in art, science and other human mental pursuits have done the same and are doing it every now and then, everywhere. Today deliberately to make man blind towards his spiritual and inner higher self in an organised way as material socialists are doing and which our ultramodern Indian savants are knowingly or unknowingly following by laying too much stress on life's material aspects is certainly the most dangerous step ever taken by social or political leaders. The one task of religion anywhere is to awaken the dormant functions of the spirit in man, which no other human culture can do. Its all other manifestations are nothing but gross and hellish superstition. A religion should be judged in the light of the life of the true Sadhaka in it. Is medical science to be judged in the light of the practice of quacks? Then why do our socialist brothers judge religion in the light of the practices and ideas of the ignorant and really unenlightened mystics and superstitious masses. Religion is eagerness of knowing Truth in His universal aspect esoterically. It is the highest and purest intuitive urge in human life. So the Brahmasutra's first aphorism has been *Athato "Brahmajignasa"*:—"Then comes the search for knowing Him Who is really the Greatest". There can be nothing mysterious in it. It is the most logical, pure and scientific source of knowing truth in every sphere of life. Let not our so

called science-mad brothers strut and fret with handy borrowed ideas against it. Try to dive deep into it and you will understand the whole creation in its truest aspect and that is religion. So Gandhiji said that politics without religion is satanic. A plan dealing with the whole life of a nation is more so if it be devoid of its spiritual aspect.

We think it is the Congress as a political party which can be inspired by such ideas. But it is decaying day by day deprived as it is, of its original spiritual impetus. We think there is still a man who can save it from immediate decadence and still rejuvenate the organisation by purging out its filthy elements everywhere or it will soon go out of the hands of any man however influential. And that is our Nehruji. Re-instate the party in its true state and everything-Government, its plan, administration-will go right. Let Nehruji come out of the official groove at least for some time; of course, without giving up his relation with it and devote himself wholeheartedly clearing the Aegean stable. We think that will be the best use of his leave-taking. He is not the man to be holidaying now. He cannot play the fiddle while Rome is burning. Negative personalities however good will not do just now. Congress requires clear positive and truly powerful guidance. Yes the party requires a dictator though it will be most heinous if it be introduced in the administration, although our inherited slavish mentality is going to rear that up there.

Great changes are taking place in every department of our life and these are being introduced by an almost totalitarian Government from outside. The plan embodies that attitude as a whole. Religion cannot stand aloof and have a way of its own as it has so long done. Truly religion is not a

concern of the individual's life only, as many a Pandit supposes, in order to avoid it. It must have a social background congenial to its proper healthy growth or it will be perverted at every step and will do immense harm only, like other higher pursuits of life. So our journal which is mainly given to the propagation of spiritual truth cannot but take account of the plan which is going to change the whole structure of Indian society, for good or bad, we don't know. We request our political savants today to think and meditate with a balanced mind, and hope they will also agree with us in many respects if they do not turn up their noses and turn away at the very name of religion superstitions!! Then we think Gandhiji also did nothing but spread superstition into poli-

tics, for he also devoted his life to find out the vital link between religion and politics in a Godless world. Of course in a self-conscious world religions also must discard many traditions, customs and myths that they have so long nourished with deep regard and try to find out the essence of each, to follow rightly and sincerely the path of Truth. Really, progress to-day, means the evolution of introspective self-consciousness in the development of man as a spiritual being. This gives new meanings to such words as fate. Law of Nature or eternal justice and specially to the word God through Whom alone man must acquire real and perfect consciousness about his own self. And if we call it a scientific age, -- then that will be the perversion of truth based on pure Science.

The Month of Sri Purusottam and its Rituals

HIS HOLINESS TRIDANDISWAMI SRIMAD B. K. SHARAMAN MAHARAJ

An additional month is taken in the lunar year every third year in order to keep up connection between lunar and solar years. According to the 'Surya Siddhanta' there are 1593336 such additional or intercalary months in one *Mahayuga* which comprises 51840000 solar months. So one intercalary month comes after 32 months, 16 days and 4 Dandas of Solar System. This is styled as the month of Sri Purusottama by the revered Vaishnavas. We can now at ease come to the conclusion that the lunar year containing the month of Sri Purusottama gets 13 months in place of 12.

In the 'Navadvip Panjika', founded by Prabhupad Srila Bhakti Siddhanta Saras-

wati Goswami Thakur, the illustrious founder of Sree Chaitanya Math and Sree Gaudiya Maths, a month commences from the 1st day of the dark half of the month and ends in the following full moon. But the month of Sri Purusottam commences on the 1st day of the bright half of the month and ends in the following new moon. The speciality of this almanac is that the names of the months, lunar days (Tithis) and constellations (Nakshatras) are given in the various Names of the Almighty God in order to give the facility of chanting the Name of God even in consultation of an almanac. The Names of the lunar months in the said almanac are—Vishnu, Madhusudana, Trivikrama, Vamana, Shridhara,

Hrishiksha, Padmanava, Damodara, Keshava, Narayana, Madhava and Govinda. In this year of 472 Sri Goura Era the month of Sri Purusottama appears between the two halves of the month of Shridhara. The period of the month is from the 17th July to the 15th August.

The *Smartas* style this month as *Mala*, *Molina* and *Malimlucha* and refrain from all sorts of rituals in this month. It is narrated in the 'Narada Purana' that the intercalary month being such ignored and oppressed by the solar months went for remedy to the great 'Narayana', the Lord of the *Vaikuntha* who went to Goloka in this month to the Supreme Lord Sri Krishna, who was deeply moved by the complaint and ordered that the intercalary month must have higher place than all other months and should be styled as Sri Purusottama which is a Name of the Lord and should be respected as the Lord.

The difference between the *Smartas* and the *Vaishnavas* is that the *Smartas*, instead of looking to the purport of scriptures follow the rituals outwardly only. They have divided the annual rituals in 12 lunar months and they have got no ritual in the intercalary month. On the contrary the revered *Vaishnavas* do not allow to pass even a second without using it in some service of the Supreme Lord. So they engage themselves in the service of the Lord even in this intercalary month, rather with more attention. They are of three kinds viz., *Swanisthas*, *Parinisthitas* and *Nirapekshas*.

The *Swanisthas* observe the rite of Sri Purusottama utilizing each day by Seva-Pujas, as is done by a true Brahmin from early in the morning till late hours of night. Early in the morning they take bath in some river flowing into the sea or in a tank

or in their own houses, the first one being the best. After bath they paint *urdha pundras* in 12 upper limbs with *Gopi-Chandana* mutter *mantras* silently and say prayers and worship Lord Sri Purusottama Who is the Presiding Deity of the month with 16 kinds of articles and pray as such

आगच्छ देव देवेश श्रोत्रुण पुरुषोत्तम ।

राधया सहितद्वाल गृहाण पूजनं मम ॥

(Come Oh! Sri Krishna, Sri Purusottama, the Lord of all Lords with Sri Radhika and accept my offerings).

They do not engage themselves in any sort of mundane enjoyment; do not lie in any body's bed; do not speak against any body and do not take food offered by others. They always remain in some service of the Lord. The rich, observing this rituals should give food, clothing and money to the *Brahmins* and *Vaishnavas* and take meal in the last of the 8 divisions of the day. The worshipper should meditate on the following Sloka every day,—

गोवर्द्धनधरं वन्दे गोपालं गोपकप्रियम् ।

गोकुलोत्सवमोशनं गोविन्दं गोपिकाप्रियम् ॥

Maharaj, Indra Dyuma, Spatadyumna, Joubaneshwar and Bhagiratha observed the rite of Sri Purusottama properly and attained God-head thereby.

The *Parinisthitas* observe the rite as that of the month of 'Kartick' according to the injunction of their spiritual guides.

The *Nirapeksha* or independent is he who is above mundane relation and attachment. He, out of his own record, is always engaged in the loving service of the Lord caring little for injunctions of scriptures. He takes *Mahapradam* in time and always goes on with listening to and chanting the glorious Names of God-head. His soul is awakened and so he is absolutely pure. He

has overcome passions. He pleases the Lord devotees of lower standard. He meditates with His loving service. His heart is on the eternal Name, Form, Attributes and Pastimes of Sri Sri Radha-Krishna, the naturally attached to the Feet of the Lord, so he is above the rituals enjoined for predominated and predominating Moieties.

Self-Surrender (Course XX)

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

In the last course we have seen how the most confirmed self-surrenderers to the holy Feet of God can easily master the sensual propensities of man which even great *Yogins*, if not fully devoted to God, can hardly do with all the high powers (*tapabala*) they have acquired by practising *Yoga* for very long years. In that connection we have very succinctly reviewed the very pure character of Sri Rai Ramananda, not easily comprehensible to men, not only those with an ordinary sense of purity, but also to sincere trainees in the school of self-surrender. How could he, they think, he—a house-holder and very successful Governor of a big State to boot, be entirely free from sex-instinct while handling the bodies of youthful and exquisitely beautiful girls, as a maid does to her mistresses, without yielding to the slightest impulse that 'flesh' is heir to. It is in the case of Vaishnava like him that we are made to learn about the *aparakita* (super-natural, transcendental) character of a true Vaishnava's body which is all-service without the slightest tint of carnalism in it. This failure on the part of beginners in the course of self-surrender to realise the excellence of perfect service offered to God by established Vaishnavas, is the cause of their downfall in many cases and they become *sahajiyas* or pseudo-Vaishnavas demoralised in the extreme. This has given rise to the mush-

room—growth of several sub-sects professing themselves as belonging to Sri Chaitanyadeva's cult, each claiming to be composed of His direct followers. They draw their principle from the fact that Ramananda, a principal expert in *rasabhajan* i.e., Sri Krishna's service in the amorous sphere, was given to the company of young girls and he was highly respected therefore by Sri Chaitanyadeva Himself, for His Lordship said that Rai Ramananda could do what He Himself did not venture. So they went to claim to trace lineal preceptorial descent from Sri Ramananda boast of their belonging to Sri Chaitanyadeva's favourite line, while they pity the inferior rank, according to them, in the hierarchy of Vaishnavism, of such purest characters and self-abnegators as Sri Haridas Thakur, Sri Svarupa Goswami, Sri Rupa, Sri Sanatana, Sri Raghunathadasa, and other Goswamis who did not venture to give a practical shape to their *rasa-sastras*, i.e., writings about Sri Krishna's dalliance with Gopis. By this they committed serious offence (*aparadha*) to Sri Ramananda, on one hand, ascribing to him a voluptuous character which they adopted themselves, and, on the other hand, to the other Goswamis disregarding them for their not being voluptuous like themselves. We hope our sensible readers have understood what a precipitous pit-fall have these *sahajiyas* undergone in

the name of practising Sri Krishna-*Leela* giving a wrong interpretation to the text of Srmd. Bh. 10/33/36 ignoring the warning in 10/33/29.

About a century and a half ago a Vaishnava saint of the name of Tataram Babaji counted such thirteen sub-sects now we see that the number has much increased. And we must protect ourselves against the company of these pests of mankind, but also against thoughts about them as possible followers of Sri Chaitanyadeva.

Now it is time, we think, to study the moral side of His teachings both preceptorial and practical. At Nadia (Sree Mayapur), His Godship strictly followed *sastric* injunctions and avoided the prohibitions. Though Sri Tulasi is His service-maid, as He was none other than Sri Krishna Himself, yet as Teacher of proper conduct of devotees, He daily worshipped and watered her plant. He regularly worshipped Sri Narayana-Shila except when prevented by trances lingering long. His regard for Sri Shachidevi, mother, was quite exemplary even when He was away as a *Sanyasin*. Every year He sent His earnest devotee, Sri Jagadananda to Sri Shachidevi at Nadia with messages, lowly obeisances and Sri Jagannatha Prasad, as also pacifying discourses. Besides, though *ashrama-dharmas* (proper duty of one in a particular stage of life) does not bind a true devotee, far less Him (God), yet after *Sanyas*, He strictly observed the *sastric* rules, meant for mendicants, to the letter, when Sri Nityananda Prabhu broke His *danda* or mendicant's staff. He appeared as seriously displeased and that so much that He left the company of His associates in His journey to Puri and visited the Temple of Jagannatha alone to fall in a trance in their absence. He ever stuck to

the mendicant's garb of orange ochre. When, latterly, Sri Jagadananda, seeing His bedding too hard, prepared a softer one with some cotton inside, He indignantly rejected it and sarcastically asked for a bedstead too which a *Sanyasin* is not permitted to enjoy. Moreover, He did not allow any luxury such as a scented medicinal oil to be rubbed on His head. He led life as a strict *Sanyasin* should do. In the last year of His stay among His closest devotees, He gave all along a strict demonstration of Krishna *bhajan* of a Gopi, specially Sri Radha, in *bipratambha* or separation from Sri Krishna, and listened to Sri Svarup's relevant songs from Sri Jaideva's Geetagoinda and from Chandidasa and Vidyapati. One day a 'devodasi' or music girl of Sri Jagannathadeva was chanting a melodious song from Geetagoinda, when His Lordship became enraptured and ran in the direction the song was floating from. When He was prevented by Sri Govinda, His close servitor, saying that it was a girl that was singing, He most cordially thanked Govinda for having saved His very life, for, as His Godship said, He must have given up His life, if He had touched the girl in His ecstasy due to the sweetly sung amorous song about Sri Krishna. Such strictness of morality and purity He observed in His life of a recluse.

At Nadia, too, He never indulged in amorous pranks, so that His earliest biographer, Sri Vrindavandasa Thakura, said: "In this *Avatara* or Descent as Sri Gauranga, His Lordship never heard the name of 'woman', as is known in the world. So no great personage of distinction reads any hymn to Him as 'Gauranga Nagari', i.e., Gauranga, the gallant lover of ladies". Thus we see that both and after renunciation He set the example of pure life free

from anything of amorous type. Yet a group of *sahajiyas*, known as 'Gauranga Nagaris', attribute to Him an amorous propensity. According to them all attributes of Sri Krishna may be applied to Sri Gauranga, in as much as Lord Gauranga is identical with Sri Krishna. But the *Parsada* Goswamis (associate devotees) aver that Sri Krishna's are *Madhurya-Leela* (lover's activities), whereas Sri Gauranga's are *Ondarya-Leelas* (magnanimous activities). It should be remembered that in *swaroop* (essential constitution), they are identical, but in *Leela* they are distinct. So the activities of Krishna should not be attributed to Sri Gauranga (Sri Chaitanya). Otherwise there occurs a *rasabhas-dosha* (defect of mingling opposite sentiments which should be avoided by all means by aspirants after true devotion, and of this *sahajiyas* are always guilty. So Sri Chaitanyadeva was such strict Master in respect of morality that He went so far as to abandon for good 'Chhota (junior) Haridas', a devotee of His at Puri, who had been to an established devotee Madhavidēvi's house to procure fine rice for the Lord Himself, when He said: "I cannot behold the face of one who, being a mendicant, talks to women. Our indomitable passions do accept objects of enjoyment and a hermit's mind too is bewitched by the sight of even a wooden female figure. Insignificant creatures (men of the ordinary type without training in self-discipline), generally adopt the garb of mendicants and like monkeys are ever watchful for snatching at sensual enjoyments through intimate talks with women". Even though wanted by His closest devotees like Svapupa and others. His Lordship did not move even an inch from the resolution. So strict was He in the maintenance of order and discipline among His followers.

Again, He won't allow an interview with King Prataprudra of Orissa, because *sasiras* do not permit a *Sanyasin* to have it. It was only when He had seen the King sweep the road with his own hands before the Chariot of Sri Jagannatha, Valadeva and Subhadradevi at the time of the Car-festival, leaving aside his royal robes, and when at the end of the journey, His Godship being in a trance in the garden close by the Gundicha Temple, the King, garbed as a Vaishnava, having put off his royal robes under instructions from Sarva-bhauma Pandit, His Lordship's devotee and the King's Court Pandit, massaged the Feet of His Lordship with *ślokas* from the Śrīmad Bhagavatam at his lips, He sat up and embraced the King as a friend, seemingly not recognising him as King.

From all this we see that Sri Chaitanyadeva was very strict in the observance of *ashrama-dharma* of His devotees setting the example by His own conduct, and that the *sahajiyas*, though they try to pass themselves off as His followers, are actually His antagonists. And every seeker after his own real self-interest should shun them under all circumstances.

Sri Chaitanyadeva was dead against a show of renouncement of the world hiding a desire for enjoyment at heart. His Lordship did not encourage such false renunciations while advising new entrants into the fold of *Vairagya* (mendicant's life), while instructing Srila Raghunathadasa Goswami at Sri Adwaita Acharya's house in the following words: "Aspirants after culture of *Bhakti* not to be impatient for renouncing the world too soon. Home is the training ground for renunciation. Man gets to other coast of the ocean of the world gradually. One should not make a show of leaving the life of a house-holder, retain-

ing the weakness of spirit. This would be like a monkey sitting on a tree, appearing as quite unmindful of the worldly concerns, but ready to enjoy wherever opportunity arises. One should accept the gifts of nature and industry as far as necessary and helpful for a devotional life without a hankering thereafter, and keep the heart always willing for God's service, though maintaining ordinary outward dealings with men. Krishna soon rescues such a self-surrender who makes a gradual progress towards self-realisation". We have already described *yukta* and *phalga vairagyas* in Course VIII. Now it remains to see what kind of *vairagya* Sri Chaitanyadeva liked. And this we shall do in the next course.

Sri Chaitanya Mahabrabhu

By DR. SAMBIDANANDA DAS, (GAUDIYA MATH, MADRAS) Rs. 3.

"The book is a short biography of Sri Chaitanya by a devout Vaishnava, whose object is to present the life of the founder of Bengal Vaishnavism in a way which will be intelligible and interesting to the English knowing public. The author has been successful in his endeavour and this little book, precise and faultless, will be attractive to every lover of religion and each devotee of God. The exposition of the Bhakti cult from Chaitanya's view-point is admirable for its depth."

—*Sunday Hindustan Standard*, July 13, 1958.

* * * * * Foreword by the Hon'ble Dr. P. V. Rajamannar, Chief Justice, Madras High Court. * * * * *

VAISHNAVISM occupies a distinct place in the philosophical and religious systems of the Hindus. Though the Advaita system is one of the most widely known systems, Vishishtadvaita as expounded and developed by the great Ramanuja in the South claims equal attention. There is vital relationship between South Indian Vaishnavism and Bengal Vaishnavism, of which Sri Chaitanya Mahabrabhu was the greatest exponent. Bhakti is the central theme of his preachings and teachings. Sri Chaitanya flourished towards the end of the fifteenth century, a critical time when true religion was fast losing ground. It was Sri Chaitanya who breathed life into it.

Thus the life of Sri Chaitanya Mahabrabhu has a unique appeal and charm. He was and is as good as God for the Vaishnavas. Whatever it may be, he is doubtless the greatest of all devotees. At the same time, he is also the greatest reformer. His contribution towards the development and perfection of devotional thoughts is supreme. Regarding devotion he has left nothing unsaid.

The book under notice is therefore bound to be refreshing for us especially when we are in the grip of rank materialism. When we read the book we feel as if we are lifted up high above in a fine, healthy atmosphere. The author has left no authentic sources untapped and has presented the material in a readable and an understandable, orderly form. The Foreword from the Chief Justice is a sufficient testimony to the excellent character of the book."

— DR. A. S. GOPANI.

—*Bhavan's Journal*, July 27, 1958.

"Vasudevamritam"

By SRI NANDADULAL BRAHMACHARI, *Bhaktibaibhava*.

"Alas! What a misfortune! I couldn't have the *Darsana* of my beloved Lord"—so saying, the Vipra fell into a swoon.

His Lordship Sri Chaitanya Mahabrabhu, after taking Sannyas, came to Puri and halting there for a couple of months, started on foot with a young Brahmin Kalakrishnadasa for South India to make the people of the South acquainted with His unique religion. He Himself was in ecstasy for Krishna, and all the way He enlightened thousands, who flocked round Him, and steeped them in Divine ecstasy. All forgot their differences of lines of *Sadhana* and cast aside all distinctions of caste, creed and colour. The *Yogis*, *Jnanis* and the *Bhaktas* embraced pure Vaishnavism. The biography of Sri Chaitanya Mahabrabhu "Sri Chaitanya Charitamritam" written by Srila Krishnadasa Kaviraja Goswami, gives a detailed account of how the people, who met the Lord, were converted into Vaishnavism by the influence of His ecstatic Krishna-Nama-Sankirtanam. The association of those people converted the rest of South India into pure Vaishnavism.

Sri Chaitanya Mahabrabhu travelled all over South India chanting the following songs:—

Krishna! Krishna! Krishna!
Krishna! Krishna! Krishna!
Krishnahe!

Krishna! Krishna! Krishna!
Krishna! Krishna! Krishna!
Krishnahe!

Krishna! Krishna! Krishna!
Krishna! Krishna! Krishna!
Raksha Mam.

Krishna! Krishna! Krishna!
Krishna! Krishna! Krishna!
Pahi Mam.

Rama! Raghava! Rama!
Raghava! Rama! Raghava!
Raksha Mam.

Krishna! Keshava! Krishna!
Keshava! Krishna! Keshava!
Pahi Mam.

He reached Kurmachalam and saw Sri Kuramadeva, and danced in ecstasy for a considerable time.

In the mean-while a fortunate Brahmin, named Kurma, invited Him for His Viksha (meal). Sri Chaitanya Mahabrabhu accepted his invitation. The fortunate Brahmin took Him to his house, and washed the Feet of Lord Sri Chaitanya Mahabrabhu, and drank the Holy water with other members of the family. And with great joy he said: "Oh, what a good luck! I have received the richest wealth in human birth; what is not even available to Brahma, has been received by me! I dedicate everything to Thee".

The news of the arrival of the Supreme Lord was soon spread like fire, and thousands flocked at His Feet. But next morning the Lord left the place.

There lived a leper Brahmin, named Vasudeva, who was a great devotee. His solicitude for all creatures was so great that even the worms, which came out of his wounds, were replaced in them. When he heard about the Lord's arrival rushed towards the house of Kurma, but fell on the ground in a swoon being deprived of the *Darsanam* of his beloved Lord: "Alas, what a misfortune! Mahabrabhu has already left Kurmakshetra. I couldn't have His *Darsanam*". But the earnest desire of His devotee was known to the Lord. The Lord came back to the spot. Sri Chaitanya Mahabrabhu embraced

Vasudeva as an affectionate mother embraces her child. What a wonder! The Vipra, who had sores of leprosy all over the body and pus with blood was coming out of it, was completely cured by the Divine touch of the Lord, and the Brahmin got a handsome beautiful body. The Vipra began to dance in ecstasy and prayed to the Lord :—

काहं दरिद्रः पापीयान् क कुणाः श्रीनिकेतनः ।
ब्रह्म-न्धुरानि स्माहं बाहुभ्या परिरम्भतः ॥

(What a wonder! I, being a poor, sinful and vile Brahmin, have been warmly embraced by the Holy Arms of Sri Krishna, the dwelling Abode of Lakshmi Devi).

"Oh, my merciful Lord! don't hide Thyself, I caught Thine sight as my worshipful Lord. The bad smell of the pus of my wounds kept people at a distance, but

You, out of Your immeasurable love, embraced such a wretched fellow as I am, and made me wholesome with sound health. Oh Lord! why have You made me sound and given me the beautiful body? We, the little Jivas, are always proud of the worldly prosperity which brings forgetfulness of Thee". But the Lord told him that one who surrenders oneself unto Him never comes under the influence of the illusory energy. "Dear Vasudeva, constantly glorify the Name of Sri Krishna, and preach it to one and all; in no time Krishna will dwell in you"—so saying the Lord blessed Vasudeva leper, and left the place.

Sri Sarvabhauma Bhattacharya in his "Satakam" has hence called Sri Chaitanya Mahaprabhu as "Vasudevamritam" after this incident of the deliverance of Vasudeva.

ALL GLORY TO SHRI GURU AND GAURANGA!

SREE GAUDIYA MATH

SRI GAUDIYA MATH ROAD, MADRAS - 14

Phone: 85881

Dear Sir,

1st August 1958

On behalf of the members of Sree Gaudiya Math, I solicit the favour of your company at "Shri Krishna Jayanti and Shri Nandotsava" celebrations (the annual functions of the Math) which will be celebrated at Sree Gaudiya Math, Royapettah on Saturday, the 6th and Sunday, the 7th of September '58 respectively under the spiritual guidance of His Holiness Tridandiswami Shri Shrimad Bhakti Vilas Tirtha Maharaj, the President-Acharyya of the Math.

The programme will include Mangal-Aratrika (beginning at 5 a.m.) puja, Reading and exposition of Shrimad Bhagavatam and Sankirtana (upto midnight).

Special Puja, Bhoga and Aratrika will be performed at the Advent time of Shri Krishna at midnight on Saturday, the 6th September. There will be speeches on His Life and Teachings at a meeting to be held at 6-30 p.m. on Sunday, the 7th September '58 at the Math premises.

Mahaprasadam will be distributed after the lecture (on Sunday the 7th September '58).

Yours

In the Service of the Supreme Lord,
NANDADULAL BRAHMACHARI,

Secretary.

Contributions however small for the Sacred function will thankfully be received.

॥ श्रीश्रीब्रह्मसंहिता ॥

(SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from July issue)

गोलोकनाम्नि निजधामनि तले च तस्य
देवी-महेश-हरि-धामसु तेषु तेषु ।

ते ते प्रभावनिचया विहिताश्च येन
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४३ ॥

तदिदं प्रपन्नगतं माहात्म्यमुक्त्वा निजधामगतमाहात्म्य-
माह—गोलोकेति । देवीमहेशादि-गणनं व्युत्क्रमेण ज्ञेयम् ।
देव्यादीनां यथोत्तरमूर्ध्वोर्ध्वप्रभवत्वात्तल्लोकानामूर्ध्वोर्ध्वभावित्व-
मिति । गोलोकस्य सर्वोर्ध्वगामित्वं सर्वेभ्यो व्यापकत्वं च
व्यवस्थापितमस्ति ; भुवि प्रकाशमानस्य वृन्दावनस्य तु
तेनामेदः पूर्वत्र दर्शितः ।

"स तु लोकस्त्वया कृष्णः सीदमानः कृतात्मना ।
धृतो धृतिमता वीर निम्नतोपपन्नान् गवाम् ॥"
इत्यनेनामेदेनैव हि । गोलोक एव निवसतीत्येवकारः सङ्गतः,
यतो भुवि प्रकाशमानोऽस्मिन् वृन्दावने तस्य नित्यविहारित्वं
ध्रियते ; यथादिबाराहे—

"वृन्दावनं द्वादशकं वृन्दया परिरक्षितम् ।
हरिणाधिष्ठितं तच्च ब्रह्मद्वारं-सेवितम् ॥"

तत्र च विशेषः—

"कृष्णः क्रीडासेतुवन्धं महापातकनाशनम् ।
बलवीभिः क्रीडनार्थं कृत्वा देवो गदाधरः ॥
गोपकैः सहितस्तत्र क्षणमेकं दिने दिने ।
तत्रैव रमणार्थं हि नित्यकालं स गच्छति ॥ इति ।

अत एव गौतमीये श्रीनारद उवाच,—

"किमिदं द्वात्रिंशद्वनं वृन्दारण्यं विशांपते ।
श्रोतुमिच्छामि भगवन् यदि श्रोत्योऽस्मि मे वद ॥"

श्रीकृष्ण उवाच,—

"इदं वृन्दावनं नाम मम धामैव केवलम् ।
अत्र ये पशवः पक्षिमृगाः क्रीडा नराधमाः ।
निवसन्ति मयाविष्टे मृता यान्ति ममालये ॥
अत्र या गोपकन्याश्च निवसन्ति ममालये ।
गोविन्द्यस्ता मया नित्यं मम सेवा-परायणाः ॥
पञ्चयोजनमेवास्ति वनं मे देहलोकम् ।
कालिन्दीयं हृष्टुमनाद्या परमामृतवहिनी ॥
अत्र देवाश्च भूतानि वर्तन्ते सूक्ष्मरूपतः ।
सर्वदेवमयश्चाहं न त्यजामि वनं क्वचित् ॥
आविर्भावस्तिरोभावो भवेन्मेऽत्र युगे युगे ।
तेजोमयमिदं रम्यमदृश्यं चर्मवक्षुषा ॥" इति ।

एतद्रूपमेवाश्रित्य वाराहादौ ते नित्यकदम्बादयो दर्शिता
वर्णिताश्च । तस्मादस्मददृश्यमानस्यैव वृन्दावनस्य अस्मददृश्य-
तादृश-प्रकाशविशेष एव गोलोक इति लब्धम् । यदा
चास्मददृश्यमाने प्रकाशे सारिकरः श्रीकृष्ण आविर्भवति । तदेव
तस्यावतार उच्यते, तदेव च रसविशेषोपाय संयोगविरहः

Translation :—Lowest of all is located is located Krishna's Own Realm named
Devīdhāma (mundane world), next above Goloka. I adore the Primeval Lord
it is Maheshadhāma (Abode of Mahesha) ; Govinda, Who has allotted their respective
above Mahesha-dhāma is placed Hari- authorities to the Rulers of those graded
dhāma (Abode of Hari) and above them all realms. (43)

पुनः संयोगादिमयविचित्रलीलाया तथा पारदार्यादिव्यवहारश्च गम्यते । यदा तु यथात्र यथा बान्धव कल्पतन्त्रयामल-संहिता-पञ्चरात्रादिषु तथा दिग्दर्शनेन विशेषा ज्ञेयाः । तथा च श्रीदशमे—

“जयति जननिवासो देवकीजन्मवादो
यदुवरपरिषत् स्वैर्दोभिरस्यन्नधर्मम् ।
स्थिरचरवृजिनघ्नः सुस्मित-श्रीमुखेन
ब्रजपुरवनितानां वर्धयन् कामदेवम्” ॥ इत्यादि ।

तथा च पादौ निर्वाणखण्डे श्रीभगवद्वाक्ये—

“पश्य त्वं दर्शयिष्यामि स्वरूपं वेदगोपितम् ।
ततः पश्याम्यहं भूप बालं कालाम्बुदप्रभम् ।
गोपकन्यावृत्तं गोपं हसन्तं गोपबालकैः ।” इति ;

अनेनालब्धस्त्रीधर्मव्यस्कृतादि-बोधकेन कन्या-पदेन तात्सामन्या-दृशत्वं निराक्रियते । तथा च गौतमीयतन्त्रे चतुर्थ्याध्याये—
“अथ वृन्दावनं ध्यायेत्” इत्यारभ्य, तद्ध्ययनम्—

Purport:—The Realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm : the first in order is this mundane world called Devīdhāma consisting of the fourteen worlds, viz., *Satyalo*ka, etc.; next above Devīdhāma is located Shiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness ; interpenetrating this portion of Shiva-dhāma there shines the Sadāshiva-Loka, full of great light. Above the same appears Hari-dhāma or the Transcendental

“स्वर्गादिव परिभ्रष्टकन्यका-शतमण्डितम् ।
गोपवत्सगणाकोर्णं वृक्षवण्डैश्च मण्डितम् ॥
गोपकन्यासहस्रैस्तु पद्मपत्रायतेक्षणैः ।
अर्चितं भावकुसुमैर्लोक्यैकगुहं परम् ॥”
इत्यादि । तद्दर्शनकारी च दर्शितस्तत्रैव सदाचार-प्रसङ्गे—
“अहर्निशं जपेन्मन्त्रं मन्त्री नियतमानसः ।
स पश्यति न संदेहो गोपवरुणधरं हरिम् ॥” इति ;
तत्रैवान्यत्र “वृन्दावने वसेद्धीमान् यावत् कृष्णस्य दर्शनम्”
इति ; त्रैलोक्यसम्मोहनतन्त्रे चाष्टादशाक्षरप्रसङ्गे—
“अहर्निशं जपेद्यस्तु मन्त्री नियतमानसः ।
स पश्यति न संदेहो गोपवेषधरं हरिम् ॥” इति ।
अत एव तापन्यां ब्रह्मवाक्यम्—“तदुहोवाच ब्रह्मसवनं चरतो
मे ध्यातः स्तुतः परार्धान्ते सोऽबुध्यत गोपवेषो मे पुरुषः
पुरस्तादाविर्बभूव” इति । तस्मात् क्षीरोदशाग्याद्यवतारतया
तस्य यत् कथनं तत्तु तद्दर्शनां तत्र प्रवेशापेक्षया । तदलमति-
विस्तरेण श्रीकृष्णसंदर्भे दर्शितचरेण प्रस्तुतमनुसरामः ॥ ४३ ॥

Vaikuntha-Loka. The Potency of Devīdhāma, in the form of the extension of Māyā, and that of Shiva-Loka, consisting of time, space and matter, are the Potency of the separated particles pervaded by the penumbral reflection of the Subjective Portion of the Divinity. But Hari-dhāma is ever resplendent with Transcendental Majesty and the Great Splendour of All-sweetness predominates over all other Majesties in Goloka. The Supreme Lord Govinda by his Own Direct and Indirect Power has constituted those respective potencies of those realms. (43)

(To be continued)

Krishna, My Lord Supreme !

I know no God so great as Thou ;
I run to Thee as a child to play with Thee ;
I sing songs to make Thee glad ;
I worship Thee at all times to make Thee mine.
Indeed, who knows my heart's yearning
Which is beyond words, painful and poignant
Due to separation.....
Linger not, my life is in throes of despair
Come, Come, at once, else I die, O Lord Supreme !

— K. VAIDYANATHAN.

Ourselves

SRILA ACHARYYA DEVA IN 24 PARGANAS (DT.)

His Holiness Srila Acharyadeva Tri-dandiswami Srimad Bhakti Vilas Tirtha Maharaj with a batch of preachers when stepped down at Basirhat town on his preaching tour on 24th May, a warm reception was given by a number of respectable gentlemen headed by Sri Atul Krishna Das, a Govt. Contractor, who garlanded the Acharyadeva with great honour and high respect; from there they advanced to Aturia where Sri Bhupendra Nath Ghosh, followed by many others received Srila Acharyadeva very warmly, amidst blowing the conch shells.

An arrangement was made in the Kali temple premises at Katiahhat on the same day at 8 p.m., Srila Acharyadeva explained elaborately and very explicitly for an hour to a large gathering assembled there the Vedic principles from Srimad Bhagavatam, as recognised by Sri Chaitanya Mahaprabhu, throwing light on the foundation of *Vaishnavism*.

Meeting at the Katiahhat High School

Under the auspices of the teachers and the authorities of the Katiahhat High School, and the local people of the surrounding villages a large meeting was convened at the Katiahhat High School premises on the 25th May 6-30 p.m.

After the opening devotional song Sri Tamal Krishna Mandal, M.A., B.T., the Headmaster of the School welcomed Srila Acharyadeva and spoke about the Vedic religion and how the Vedas are regarded by Hindus at the present time in contrast with the time in the beginning of Kali-Yuga when the then sages used to chant the Vedic *Mantras* on holy ceremonies.

Next Sripad Adwayajnananda Bhagavatabhushan, B.A., as asked by the Acharyadeva, Addressed that :—“ It is only through the grace of a preceptor that one can realise God just as the world is illuminated only by the rays of the sun. A disciple must also know it for certain that he finds eternal pleasure when he fully surrenders himself to his preceptor who will, in turn, help him to realise God finally place him on the holy Feet of the Lord Sri Krishna. After attaining this stage, the disciple will have nothing more to desire ”.

Then Sripad Radha Govinda Tattwanidhi, B.A., delivered his speech saying that—“ A man will deceive himself if he tries to understand *Paramadharm*a by his own intellect and therefore, he should understand it in the manner as depicted by Veda Vyasa in the Srimad Bhagavatam. One should forget one's ego completely so as to know what is *Paramadharm*a. It is *Atma*, the eternal soul, which can understand that *Paramadharm*a. The main teaching of the Geeta is that before realising the *Paramadharm*a one should surrender completely to God through the grace of Guru.”

Then Srila Acharyadeva in his speech said :—“ Sri Chaitanyadeva taught a lesson to the people of the world which is called “revolutionary teaching”. Social, economic and religious conditions prevailing at that time were not congenial to the principles of true religion. All rites and functions were not in accordance with true religion. Corruption was widely spread. So He appeared at that time and founded such a religion—the religion of Love—as would unite all, irrespective of caste, creed or nation under one head. The true religion

has been veiled to-day by false vanity and air of pomp and splendour in the material life of the people of the world."

After the vote of thanks given by Prabodhananda Das, B.A., the meeting ended. The mike arrangement was very favourable for all and many distinguished men among a countless number of people attended the meeting.

DISCOURSE

On the 26th May Sri Acharyadeva gave two discourses both in the morning and evening at the houses of Sri Bhupendra Nath Ghosh and Sri Kali Charan Ghosh which were attended by many leading gentlemen of the village. Dr. Narendra Nath Bose took keen interest in Swamiji's discourse. His Holiness also paid a visit to the house of Dr. Jatindra Nath Ghosh.

Next day morning His Holiness with the party left Aturia and after paying a short visit to Peara, Gandharvapuri in the house of Sri Radha Raman Das, and also in the house of Sri Prabodhananda Das, came to Basirhat town in the house of Sri Atul Krishna Das.

Thakur Bhakti Vinode Institute at Sri Mayapur

The prize distribution of Thakur Bhakti Vinode Institute of Sreedham Mayapur took place on third June this year. It was presided over by Sri M. M. Kundu, I.A.S., Dist. Magistrate of Nadia. After a sweet *Kirtana* the annual report was read by the Headmaster Sri Haridas Mitra, M.A., dealing with the various activities of the institution the sole aim of which is to bring up boys in congenial spiritual surroundings. The boys under the affectionate guidance

of the veteran Headmaster and other teachers take part in all sorts of social activities and they are always eager to serve the Math in every possible way suitable to them. The final examination results are quite satisfactory and upto the mark. It was cent percent success last year. After the reading of annual report Acharyadeva spoke about the history and object of the Institution. He said—"It is run with the object of developing spiritual aptitude in young boys and make their character steady enough to face stubbornly the difficulties of life with faith in God. Godless education can never help higher evolution of life. It is sure to turn man into clever mechanical beings to-day or tomorrow. Human society cannot be based upon it. We always cry "progress"! "progress"! But progress towards what, if it be not towards God! Then it is no progress at all but degeneration of life towards animalism, in spite of all advance of science and other social arts. Education which does not help to engender love of Truth-Krishna in us, and eagerness to serve Him, is humiliating in spirit and derogatory". The speech was highly appreciated by all present.

The president who is a brilliant scholar of the Calcutta University, spoke highly about the Institution and was fascinated by the surroundings and mode of living of the boys in the School. They are strict vegetarians and follow a routine of work which help to form their moral and spiritual character first. "It is really a good fortune" he said "to be students of this Institution and hoped that one day they would be great assets to the nation". The Hindi and Sanskrit recitations of the boys were nice and every body present enjoyed them.

EDITORIAL BOARD



Editor-in-Chief:

Tridandiswami Shri Shrimad
BHAKTI VILAS TIRTHA MAHARAJ,
PRESIDENT-ACHARYA



Associate-Editors:

1. DR. S. DAS, M.A. (CAL.), PH.D. (LOND.)
BARRISTER-AT-LAW.
2. SHRIPAD JADUNANDAN
VIDYARNAVA, B.A.
3. SHRIPAD Y. JAGANNATHAM,
BHAKTITILAK, B.A.

CONTENTS



	Page
1. Shikshastakam	1
2. Our New Year	2
3. Paramahansa Sri Srila Bhakti Siddhanta Saraswati Goswami Thakur	3
4. Religion—Its Definition and Scope	6
5. Creation by Love	7
6. Rupa and Sanatana's Work at Vrindavana	10
7. The Bhagavat: Its Philosophy, its Ethics and its Theology— Part II	12
8. A Blood-red Prayer	14
9. Sree Brahma Samhita	15
10. Self-Surrender — Course XXI	19
11. An Almanac	21

THE GAUDIYA

ANNUAL SUBSCRIPTION

Payable in advance—Indian Rs. 3/-
including postage. Foreign 6 Sh.
Single or Specimen copy nP. 25 only.

Advertisement Charges for each Insertion:

Per Ordinary page	Rs. 60/-
„ Half-page or 1 column	„ 35/-
„ Half-Column	„ 20/-

Complaints of non-receipt of any issue should reach this office before the 15th of the month, quoting the subscriber's number.

N. B.—All communications are to be addressed to:

NANDADULAL BRAHMACHARI
Manager, "The Gaudiya"

SREE GAUDIYA MATH
Sree Gaudiya Math Road, Madras-14
Phone: 85881

For Writing Comforts

insist always

ON

LOYAL PENS

THE LOYAL PEN COMPANY

23, ERRABALU CHETTY STREET,
MADRAS-1.

N. B.—For best results insist on
"FLINK" Ink distributed by us

2 oz. Rs. 0-8-0. 4 oz. Rs. 0-13-0
and 28 oz. Rs. 3-0-0

*For Plans, Designs & Construction
of Buildings
at competitive rates*

Contact,

B. S. Raghavendra Rao, B.E.

Consulting Engineer & Contractor

145, 1st Main Road,

C. I. T. Colony

MYLAPORE, MADRAS - 4.

Licensed Surveyor 1st Grade
Corporation of Madras.

With best compliments from:
EMPEE CORPORATION Private LTD.

20, Venkatachala Mudali Street,
**PARK TOWN,
MADRAS - 3.**



AHMEDABAD
ERNAKULAM
H. O. BOMBAY BANGALORE
BEZWADA
HYDERABAD

BRANCHES

PISTON RINGS
ANY TYPE & SIZE

FOR
CARS & COMMERCIAL VEHICLES,
MOTOR CYCLES & COMPRESSORS,
TRACTORS & INDUSTRIAL ENGINES

OVER HALF A MILLION ARE STOCKED BY US

Sigil (India) Services Private Limited

P. O. Box 952, BOMBAY-1.

P. O. Box 1961, MADRAS-1.

BRANCHES:
AHMEDABAD & BARODA.

SPECIALISTS OF DIESEL ENGINE PARTS.

॥ श्री श्री गुरु गौरांगी जयन्तः ॥

THE
GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथार्हमुपयुज्यते ।
निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चितया युद्धया
हरिसम्बन्धि वस्तुन
मुमुक्षुभिः परित्यागो
वैराग्यं फलश्रुत्यते ॥

VOL. III

SEPTEMBER 1958

No. 1

नयनं गलदश्रु धारया वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ ६ ॥

Oh, when will my eyes o'erflow with tears,
My voice, husky with love, choke all utterance on my lips
And all my limbs vibrate with tender joy
On taking Thy sacred Name !

When will my eyes, O Lord ! at the chanting of Thy name, be filled with flowing
tears, my voice becomes choked and the hair of my body stand up in ecstasy ?

Our New Year

The Gaudiya just enters on the third year of service. Its year starts from Janmastami, the Birthday of Lord Krishna. Janmastami is the principal festival of the Madras Gaudiya Math. The Governor of Madras will graciously preside over the solemn function of Sri Krishna Jayanti at the Math.

About two years ago, we decided to start the monthly Gaudiya in English from the Madras Gaudiya Math for dissemination of the teachings of our Lord Sri Chaitanya Mahaprabhu which comprehend all that is best in the religious history of the world. In order to popularise the teachings of Sri Chaitanya Mahaprabhu throughout India and abroad, the Gaudiya has accepted English as the only practical and available vehicle of bringing the teachings of Sri Chaitanya Mahaprabhu to the majority of people of India and abroad.

During the last year our Gaudiya in many thoughtful articles has thrown new light on different aspects of Vaishnavism in general and the Gaudiya Vaishnavism in particular. The biographies of the principal masters of the Gaudiya Vaishnavism and their works have been contributed by many Vaishnava scholars. Religious philosophy of recognised Vaishnava schools, with particular reference to Chaitanya school, is the special feature of the Gaudiya. Devotional aspect of the Gaudiya Vaishnavism and devotional poems of renowned Vaishnava saints have added an additional value to the popularity of the Gaudiya among the devotees. The Gaudiya finds its admirers among all sections of people, as they find articles suitable to their respective receptive mind. The Gaudiya is proud of having its readers and subscribers from

among the people from the highest in office to the common men and women. It is true that the Gaudiya is very popular with the people of its origin namely, South India, but it also counts its readers in every state of India.

The cause of the wide popularity of the Gaudiya is its capability to bring the teaching of Sri Chaitanya Mahaprabhu to the notice of the people in its real perspective. The teachings of Sri Chaitanya Mahaprabhu are needed most in the present state of world affairs. In this atomic age, every nation, is apprehensive of the risk and danger of their complete annihilation. The atomic race and the cold war have kept the world in great suspense and anxiety. In this maddening race for world supremacy, we cannot expect any abiding peace. We want a complete change of mental outlook of the people. Does the peace exist in mutual distrust, danger and destruction? Peace is far away from the vices which are raging throughout the world to bid for world supremacy. According to the teachings of our Lord Sri Chaitanya Mahaprabhu, our conduct, as contained in the third and fourth *slokas* of the Octet of His teachings should be as follows :—

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

I covet no wealth, nor retinue,
Nor even the lovely maid poesy,
Lord of the universe, not for these
I address Thee in my prayers,
To Thyself, Supremest Master,
In my every successive life,
May Thou be pleased to grant me
The causeless devotion of Thy love.

The Gaudiya has undertaken the solemn duty to the world to bring home to the people the teachings of Sri Chaitanya Mahaprabhu in which we find the real solution to all our problems of life, both individual and collective. We shall do our utmost to tell the people that the real strength lies in humanity and not in vanity and hypocrisy. The real generosity is to give respect to all and seeking nothing for himself in return. Equality cannot be thrust upon the people and nation by force

or coercion. Equality can only be brought about by realising that we are all parts and parcels of one Over-soul like the rays of the sun. We cannot have our separate existence apart from God. The differences and disputes are bound to arise among us when we think that we have a separate existence of our own apart from God. To root out the differences and disputes between men and man or between different nations, the only way out in our opinion to cultivate *Bhakti* which can establish and install healthy and wholesome relationship between God and individual souls and our relation with each other on solid and permanent basis of services to please and oblige others.

Let us continue our endeavour with the blessings of Sri Guru, Gauranga and Krishna Chandra to create an atmosphere in which we can sing in chorus the glory of the Name of Krishna.

Paramahansa Sri Srila Bhakti Siddhanta Saraswati Goswami Thakur

BY SRI JADUNANDAN VIDYARNAVA, B.A.

Our most esteemed preceptor and founder of the mission to which this paper belongs, appeared in this world on the Maghi Krishna Panchami day (6th Feb.) of 1874.

He was born at Puri, where his father, one of the greatest Vaishnava savants of the day, was an executive Government officer. He was born with a silver spoon in his mouth, of course. But anything worldly or unclean could never touch this child. When born he was found with something like a sacred thread round his body along with other unusual signs of his transcendental origin. A few months after, during his *Annaprasana* ceremony

when the child was placed before certain articles, he chose to pick up the Bhagavata from among them. And later on he grew to be one of the greatest exponents and preachers of the Bhagavata. Once during the Rathayatra festival the Chariot of Sri Jagannatha stopped for three days before the house where he was born. The infant was taken near it. He stretched out his hand to touch the Feet of Jagannatha. As he did so, a garland fell from the neck of the Image on his head. Everybody present there was astonished to find it and joyfully uttered aloud the Name of Krishna. The thirtytwo signs which indi-

cate a great man could be found on his body. Yes, to fulfill, as it were, what Mahaprabhu Sri Chaitanya had started to preach from Puri, this Divine child appeared where Mahaprabhu ended His Leela. For ten months of his early life, he remained at Puri with his parents. As a child he ever liked to hear talks about Krishna from his mother—who never tired of doing it, specially to this child would be all attention to what she said. When quite young, he received Nrisingha Mantra and Harinam from his father, Srila Bhakti Vinode Thakur regarded as the greatest Vaishnava savant at that time. When Srila Saraswati Thakur was only seven years old, his father built a house at Rambagan in Calcutta. While digging the plinth, a tortoise (Kurma) Image of Godhead was found under the ground. Thakur gave it to his son who worshipped it quite earnestly. Thus though he was a devout follower of *Nama-Kirtana* in his mature days, Saraswati Thakur never neglected *Archana-seva* of Sri Bhagawan. The inner significance of both is the same, only one comes after the other. We should understand the subtle relation between *Archana* and *Kirtana*. *Archana* makes the body and mind fit for the descent of Name Who gradually manifests the beauty, qualities and leela of Godhead in no time, in the heart of the Sadhaka—specially if it be *Bhābarchan*. It really helps us from mechanical repetition of the *Nama*, habitually done by so many, on the rosary in the beginning of Nama-sadhana. *Archana*, properly performed prepares the heart for *Kirtana* and *Smarana* which are both means and the end of pure devotional life. Thus the spiritual training of Saraswati Thakur began quite early at seven, although there can really be no gradation in the spiritual culture of one who is *Nitya-siddha*.

As a student Saraswati Thakur was an extraordinarily intelligent boy. He discovered a sort of shorthand writing called 'Bicanto' while reading at school. But above all his discoursing power was superhuman. Nobody could approach him in that respect. Hours would pass in discussions and discourses. He habitually came home very late from the park Beadon Square, (a nice park in Central Calcutta) where he went every after-noon, after holding such meetings of spiritual discussions with others. People at home would get exasperated awaiting his arrival. The one particular trait of Thakur's character was that he could never tolerate unsystematic loose thinking in any person and tried to help him out of it. He had an intensely mathematical mind. His thinking process was so accurate and correctly systematic that few dared to oppose him in intelligences discourses great scholars and philosophers met him in later life when he preached the cult of pure devotion as a *Sanyasi-Acharya*. But every body would go away deeply astonished at the clearness of his thinking. Nothing could be compromising in him. People of highest intellect often indulge in hypothetical surmises about transcendental things. But Srila Prabhupada could never tolerate it. Even in the sphere of *Rasa*, which intellectuals generally regard as emotional effusions he never indulged in mental emotion, not to speak of cheap sentimentalism. *Rasa* which transcends all thinking processes of the mind is the manifesting glow of the Absolute—His own Self appearing in human spirit or the soul. Any body who deviates an iota from correct thinking or *Siddhanta* will never be able to appreciate what *Rasa* is. But correct thinking can come only from correct living steadfastly devoted to Krishna—(the highest embodiment of all *Rasa*) in the light of the lives of the great

Acharyas. This is the essence of all pure Vaishnava rituals as distinguished from the customs and manners prevalent in particular societies and sects. Nothing blindly followed can lead us to right thinking or living, specially in religion or in spiritual culture. His independent turn of mind was manifest even when he was a student in School and College. He paid little attention to prescribed courses of study but devoted himself deeply to reading books outside School or College curriculum. Anybody, of however intellectual calibre, who talked with him, was ever astonished to find his wonderful perfect grasp of different philosophical lines of thinking prevalent in any country at any time. He was not only vastly erudite in their ways of thinking far better than many an adept of those lines but acutely aware of their practical application in life and *Sadhana*. So the comparative intellectual and intuitive grasp of different religions and thought currents were so perfect in him as to draw highest appreciation from great savants of the West like Mr. Rhys David and professor Young of Cambridge who corresponded with him in their particular subjects and often begged to be enlightened. Often men of other religions like Buddhist monks or Jain Sanyasins came to listen to his talks and went away enlightened about their own religious *Sadhana*.

People generally call the Vaishnavas dogmatic but during our sitting at his feet

for about twenty years, we never found him such; although we never found anybody so devoutly attached to the strict performance of the *Acharyas* of his own sect. It is possible only when we can reach the essence of systematic *Sadhana*. It is completely a mistaken idea that to understand religions other than one's own, one must follow their *Sadhana* in life and practice. Truth is the same everywhere. Try to have the essence of it and you know the fundamental ideas of all religions even that of the Hotentots of African jungle. And that is the religion of the *Paramahansa*. He thus introduced a comparative study of religions on a rather unique basis in India i.e. by attaching devoutly to the purest system of spiritual culture—unadulterated devotion.

Coming out of College he was pressed by his parents to marry. But he silently avoided it and started from home to travel in South India, the land of the great Acharyas. He saw different sects and their customs and practices in different parts of that land and picked up their particular trends in practice and theory and preached them later on in every practical way. Often he accompanied his father when visiting a place of pilgrimage. Yes, pilgrimages are good but they become useless trouble unless we can understand the spiritual significance of the places we visit in the company of real *Sadhus*.

(To be continued)

ANNOUNCEMENT

His Holiness Acharyadeva Sri Srimad Bhakti Vilas Tirtha Maharaj arrives in Madras on the 5th September by Calcutta - Madras Mail which is scheduled to arrive at the Madras Central Station at 8-45 a.m. We request all who wish to have the first DARSHANA and blessings of His Holiness to throng at the Central Station on the appointed date and time.

Religion — Its Definition and Scope

BY DR. RAM SWARUP VERMA, M.B.B.S., D.T.M., P.M.S. (I), Captain I.M.S. (Ex-).

The Chambers's 20th Century Dictionary has given the straightforward meaning of the word "Religion" as follows—"the performance of our duties of love and obedience towards God". In simple words religion means devotion to God. The word 'Religion' is derived from the Latin "Re"—which means back or again and—"ligare" which means to bind. In other words religion is back to home from where we have come or religion is that which binds us to that from where we have come. Religion should not be regarded as mere mechanical and physical performance of certain rituals. It should be regarded as cultivation of inner culture which means the recognition of the relationship between the created (individual souls and the world) and the Creator (Oversoul or Godhead) and strengthening of that relationship.

The Indian equivalent of 'Religion' is 'Dharma' which means:

Dhārayatīti Dharma : (that which sustains).

Sugatau dhānāddharma : (by which one makes real progress).

Dhinwanāddharma : (that which affords relief to the suffering world).

So according to this definition religion is that which sustains man, that by which man makes real progress, and that which affords solace to the suffering world. Therefore, we should try to understand the nature of 'I' that is the individual soul, what is real progress and why there is suffering in this world.

The natural query is "who is the individual soul" or "who am I". With a little logic one can understand that "I"

is above the body and mind. The body is made of matter and is destructible. The mind (i.e. the senses) is a complex affair. It is made of matter but carries impressions and ideas of the past birth. The mind connects the body with the "I", i.e., the individual soul. As explained by Supreme Lord Sri Krishna Himself in *Srimad Bhāgavata Geeta*, Chapter II—the individual soul (i.e. *Ātmā*) is indestructible, changeless, unborn, immutable immovable and eternal. Qualitatively, the individual soul (i.e. *Ātmā*) is the same as God, i.e., the Oversoul (*Paramatmā*). But quantitatively, the individual soul is like an atomic particle of Godhead. The individual soul is like a drop of water and Godhead is like the great ocean. The individual soul being an atomic particle of Godhead, it is inferior to Godhead, it is subservient and servant of Godhead.

Lord Sri Chaitanya Mahāprabhu—the God Incarnate in the form of a devotee says:

"Jīver swarūpa haya Kṛṣṇer nitya das
Kṛṣṇer tatasthā-shakti bheda-bhed-
prakāśh."

The individual soul is the eternal servant of Godhead. The individual soul is the borderline potency of Godhead. There is simultaneous distinction and non-distinction between Godhead and the individual souls. The individual souls are innumerable and they all combined, cannot match even with a tiny portion of Godhead. Godhead is one without a second. He is Omnipotent, Omnipresent and Omniscient and therefore, all-pervading. He creates, regulates and

ultimately destroys this universe. The universe comes out of Him, stays in Him and dissolves in Him. He is above all and He is the cause of all causes.

All the suffering in this world is due to the non-recognition of the nature of 'I' and Godhead and the relationship between the two.
(To be continued).

Creation by Love

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

Love's Own Abode

In dealing with creation, we are not so much concerned with God in the Absolute state of transcendence which eschews even the least trace of creation—idea as with God Who is for us, Who is all love for us and Who has placed Himself everywhere for us. We call Him the Creator. Let us see how He creates. But first let us have a knowledge of His own Abode.

With a view to providing for Himself, the Secondless, a second whereon to bestow His boundless love, He projected from out of His essence, His Divine Energy. This Energy or Spiritual Power being akin to His essence, has the effulgence of a myriad suns and creates to ultra-mundane worlds, *Goloka* and *Vaikuntha*. The former is the highest Abode, which rests, as it were, on the crown of the latter, and is the seat of the Transcendental Pastimes and Eternal Ecstasies of the Lord of Love; while the latter is the seat of His own extended spiritual activities that relate to His sovereign and majestic aspect.

As resident of the former, He is known as Sri Krishna and as residing in the latter, He is Sri Vishnu. Both the worlds are spiritual and eternal and are beyond the ken of mundane vision. Let us remember that in these two worlds, the knowledge of God is direct and intact, that unity is maintained

in toto and that mundane creation, *Samsṛti* or outpouring has not commenced.

God with Creation-idea

When the desire for creating mundane worlds appeared in Sri Krishna, He constituted Himself as the Primal Divine Person. Out of Him have sprung the waters of causal ocean which encircle Sri *Vaikuntha* and form the border-line of its effulgence. The spiritual potency of the Lord Vishnu now reflects in these waters and this reflected Energy which is otherwise known as *Maya* or the deluding potency of the Lord, locates itself on the other side of the causal ocean. When the Primal Person reclining on the causal ocean, casts His glance on *Maya* by way of projecting His creative Will, *Mahat-tattva* or the creative principle in the shape of cognitive faculty appears in *Maya* as its first product and as the seed of mundane creation.

Brahma, the four-faced

Diversity of knowledge of separate existence begins only in the next stage. Sprout comes out of the seed which has now become bulged or prolific, being moistened by the love-fluid inherent in the Creative Will of the Lord of love. Evidently there is no essential difference between the sprout and the seed as one is simply another form of the other; but we do say that the sprout is green and the

seed is brown. We talk of difference where we know that it is not existing and this is what is called Ignorance or Nescience. And Brahmā, the four-faced, is this sprout, nay, one of the countless sprouts that shoot out of the immensely prolific seed; and let us consider that sprout now.

The Functioning of Brahma

Brahmā is the sprout of the tree of Life. Creation starts from here as also ignorance. But I have to resort to a familiar illustration to make myself more explicit. It is that of the Collectorate.

Imagine Collector as one who neither touches his pen, nor stirs out of his bungalow. The Collectorate is a few miles off his residence, but connected with it by telephone. The Sarishtedar, who is his spokesman, is of course always present in the Collectorate with his section heads, clerks, servants and others. He manages the whole establishment, and, except for an occasional instruction or two which are sent by telephone at the solicitation of the Sarishtedar, the Collector is no where in his own office. If the Sarishtedar is on leave or taking rest, the office work is jeopardized and every subordinate will be enjoying rest. References from the Board or Government are not answered and they are led to question. "Is the Collector sleeping?" Although it is his immediate subordinate that is actually sleeping. If the Sarishtedar retires or quits service, even then the Collectorate must sleep until the Collector appoints another in his stead.

In this illustration, the Collector referred to is the Lord and the Sarishtedar who is his immediate subordinate is Brahmā, the four-faced. Brahmā forgetting instructions from the Lord as to how to create, is said to "descend through the tubular stalk of his lotus-feet" to reach his own creator,

just as the Sarishtedar talks matters to the Collector over the telephone-wire. If Brahmā recedes from creation and "sleeps", the whole creation sleeps with him, and this is as if the Lord Himself is sleeping, enjoying "Yoga-nidra" a metaphorical sleep as in the case of the Collector.

Even when the existence of Brahmā is wiped out, the long established tendency to create is once more exercised by the Lord, and a new Brahmā will always come into being, and this new deputy of the Lord will have his own paraphernalia of the seven Rishis the fourteen Manus and others necessary to propagate the world, like the section-heads, clerks and other subordinates of the Collector's deputy appointed for administrative purpose.

The position and limitations of Brahma

Here I must think of another effective example to explain the position of the worlds in relation to God. You have seen the full moon and enjoyed her refreshing rays. You say that the rays touching and comforting your skin do travel from the moon; but is the moon deplete of them since every ray travelled away from here? No; you say they never left, but only they appear to travel from here. This is quite true; the rays never left the moon, nor failed to travel earthward be it an appearance as you say.

Similar is the case with the spiritual *Shakti* of God. This has a twofold aspect as in the case of moon's rays. That aspect of His *Shakti* which is inseparable from Him and which is His own spiritual Power, provides Him with consort, residence, and attendants, nay, a very world for Him out of its own essence and splendour as stated already; and that aspect of it which appears to turn away from Him and which is the reflected Deluding Potency of the Lord gives birth to the creation and its worlds

and Brahmā, the accredited creator, is at the turning-point. This is called *Maya*.

As such, Brahmā and the worlds take their stand in *Maya* itself, and when Brahmā sleeps, the worlds and "all things manifest are swallowed up in that unmanifest *Maya*", which always co-exists with Him. What is the position of these worlds if they are not but a small speck in that infinite expansion of *Maya* and therefore, of God? It is for this that God is said to hold the worlds in His belly. If they are said to be outside also, it is similar to saying that the moon beams are with the orb and away from it also. This twofold aspect indicates the sovereign Yoga of the Great Lord who says in the same breath "All beings abide in Me" and "Beings have no stay in Me".

Now since the world-creating aspect of *Maya* is said to be that which appears to turn away from the Lord, and since this turning away is clearly false and bespeaks ignorance, it is plain enough that the whole creation is subject to this ignorance and that even Brahmā, who manipulates crea-

tion, posting himself at the turning point, is not free from it.

The sprout easily forgets the seed, as in appearance, though never in essence, they are poles apart and Brahmā and his Lord are situated likewise in the relation of sprout and seed. Many are the times that Brahmā erred, most grievously also, as the case of Prahlada's father in conferring strange boons on him as if he himself was the Lord, forgetting for the time being, his own small position and brief authority derived from the Lord, and many times the Lord Himself had to interfere to make amends for his follies.

Brahmā is thus the egoistic or *Ahankara* aspect of the Lord who, like the Collector in the illustration, does not trouble Himself with the creation-routine, but leaves every thing to His deputy and suffers him to say, "I create", although He is the real creator as indicated in His own words:—"Taking hold of My Nature (aspect of *Maya* apparently moving), I pour out again and again this vast multitude of beings that lie helpless for being enmeshed in it".

MEMBERS OF SREE GAUDIYA MATH, MADRAS

request the pleasure of your presence at the meeting to be held on the occasion of

'Sri Krishna Jayanti' Celebrations

at Sree Gaudiya Math, Royapettah

on Sunday, the 7th September, 1958 at 6-30 p.m.

His Excellency Shri Bishnuram Medhi, (Governor of Madras)

has kindly consented to preside over the meeting

His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj,
(President of Sree Chaitanya Math and its branches Sree Gaudiya Maths)

will speak on 'Sri Krishna Jayanti'

His Holiness Sri Vishvesathirtha Sripadangalavaru Swamiji
(of Sri Pejavar Math, Udipi)

will be present

Rupa and Sanatana's Work at Vrindavana

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

Krishnadasa Kaviraja who worked with Rupa and Sanatana, summarises their work briefly in the following lines. "Rupa and Sanatana are the biggest branches of Sri Chaitanya's Mission which spread to the North-West India. By the Gardener's (Sri Chaitanya's) wish, this branch extended immensely and overshadowed the whole of the Western province up to the bank of the Indus on one side and the Himalayas on the other, including all the holy places. Everybody was benefited by the fruits of love which these two branches yielded. The people of the West India were ignorant and bereft of good practices, but Rupa and Sanatana introduced devotional practices among them. They restored the forgotten shrines by reference to the *Sastras* and established the services of the Deities at Vrindavana" (C. C. *Adi* X 85-90).

Their attention was first directed to the rediscovery of the forgotten shrines of Vraja. Sanatana had already acquired a topographical treatise called 'Mathura Mahatmya', and with its help he began his search of the ancient shrines when he first arrived in Vrindavana from Benares. He subsequently acquired many other books on the topography of the locality by which the ascetic scholars were able to trace all the places (C. C. *Antya* IV 218). Kavikarnapura says the following in his Chaitanya Chandodaya Nataka (Act IX 104):—"Sri Chaitanya immersed Rupa and Sanatana in the nectar of his grace so that they might restore the forgotten shrines of Vrindavana connected with divine sports". Jiva Gosvami in his 'Laghutosani' refers to them saying that the God Krishna Chaitanya blessed Sanatana and his younger brother Rupa with

infinite grace as the result of which they, having given up their kingdom went to Vrindavana, and all the lost shrines of the circle of Mathura were discovered by them (B. R. K. i. P 55).

Almost immediately after their return to Vrindavana, Rupa and Sanatana are said to have first erected the temple of Vrindadevi which is believed to have stood in the 'Sevakunda' which is a large walled garden with Masonary tank near the Rasamondala at Vrindavana (Growse's Mathura P. 241). The first of all important shrines that have been erected in increasing number is that of Govindadeva which Rupa established possibly within a few years of their arrival. At their request, Kasisvara Gosvami came to Vrindavana with the Image of Sri Chaitanya which was installed on the right hand side of Govindadeva (Anuragavalli 2nd *Niryas*). 'Bhakti Sindhu' by Lochanadasa states that: "The Image of Govindadeva was found by Rupa and Sanatana at Nandagram where they had dug it up in a cattle-shed and thence they brought it to Vrindavana and installed it on the site of the Temple near Brahmakunda (Growse's P 250). Krishnadasa Kaviraja whose *Sikshaguru* was Rupa, tells us that Raghunatha Bhatta Gosvami had the temple of Govinda erected by his own disciple who also offered various ornaments to the deity (C. C. *Antya* XIII 131). We have already seen that Raghunatha Bhatta was sent by Sri Chaitanya to work with Rupa and Sanatana. It was not at least before 1522 because he (Raghu) first came to Puri and met Sri Chaitanya after the latter's return from his (Raghu's) house at Benares. Sri Chaitanya sent him back, after having trained him for eight months. He returned

to Puri four years later and lived with Sri Chaitanya for another eight months for his further training, before he came to Vrindavana (C. C. *Antya* XIV). It seems that the Image of Govindadeva was worshipped in a small cottage or cave until the disciple of Raghunatha Bhatta erected the temple for it at the command of his *Guru*. We have noticed in connection with the date of 'Chaitanya Charita' by Krishnadasa that Haridasa Pandita came to the Gaddi of the Govinda Temple Circa 1531. Haridasa was perhaps the first principal of the Temple which was probably completed before the said date, 1531 A.C. In the course of their preaching the fame of Rupa and Sanatana as ascetics and scholars soon spread Rajputana and the Punjab and other provinces. The Rajput Princes headed by Raja Bhagavanadasa, or more precisely his son Raja Mansimha, the best of the Emperor Akaber's generals accepted Gaudiya Vaishnavism. Even the Emperor Akber paid his visit to these Gaudiya Vaishnava Masters. These princes of Rajasthan, and rich merchants of Multan and other places, approached their ascetic *Gurus* with munificent gifts to be employed at their direction. Raja Mansimha was the next to enlarge the Temple of Govinda to its immense dimensions by adding the nave, choir and chapels. There are several inscriptions on the walls of the nave, chapel and Chhatri, some of which have been irreparably mutilated. Fortunately F. S. Growse has been able to read and publish a few of them. One of these inscriptions under a recess at the west end of the nave states that the Temple was built in Sambat 1647 (1590 A.C.) under the direction of the two *Gurus*, Rupa and Sanatana (Growse's Mathura P 243). Another verse taken from the exterior of the north-west chapel

records the following fact: "In the year 34 of the era inaugurated by the reign of the Emperor Akber, Sri Maharaja Mansimha, son of Maharaja Bhagavan Das of the family of the Maharaja Prithiviraja, founded, at the holy station of Vrindavana, this Temple of Govardhandeva. The head of the works Kalayanadas, the assistant superintendent Manik Chand chopar, the architect Govindadasa of Delhi, the mason Gorakdas" (*Ibid* P 244). Since Mansimha, the princes of the Jaypur State have been the hereditary custodians of Gaudiya Vaishnavism in the west of India, now Uttar Pradesh. The temple was further enlarged about forty years later by another princess of Rajasthan. This portion was a later addition yet it is perfectly organic. Mr. Growse remarks that it is "a large domed and pillared Chatri of very handsome design". The inscription cut into one of these pillars records that "In the year Sambat 1693 (1636 A.C.) on an auspicious day, Kartik Badi 5, in the reign of the Emperor Shajahan, this monument was erected by Rani Padmavati, widow of Raja Bhim, the son of Raja Amar Simha" (Growse's P. 247). Raja Bhim was the brother of Krishna Simha ii, the king of Mewar and a bosom-friend of Raja Mansimha. When Bhima was slain such was the affection between him and Mansimha that the latter was not told of his death as soon as he heard the truth, he tore the bandages of the eighty wounds he had received and expired (Tod's Rajasthan Vol. i. P 431). Raja Bhim Simha was the friend and advisor of the Prince Khurram afterwards Emperor Shajahan at whose solicitation the Emperor Jahangir conferred on Bhim the title of Raja and assigned a principality on the Banas for his residence of which Toda was the capital.

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SRILA THAKUR BHAKTI VINODE

Part II

The teaching of Srimad Bhagavata falls into three distinct parts according as it treats of (1) *Sambandha* or Relationship, (2) *Abhidheya* or the Function or Activity that pertains to the Relationship, and (3) *Prayojana* or Object or Fruit of such Activity.

The aphorisms of the Upanishads, which contain the highest teaching of the Vedic literature, are presented in the form of a systematic body of knowledge under the heads of *Sambandha Abhidheya* and *Prayojana* in the compilation of the Brahmasutra. In his 'Satsandarbha' Sri Jiva Goswami has applied the same method of treatment to the contents of the Srimad Bhagavata which is admitted to be the only authentic *Bhasya* or exposition of the Brahmasutra.

But the first of the 'six Sandarbhas,' viz., the 'Tattvasandarbha', applies itself to the elucidation of the epistemology of transcendental knowledge and discusses incidentally the purpose, definition and scope of the principles of classification of the Brahmasutra. It supplies as it were the key to the knowledge that is detailed in the following five 'Sandarbhas'. It has made possible the comparative study of religion on the

only admissible and scientific basis. Its main conclusions are summarised below.*

Transcendental epistemology

Sri Krishna, the Ultimate Reality, is One without a second.† Sri Krishna, the Absolute Integer, is distinct from His *Shakti*‡ or counterwhole including her integrated, and dissociable fractional parts in their synthetic and analytic manifestations. Sri Krishna is the Predominating Absolute. His *Shakti* is the predominated Absolute in the three positions of *antaranga*, *tatastha* and *bahiranga* respectively.§

Antaranga is that which pertains to the proper Entity of the Absolute Person. It is also called *Swarupa Shakti* for this reason. The literal meaning of the word *antaranga* is "that which belongs to the inner body." *Shakti* is rendered as "power." *Tatastha* means literally 'that which is on the border-line as between land and water'. This intermediate power does not belong to any definable region of the Person of Sri Krishna. It manifests itself on the border-line between the inner and the outer body of the Absolute. The power that manifests itself on the outer body is *bahiranga-shakti*. As there is no quality

between the Body and Entity of the Absolute Person the distinctions as between the inner, outer and marginal positions of His Body are in terms of the realisation of the individual soul.

Although Sri Krishna is One without a second, He has His Own multiple Forms corresponding to the degree and variety of His Subjective Manifestations. The Subjective Entity of Sri Krishna is not liable to any transformation. His different Forms are, therefore, aspects of the One Form manifesting Themselves to the different aptitudes of His sevitores.

But the power of Sri Krishna is transformable by the will of Sri Krishna. These transformations of power in the cases of the *antaranga* and *tatastha shaktis* are eternal processes. In the case of the *bahiranga-shakti* the transformations of power are temporary manifestations. The phenomenal world is the product of the external power of Sri Krishna. The Absolute Realm is the transformation of the inner power. Individual souls are the transformations of the marginal power. The conception of the parinati or substantive change is not applied to the transformations of the inner and marginal powers. It is applied only to the transformations of the outer power. The eternal transformations of the inner power are called "*Tadru-pabaibhava*" or the display of the connotation of the Visible Figure of the Divinity. Individual souls or jeevas are the eternal infinitesimal emanations of the marginal power, capable of subserviency to the inner power but also susceptible to dissociation from the working of the inner power.

The conception of *shakti* or the predominated Absolute and the transforma-

tions and products of the same is developed by Sri Ramanuja for the negative purpose of refuting the claims of the impersonalist school of *keval-advaitavad* to Vedic (or more properly Upanisadic) sanction of undifferentiated monism. The system of Sri Ramanuja is called *Vishistadvaita*. He shows that the Unity of the Absolute is not tampered by the intitative existence of His attributive connotation and its subservient activities. The teaching of Sri Krishna Chaitanya, which is identical with that of Srimad Bhagavat, supplements and develops the conception of *Shakti* of Sri Ramanuja in most important respects.

Sri Krishna is termed *Advaya-Jnana* in Srimad Bhagavat.* It may be rendered as Absolute Knowledge. Absolute Knowledge can not be challenged. He can only be approached by the method of complete self-surrender by the reciprocal, otherwise ineligible, cognition of individual souls. Transcendental epistemology is differentiated from empiric epistemology in respect of relationship, function and object for the reason that it refers to entities that are located beyond the range of assertive cognitive endeavour normally practised by the deluded people of this world for their temporary purposes. By the peculiarities of their infinitesimality, essentially spiritual nature and marginal position all individual souls have the constitutional option of choice between complete subserviency and active or passive hostility to Sri Krishna. These opposed aptitudes lead them to the adoption of correspondingly different methods for the realisation of the respective ends.

Those methods that are adopted for the practice of active hostility to the Absolute

* Bhag. 10/14/3, 10/14/29, 10/2/32, 10/14/4, 11/20/31, 1/2/6; Bh. R.S.P.B. 1/9, 1/10.

† Bhag. 1/3/28; C. C. *Adi*. 5/142.

‡ Bhag. 1/18/19.

§ Svet. 1/3, 1/16, 4/5; Geeta 4/6, 7/4-5, 9/8-10; Bhag. 2/9/33, 2/5/13; Vish. P. 1/12/69 6/7/61; C. C. M. 20/252-257.

*Bhag. 1/2/11.

are termed *pratyaksha* (direct individual perception) and *paroksha* (associated collective perception by many persons past and present) respectively. The *aparoksha* method (the method of cessation from individual and collective perception) leads to the position of neutrality. The *pratyaksha* and *paroksha* methods are diametrically opposed to the methods approved by the Bhagavat for the search of the Truth. The *aparoksha* method also tends to an unwholesome and negative result if it seeks to stand on the mere rejection of the *pratyaksha* and *paroksha* methods without trying to progress towards the positive transcendence. Such inactive policy would indeed be tantamount to the practice of passive hostility to the Absolute and as such is even more condemnable than open hostility. No method can be recognised as suitable for the quest of the Truth that is actuated more or less by the purpose of opposing the Absolute Supremacy of Sri Krishna. In other words, individual souls cannot realise the subjective nature of the

Absolute except by the exercise of their fullest subserviency to Sri Krishna and His inner power.

The failure of individual souls to find the Truth is brought about by their own innate perversity. They possess perfect freedom of choice as between complete subserviency to Sri Krishna and the practice of active or passive hostility to Him. There is no other alternative open to them. If they chose to refuse to serve they have to practise hostility or indifference towards the Absolute. The perverse individual soul is not obstructed in the active exercise of his freedom of choice. He is enabled to exercise the functions of hostility and indifference, within consistent deterring limits, by the wonderful contrivance of the deluding power of Sri Krishna. The continued deliberate exercise of such hostility and indifference towards the Absolute by the perverse individual soul results necessarily in the suicidal abdication of all activity by the deliberate offender.

A Blood-red Prayer

BY PROF. K. VAIDYANATHAN, M. A.

Let mine eyes flood the world with tears ;
 Let mine ears be fill'd with the wisdom of years.
 Let my tongue be parch'd by uttering Thy Name ;
 Let my heart bleed white by singing Thy fame ;
 Let my hands weave garlands of rare flowers ;
 Let my legs take me to Thy shrines with rare powers ;
 Let my mind never cease thinking of Thee ;
 Let all my life ever flow at Thy Feet free,

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from August issue)

सृष्टिस्थितिपल्लयसाधनशक्तिरेका

छायेव यस्य भुवनानि विभर्ति दुर्गा ।

इच्छानुरूपमपि यस्य च चेष्टते सा

गोविन्दमादिपुरुषं तमहं भजामि ॥ ४४ ॥

पूर्वं देवी-महेश-हरिधाम्नामुपरिचरधामत्वं तस्य दर्शितम् ;
 संप्रति तु तत्तदाश्रयत्वात्तदेव योग्यमिति दर्शयति,—सृष्टीति

पञ्चभिः । यथोक्तं प्रतिभिः,—“त्वमकरणः स्वराडखिलकारक-
 शक्तिधरस्तव बलिमुद्रहन्ति समदंगलजयानिमिषा” इति ॥४४॥

Translation :—The external potency *Māya* who is of the nature of the shadow of the *Chit* Potency, is worshipped by all people as *Durgā*, the creating, preserving and destroying agency of this mundane world. I adore the Primeval Lord Govinda in accordance with Whose Will *Durgā* conducts herself. (44)

Purport :—(The afore-said presiding deity of *Devī-dhāma* is being described.) The world, in which *Brahmā* takes his stand and hymns the Lord of Goloka, is *Devī-dhāma* consisting of the fourteen worlds and *Durgā* is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down *Mahishāsura*, representing the subduer of vices. She is the mother of two sons, *Kārtikeya* and *Ganesha*, representing beauty and success. She is placed between *Lakshmi* and *Sarasvatī*, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for

suppression of vices. She holds the snake, representing the beauty of destructive time. Such is *Durgā* possessing all these manifold forms. *Durgā* is possessed of “*Durga*”, which means a prison-house. When *jeevas* begotten of the marginal potency (*Tatastha-Shakti*) forget the service of Krishna they are confined in the mundane prison-house, the citadel of *Durga*. The wheel of *Karma* is the instrument of punishment at this place. The work of purifying these penalized *jeevas* is the duty devolved upon *Durgā*. She is incessantly engaged in discharging the same by the Will of Govinda. When, luckily, the forgetfulness of Govinda on the part of imprisoned *jeevas* is remarked by them by coming in contact with self-realised souls and their natural aptitude for the loving service of Krishna is aroused, *Durgā* herself then becomes the agency of their deliverance by the Will of Govinda. So it behoves everybody to obtain the guileless grace of *Durgā*, the mistress of this prison-house, by propitiating her with the selfless service of Krishna. The boons received from *Durgā*

लभ्यते, तथापि महादीपात् क्रमपरम्परया सूक्ष्मनिर्मलदोष-सूक्ष्मदोषशिखास्थानीयस्य न तथा साम्यमिति ; तिरोधानात् स्योदितस्य ज्योतीरूपांशे यथा तेन सह सांम्यं तथा गोविन्देन तदित्यमुच्यते अग्रे तु महाविष्णोरपि कला-विशेषत्वेन रूपान्तरं विष्णुर्गम्यते । शम्भोस्तु तमोऽधिष्ठानात् कञ्जलमय, दर्शयिष्यमाणत्वात् ॥ ४६ ॥

Kāranodashāyī-Vishnu, the Prime Cause, Whose Portion is Garbhodashāyī. Kshīrodashāyī is again the Subjective Portion of Garbhodashāyī-Vishnu. The word "Vishnu" indicates All-pervading Omni-present and Omniscience Personality. In this shloka the Activities of the Subjective Portions of the Divinity are enunciated by the specification of the Nature of Kshīrodashāyī-Vishnu. The Personality of Vishnu, the Embodied Form of the manifested quality (*Sattva-Guna*) is quite distinct from that of Shambhu who is adulterated with mundane qualities. Vishnu's Subjective Personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Vishnu in the Form of the Manifest Causal Principle is identical with Govinda as regards quality. The manifested quality (*Sattva-guna*) that is found to exist in the triple mundane quality, is an adulterated entity, being alloyed with the qualities of mundane activity and inertia. Brahmā is the dislocated Portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His Subjective Portion; and Shambhu is the dislocated Portion of the Divinity manifested in the principle of mundane-inertia possessing similarly the functional nature of His Subjective Portion. The reason for their being dislocated Portions is that the two principles of mundane action and inertia being altogether wanting in the spiritual essence all entities, that are manifested in them, are located at a great distance from the Divinity Himself or His Facsimiles. Although the mundane

manifested quality is of the adulterated kind, Vishnu, the Manifestation of the Divinity in the mundane manifested quality, makes His Appearance in the unadulterated manifested principle which is a constituent of the mundane manifested quality. Hence Vishnu is the Full Subjective Portion and belongs to the category of the Superior *Iśvaras*. He is the Lord of the Deluding Potency and not alloyed with her. Vishnu is the Agent of Govinda's Own Subjective Nature in the Form of the Prime Cause. All the Majestic Attributes of Govinda, aggregating sixty in number, are fully present in His Majestic Manifestation, Nārāyana. Brahmā and Shiva are Entities adulterated with mundane qualities. Though Vishnu is also Divine Appearance in mundane quality (*Guṇavatāra*), still He is not adulterated. The Appearance of Nārāyana in the Form of Mahā-Vishnu, the Appearance of Mahā-Vishnu in the Form of Garbhodakashāyī and the Appearance of Vishnu in the Form of Kshīrodakashāyī, are examples of the Ubiquitous Function of the Divinity. Vishnu is God-head Himself, and the two other *Guṇavatāras* and all the other gods are entities possessing authority in subordination to Him. From the Subjective Majestic Manifestation of the Supreme Self-luminous Govinda emanate Karanodashāyī, Garbhodakashāyī, Kshīrodakashāyī and all other Derivative Subjective Divine Descents (*Avatāras*) such as Rāma, etc., analogous to communicated light appearing in different candles, shining by the Operation of the Spiritual Potency of Govinda. (46)

(To be continued)

Self-Surrender (Course XXI)

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

Before taking up the subject of giving examples of *Vairāgya* (apathy to enjoyment) as practised by Lord Sri Krishna Chaitanya Deva, most favourite devotees, we here propose to see what teaching on the subject of Vairāgya we may get from the Srimad Bhagavatam. To caution us against premature renunciation Brahmā said (Bh. 5.I. 17-18) — "A man who has not been able to master his passions is not free from fear of fall even if he is in the forest, for he lives with his six enemies, viz. the passions of lust, anger, greed, false conceit, pride and malice, to seduce him along their own lines. What harm can the householder's life do to one who has controlled them and is wise enough to enjoy pleasure within himself, i.e. not those outward ones that people generally get through the external senses? He who, desirous of conquering the said enemies, attempts therefore beforehand while living as a householder, gets the better of those powerful foes like one who defends oneself having taken shelter inside the fortress and, when they are weakened, walk about at pleasure." Sri Narada has advised Yudhishtira against the fall of a premature recluse thus (Bh. 7. 15. 36):— "If a mendicant leaving the householder's life before being able to get over the three forms of fruits of religious activities, viz. dharma, artha and kama, meant for enjoyment, again takes to them, is a shameless fellow, known as a *vantasi* (re-gulper of one's own vomittings)."

In the course of His instructions to His most favourite devotee, viz. Uddhava, Lord Sri Krishna has said (Bh. II. 18. 17 and 40, 41):— "Abstention from talks and activi-

ties beyond those meant for My service (in the form of recounting My Names and Glories, etc.) and exercise of respiration (for securing mental concentration),—are meant for controlling speech, body and mind respectively. O, Darling, he who has not mastered these cannot be a recluse only by the use of bamboo-sticks as carried by Sanyasins. He who has not controlled the six enemies, i.e. the passions, whose pilots are the furious senses and sense-perceptions, who is without wisdom and apathy to objects of enjoyment, and who lives on Tridanda i.e. who takes up the three sticks (which the Sanyasins do as signs of their controlling the mind, body and speech), only for facilitating the procurement of enjoyment,—belies the gods, himself and Me too stationed in Him (as Paramatma), and not having fully dissolved desires, he is deprived of all benefits both in this life and in the next too." His Lordship has warned us against renouncement before controlling passions, meant to avoid the troubles and tribulations of the worldly life. Example of the downfall of most Sanyasin, Tridandi or otherwise, who lead the lives of hypocrites, are too many.

If the trainees in the course of self-surrender are a little less determined then they should be, their fall is certain and instances of such a fall are too numerous to escape the scrutiny of discerning eyes. We are confronted with the appearance of too many pseudo-sadhus taking up sonorous names of Swamijis Brahmacharins, Maharajas, Thakurs, Babajis etc., having nothing to give to people in the shape of practical instructions for remodelling lives from the

क्षीरं यथा दधि विकारविशेषयोगात्
सञ्जायते न हि ततः पृथगस्ति हेतोः ।

यः शम्भुतामपि तथा समुपैति कार्यात्
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४५ ॥

अथ क्रमप्राप्तं महेशं निरूपयति,—क्षीरमीति । कार्यकारण-
भावमात्रांशे दृष्टान्तोऽयं दार्ष्टान्तिकस्य कारणनिर्विकारत्वात्
चिन्तामण्यादिवत् अचिन्त्यशक्त्यैव तदादिकार्यतयापि स्थित-

in the shape of wealth, property, recovery from illness of wife and sons, should be realised as the deluding kindness of Durgā. The mundane psychical jubulations of *Dasha-Mahāvidyā*, the ten goddesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. *Jeeva* is a spiritual atomic part of Krishna. When he forgets his service of Krishna he is at once deflected by the attracting power of *Māyā* in this world, who throws him into the whirlpool of mundane fruitive activity (*Karma*) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool *jeeva* has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body, consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body, the *jeeva* forsakes one gross body and takes recourse to another. The *jeeva* cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the *Vīrojā* and goes up to Hari-Dhāma. Such are the duties performed by Durgā in accordance with the Will of Govinda. In the *Bhāgavata* shloka “विलज्जमानया...दुःखिनः” --the relationship between Durgā and the conditioned souls has been described.

Durgā, worshipped by the people of this mundane world, is the Durgā described above. But the *spiritual* Durgā, mention-

त्वात् । श्रुतिश्च—“एको ह वै पुरुषो नारायण आसीन्न ब्रह्मा न च शङ्करः । स मुनिर्भूत्वा समचिन्तयत् । तत एते व्यजायन्त विश्वो हिरण्यगर्भोऽग्निवरुणरुद्रेन्द्राः” इति, तथा—“स ब्रह्मणा

ed in the *mantram* which is the outer covering of the Spiritual Realm of the Supreme Lord, is the eternal maid-servant of Krishna and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maid-servant. (*Vide* the purport of shloka 3). (44)

Translation :—Just as milk is transformed into curd by the action of acids, but yet the effect “curd” is neither same as, nor different from, its cause, *viz.*, milk, so I adore the Primeval Lord Govinda of Whom the state of Shambhu is a transformation for the performance of the work of destruction. (45)

Purport :—(The real nature of Shambhu, the presiding deity of *Maheshadhamā*, is described) Shambhu is not a second Godhead other than Krishna. Those, who entertain such discriminating sentiment, commit a great offence against the Supreme Lord. The supremacy of Shambhu is subservient to that of Govinda; hence they are not really different from each other. The non-distinction is established by the fact that just as milk treated with acid turns into curd so Godhead becomes a subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative. The said adulterating principle is constituted of a combination of the stupifying quality of the Deluding Energy, the quality

दीपार्चिरेव हि दशान्तरमभ्युपेत्य
दीपायते विवृणुतु पमानधर्मा ।

यस्माद्वगेव हि च विष्णुतया विभाति
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४६ ॥

सृजति, रुद्रेण नाशयति । सोऽनुत्पत्तिलय एव हरिः कारणरूपः
परः परमानन्दः” इति । शम्भोरपि कार्यत्वं गुणसंवलनात् ;
यथोक्तं श्रीदशमे—

“हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः ।

शिवः शक्तियुतः शश्वत्त्रिलिङ्गो गुणसंवृतः ॥” इति ;

एतदेवोक्तम्—“विकारविशेषयोगात्” इति । कुत्रचिदभेदोक्त्या
दृश्यते तामपि समादधात ; ततो हेतोः पृथक्त्वं नास्तीति ।
यथोक्तमृग्वेदशिरसि—“अथ नित्यो नारायणो ब्रह्मा च
नारायणः, शिवश्च नारायणः, शक्रश्च नारायणः, कालश्च

नारायणः, विश्वश्च नारायणः, अश्वश्च नारायणः, ऊर्ध्वं च
नारायणः, अन्तर्बहिश्च नारायणः । नारायण, एवेदं सर्वं जातं
जगत्सं जगत्” इत्यादि । ब्रह्मणा त्वैवोक्तम्—

“सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः ।

विश्वं पुरुषरूपेण परिवर्ति त्रिशक्तिवृक् ॥ इति ॥ ४५ ॥

अथ क्रमप्राप्तं हरिस्वरूपमेकं निरूपयन् गुणावतारमहेश-
प्रसङ्गादगुणावतारं दिष्टुं निरूपयति,—दीपाचिरिति । तादृक्त्वे
हेतुः—“विवृणुतु हेतुसमानधर्मा” इति । यद्यपि गोविन्ददाशांशः
कारणार्णवशायी तस्य गर्भोदकशायी तस्य चावतारोऽयं विष्णुरिति

of non-plenitude of the Marginal Potency and a slight degree of the Ecstatic-cum-Cognitive Principle of the Plenary Spiritual Potency. This specifically adulterated reflection of the Principle of the Subjective Portion of the Divinity is *Sadāshiva*, in the form of the effulgent masculine-symbol-God Shambhu from whom *Rudradeva* is manifested. In the work of mundane creation as the material cause, in the work of preservation by the destruction of sundry *Asuras* and in the work of destruction to conduct the whole operation, Govinda manifests Himself as *Gunāvatāra* in the form of Shambhu who is the *separated* Portion of Govinda imbued with the Principle of His Subjective Plenary Portion. The personality of the destructive principle in the form of time has been identified with that of Shambhu by Scriptural evidences that have been adduced in the commentary. The purport of the *Bhāgavata* shlokas, *viz.*, “वैष्णवानां यथा शम्भुः” etc., is that Shambhu, in pursuance of the Will of Govinda, works in union with his consort Durgā Devī by his own time-energy. He teaches pious duties (*dharma*) as stepping-stones to the attainment of spiritual service

in the various *Tantra-Shāstras*, etc., suitable for *jeetas* in different grades of the conditional existence. In obedience to the Will of Govinda, Shambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (*Māyā-rāda*) and the speculative *Agama Shāstras*. The fifty attributes of individual souls are manifest in a far vaster measure in Shambhu and five additional attributes not attainable by *jeetas* are also partly found in him. So Shambhu cannot be called a *jeeva*. He is the lord of *jeetas* but yet pertakes of the nature of a *separated* Portion of Govinda. (45)

Translation :—The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the Primeval Lord Govinda Who exhibits Himself equally in the same mobile manner in His Various Manifestations. (46)

Purport :—The presiding Deities of Hari-dhāma, *viz.*, Hari, Nārāyana, Vishnu, etc., the Subjective Portions of Krishna, are being described. The Majestic Manifestation of Krishna is Nārāyana, Lord of Vaikuntha, Whose Subjective Portion is

लभ्यते, तथापि महादीपात् क्रमपरम्परया सूक्ष्मनिर्मलदोष-सूक्ष्मदोषशिखास्थानीयस्य न तथा साम्यमिति ; तिरोधानात् स्योदितस्य ज्योतीरूपांशे यथा तेन सह सांम्यं तथा गोविन्देन तदित्यमुच्यते अग्रे तु महाविष्णोरपि कला-विशेषत्वेन रूपान्तरं विष्णुर्गम्यते । शम्भोस्तु तमोऽधिष्ठानात् कज्जलमय, दर्शयिष्यमाणत्वात् ॥ ४६ ॥

Kāranodashāyī-Vishnu, the Prime Cause, Whose Portion is Garbhodashāyī. Kshirodashāyī is again the Subjective Portion of Garbhodashāyī-Vishnu. The word "Vishnu" indicates All-pervading Omni-present and Omniscience Personality. In this shloka the Activities of the Subjective Portions of the Divinity are enunciated by the specification of the Nature of Kshirodashāyī-Vishnu. The Personality of Vishnu, the Embodied Form of the manifested quality (*Sattva-guna*) is quite distinct from that of Shambhu who is adulterated with mundane qualities. Vishnu's Subjective Personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Vishnu in the Form of the Manifest Causal Principle is identical with Govinda as regards quality. The manifested quality (*Sattva-guna*) that is found to exist in the triple mundane quality, is an adulterated entity, being alloyed with the qualities of mundane activity and inertia. Brahmā is the dislocated Portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His Subjective Portion; and Shambhu is the dislocated Portion of the Divinity manifested in the principle of mundane-inertia possessing similarly the functional nature of His Subjective Portion. The reason for their being dislocated Portions is that the two principles of mundane action and inertia being altogether wanting in the spiritual essence all entities, that are manifested in them, are located at a great distance from the Divinity Himself or His Facsimiles. Although the mundane

manifested quality is of the adulterated kind, Vishnu, the Manifestation of the Divinity in the mundane manifested quality, makes His Appearance in the unadulterated manifested principle which is a constituent of the mundane manifested quality. Hence Vishnu is the Full Subjective Portion and belongs to the category of the Superior *Isvaras*. He is the Lord of the Deluding Potency and not alloyed with her. Vishnu is the Agent of Govinda's Own Subjective Nature in the Form of the Prime Cause. All the Majestic Attributes of Govinda, aggregating sixty in number, are fully present in His Majestic Manifestation, Nārāyana. Brahmā and Shiva are Entities adulterated with mundane qualities. Though Vishnu is also Divine Appearance in mundane quality (*Gunavatāra*), still He is not adulterated. The Appearance of Nārāyana in the Form of Mahā-Vishnu, the Appearance of Mahā-Vishnu in the Form of Garbhodakashāyī and the Appearance of Vishnu in the Form of Kshirodashāyī, are examples of the Ubiquitous Function of the Divinity. Vishnu is God-head Himself, and the two other *Gunavatāras* and all the other gods are entities possessing authority in subordination to Him. From the Subjective Majestic Manifestation of the Supreme Self-luminous Govinda emanate Karanodashāyī, Garbhodakashāyī, Kshirodashāyī and all other Derivative Subjective Divine Descents (*Avatāras*) such as Rāma, etc., analogous to communicated light appearing in different candles, shining by the Operation of the Spiritual Potency of Govinda. (46)

(To be continued)

Self-Surrender (Course XXI)

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

Before taking up the subject of giving examples of *Vairāgya* (apathy to enjoyment) as practised by Lord Sri Krishna Chaitanya Deva, most favourite devotees, we here propose to see what teaching on the subject of Vairāgya we may get from the Srimad Bhagavatam. To caution us against premature renunciation Brahmā said (Bh. 5.I. 17-18) — "A man who has not been able to master his passions is not free from fear of fall even if he is in the forest, for he lives with his six enemies, viz. the passions of lust, anger, greed, false conceit, pride and malice, to seduce him along their own lines. What harm can the householder's life do to one who has controlled them and is wise enough to enjoy pleasure within himself, i.e. not those outward ones that people generally get through the external senses? He who, desirous of conquering the said enemies, attempts therefore beforehand while living as a householder, gets the better of those powerful foes like one who defends oneself having taken shelter inside the fortress and, when they are weakened, walk about at pleasure." Sri Narada has advised Yudhishtira against the fall of a premature recluse thus (Bh. 7. 15. 36):— "If a mendicant leaving the householder's life before being able to get over the three forms of fruits of religious activities, viz. dharma, artha and kama, meant for enjoyment, again takes to them, is a shameless fellow, known as a *vantasi* (re-gulper of one's own vomittings)."

In the course of His instructions to His most favourite devotee, viz. Uddhava, Lord Sri Krishna has said (Bh. II. 18. 17 and 40, 41):— "Abstention from talks and activi-

ties beyond those meant for My service (in the form of recounting My Names and Glories, etc.) and exercise of respiration (for securing mental concentration),—are meant for controlling speech, body and mind respectively. O, Darling, he who has not mastered these cannot be a recluse only by the use of bamboo-sticks as carried by Sanyasins. He who has not controlled the six enemies, i.e. the passions, whose pilots are the furious senses and sense-perceptions, who is without wisdom and apathy to objects of enjoyment, and who lives on Tridanda i.e. who takes up the three sticks (which the Sanyasins do as signs of their controlling the mind, body and speech), only for facilitating the procurement of enjoyment,—belies the gods, himself and Me too stationed in Him (as Paramatma), and not having fully dissolved desires, he is deprived of all benefits both in this life and in the next too." His Lordship has warned us against renouncement before controlling passions, meant to avoid the troubles and tribulations of the worldly life. Example of the downfall of most Sanyasin, Tridandi or otherwise, who lead the lives of hypocrites, are too many.

If the trainees in the course of self-surrender are a little less determined then they should be, their fall is certain and instances of such a fall are too numerous to escape the scrutiny of discerning eyes. We are confronted with the appearance of too many pseudo-sadhus taking up sonorous names of Swamijis Brahmacharins, Maharajas, Thakurs, Babajis etc., having nothing to give to people in the shape of practical instructions for remodelling lives from the

quag of sense enjoyment which they themselves indulge in, including decent, costly and comfortable raiments, rich food, soft and pleasant bedding, and what not. People are duped by some peculiar movements of such pseudo-Sadhus, some of whom have a good bargaining with their charming appearances, good musical voices, fascinating costumes, or are adepts in showing artificially practised *bhavas* posing, as if they were in trances. Generally their lives are full of luxury and hypocrisy. The most favourites among their disciples are the rich, up-to-date ladies and leaders of society, competent to advertise them among their equals, whereas the poorer and less influential sections are only to swell up the number of their large following. There are some more degenerated among them, who dive deeper into the abyss of voluptuous lives, and, unfortunately their number is not negligible. But Sriman Mahaprabhu's favourite associates like Sri Rupa, Sanatana, Raghunatha led exemplary lives *vairagya* (apathy to enjoyments). In the Sri Chaitanya Charitamrita (3.13) we find: "The devotees of Mahaprabhu are full of *vairagya* and seeing this His Godship Gouranga is very much pleased". His Lordship having taken upon Himself the function of a preacher and preceptor (Jagadguru) led an exemplary life of a strict Mendicant, seldom accepting luxuries, as already pointed in course XX. He led the life of *Yuktavairagya* to exemplify it before His followers. The principle laid down by Him is the curtailment of luxuries to the extent of the bare necessities of life as far as practicable and not an abstinence from these too. The standard was to be sincerely settled by each devotee in his individual case, and a fixed one was not prescribed for all. The examples given before will elucidate this point.

We find a description of the kind of life led by Sri Rupa and Sanatana in Sri Vrindavan thus (C. C. 2.124-131):—"If some returned from Vrindavan, the close associates of His Lordship ask him, "Tell us how fare Rupa and Sanatana there, what short of abstinence they practise, what food they take and what amount of devotional practices they perform day and night". The answer is, "They both have no dwelling; they lie under each tree of the wood every night. Some days they take meal at some houses, mostly they live on handfuls of rice, one from each house. They have given the dainties the go — by in favour of chewing dry coarse bread and gram. Their belongings amount only to a water-pot in the hand, a cover-let of own torn old pieces of cloth and thread bare loin-cloth each. They are ever jolly over chanting the Name of Krishna" They spend day and night in such *bhajan* or service of God, leaving only about an hour and a half for sleep and that too is on some days done without. Some time they utilise in writing treatises on devotion, listening to accounts of Sri Chaitanya's life and meditating over Him".

In this connection we should remember from what condition of life they came to the Feet of Sri Chaitanya Mahaprabhu. Were they poor and accustomed to privations of life? No, they were as rich as any. Sanatana was the Prime Minister of Bengal and Sri Rupa, the Finance Minister. And as such they were quite strangers to the mode of life they adopted in Sri Vrindavan for culture of Bhakti.

Vairagya not only means minimising the comforts of life as regards food, residence, raiments, or but also includes the adventures undertaken for the cause of Bhakti.

A determined self-surrenderer must be ready to undergo any difficulties, dangers and tribulations for achieving their object of securing service of God-head. And this is amply exemplified in the life of Sanatana as previously described.

Another symptom of *vairagya* is looking one self as lower even than the lowest creature. Then Mahaprabhu visited Ramakeli, near Gaud, the then capital of Bengal, modern Maldaha, the two brothers known at that time as Davirkhas and Sakar Mallick, fell at His Feet in the disguise of common people introducing themselves as very low in every respect, being the vilest sinners, connected with *mlechas* by company, service and habits. The nature of the two brothers cannot with the utmost straining of the faculty of imagination be regarded as insincere and hypocritical. In the

midst of the most pinching privations of life, they performed the duty imposed upon them by His Godship, viz. those of (i) discovering holy places in and near about Vrindavan connected with the different activities and pastimes of Sri Sri Radha-krishna, in consultation with 'Mathura Mahatmayam' and local traditions, (ii) of composing treatises on the science of Bhakti-Rasa, a Vaishnava Sadachar (the daily life to be led by disciples of true Vaishnavas), and (iii) of propagating the same through competent prachers, according to the principle, "Bhakti-dharma should be taught by practical demonstration for unless the preacher is unfit due to attachment to any *abhilash*, *jnana* and *karma* (as explained before), his preaching is vain".

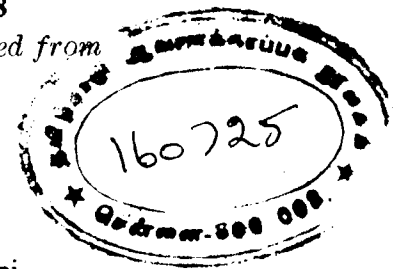
This will be elucidated with some more illustrations in the next course.

An Almanac

FOR THE MONTH OF SEPTEMBER 1958

(According to Sree Navadvip Panjika published from
Sree Chaitanya Math, Sree Mayapur)

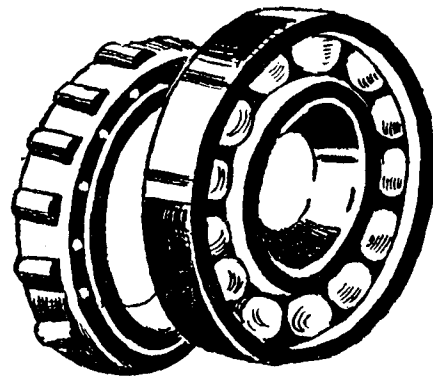
- 6th Sri Krishna Jayanti (fasting).
- 7th Sri Nandotsava.
- 9th Annada Ekadashi (fasting).
- 19th Sri Lalitha Saptami.
- 20th Sri Sri Radha-astami, the advent day of Sri Radharani (fasting upto 12 Noon)
- 23rd Parshaika-Ekadashi and advent of Sri Bamana Deva (fasting day)
- 24th Sri Bamana Dwadashi; Sri Hari's Parsha Parivartanam; Birth day of Srila Jiva Goswami Prabhu.
- 25th Birth day of Srila Thakur Bhakti Vinode.
- 26th Sri Ananta Chaturdashi-Vrata. Disappearance day of Srila Haridas Thakur.
- 27th Sri Viswarupa Kshowri, completion of two months of Chaturmasya.



CORRECTION

We apologise for the error found as "Sri M. M. Kundu" in place of "Sri M. M. Kushari" on page 296 of the August '58 issue.

BALL & ROLLER BEARINGS



SALES SERVICE CO.,

39, Thambu Chetty Street, MADRAS - 1

Phone : 3508. Grams : ' LUBRICATOR '

May
PRESIDENT

TOILETS

(Hair Oil, Snow, Talc. etc.)

bring Joy and happiness to you

Mfrs :—

RATHOD TRADING CO.

MADRAS - I.



Price Rs. 245/-

Sole Distributors :

JAY-O-PHONE CO.,
13, Mint Street, MADRAS - 3

Anandha Rose Water

Anandha Arikeerai Vithai Thilam

Anandha Sandanathi Thilam

Anandha Scented Chunam



ANANDHA ROSE WATER FACTORY

(Estd. 1906)

ROYAPETTAH, MADRAS - 14.