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The Gaudiya

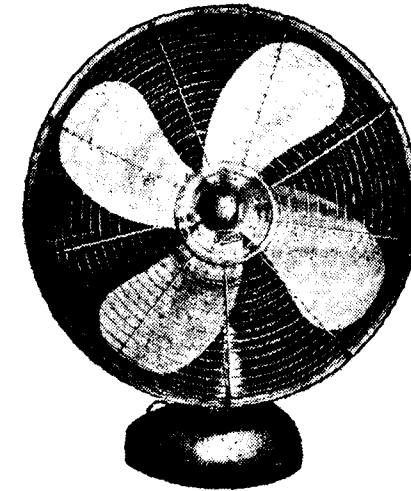
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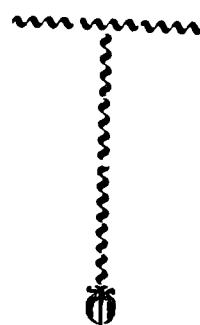
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ALL ABOUT MADRAS GAUDIYA MATH

I am indeed happy to have been privileged to be at the Gaudiya Math.....

Sri Prakasa, Governor of Madras. 12-8-'55.

This is not the first time I have come to this Math but to-day I have come first time as the Governor of this State on an unique occasion to inaugurate the South India Tour of His Holiness.

P. V. Rajamannar, Governor of Madras. 20-10-'57.

I was glad to find that this Branch of Sree Gaudiya Math is very popular in this area and a large number of devotees attended the function and heard the discourses given by both the Swamijis with rapt attention. Both the Swamijis impressed on the audience the need of cultivating Bhakti Cult to get rid of hatred and fear which are leading the world to destruction, by love, which only can bring about a feeling of universal brotherhood amongst men, conducive to the establishment of peace in the world. I wish all success to this religious centre which is regularly conducting such celebrations of Sri Krishna Jayanti to focus public opinion to rally round our spiritual ideals for which India stands.

Bishnuram Medhi, Governor of Madras. 8-8-1958.

We have no doubt the Math is a great centre of enlightenment and we wish it great prosperity and increasing usefulness.

Sir M. Venkatasubba Rao, Retd. Chief Justice, Madras & Lady M. Venkatasubba Rao. 17-1-'56.

We pray that this Math will grow in prosperity and strength and help in the regeneration of the religious spirit in this country, and in the spread of the blessings of Sri Krishna Nama throughout this sacred land, and in fact throughout the world.

R. V. Krishna Ayyar, Retd. Secretary, Madras Legislature. 6-3-'57.

I am indeed very happy to be in the Math.. I pray my humble tribute to all these great men for their keen sense of devotion.

M. Bhaktavatsalam, Minister. 27-8-'56.

The Math is doing a great national and spiritual service by inculcating the ideals of the unity of human beings, the immortality of soul and the greatness of spiritual values.

N. Gopala Menon, Speaker of Madras Legislature. 27-8-'56.

May the ideal of love and service for which the Math stands influence increasing numbers of people to turn Godward! And may the gospel of Bhakti transform the world!

T. M. P. Mahadevan, Head of the Dept. of Philosophy, Madras University. 28-8-'56.

The Math has been doing a great service by propagating the ideals of Bhakti through which alone the ultimate Reality can be realised.

Raja S. Sethupathi, Minister. 28-8-'56.

I am glad this institution is serving the useful purpose of preaching the gospels of Sri Krishna and thus showing the way to all the people the way of true love. I wish this institution every success in its work and that is my prayer also.

C. Subramaniam, Minister. 30-8-'56

I know the activities of the Math which have spread the cult of Bhakti and the worship of Sri Krishna Paramatma and the doctrines expounded by Sri Chaitanya Mahaprabhu. I am sure the Math will flourish more and more and gather more devotees to lead them to the Supreme Goal on the path of true Bhakti.

P. V. Rajamannar, Chief Justice, Madras 3-8-'56

This Math has become an institution and spreading the gospel of Vaishnavism and in particular the simple and elevating doctrines of Sri Chaitanya Mahaprabhu.

W. S. Krishna Swami Nayudu, Justice, Madras High Court. 31-8-'58.

I have always held this institution in the highest esteem. The work, silent and sincere carried on by these associated with this noble instation is really admirable.

B. Parameswaran, Minister. 1-9-'56.

This Math is doing great service to Madras by spreading the great cult of Sri Chaitanya Mahaprabhu in this State. I have been following the activities of the Math since the beginning and I am glad to say that the Sadhus of this Math are doing great service to the cult.

K. Venkatswami Naidu, Ex-Minister. 19-8-'57.

I have been very impressed by the work the Math is doing, in spreading the message of love and tolerance, which are so essential at the Present day.

V. R. Ramanatha Iyer, Mayor of Madras. 14-9-'56.

It is a unique privilege to visit this Sree Gaudiya Math and receive the Grace of Sri Chaitanya Mahaprabu and the Blessings of His Holiness.

P. Rajagopalan, Act. Chief Justice of Madras High Court. 20-10-'57.

The atmosphere in and around this Math is nothing but religious. The people inside this Math feel as though they are in a different world from that of the one in which they live. I really admire the way in which the Math is kept and maintained.

K. N. Srinivasan, Mayor of Madras. 20-10-'57.

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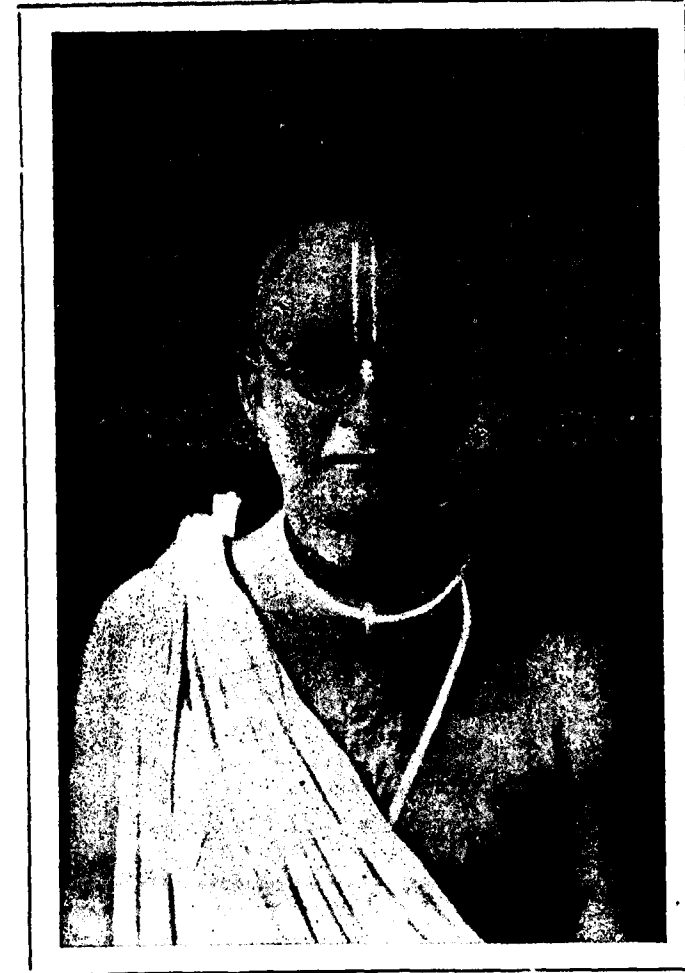
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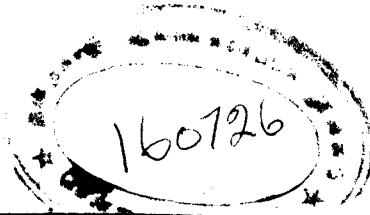


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Founder of Sree Chaitanya Math & its Branches Sree Gaudiya Maths.



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SRI RADHA-KRISHNA & SRI CHAITANYA MAHAPRABHU



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THE GAUDIYA

A Spiritual Monthly

SRI JAYANTI ISSUE

Vol. III

OCTOBER 1958

No. 2

Sri Krishna Jayanti

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

अनादिरादिगोविन्दः सर्वकारणकारणम् ॥

Krishna who is known as Govinda is the Supreme God-head. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the Prime cause of all causes.

Among the six questions put by the Rishis of Naimisaranya headed by Sri Shaunaka, to Sri Suta Goswami Prabhu the second question was : " Why did Bhagawan Sri Krishna take birth in the womb of Devaki ? "

Suta Goswami before giving answers to those transcendental queries of the Rishis, first of all dwells on the epistemological background of Srimad Bhagavatam, without which a thorough comprehension of it is practically impossible for human understanding. Without the spiritual *Sadhana* contained in the Canto XI of Srimad Bhagavatam it will be mere pedantry to try to understand the contents of the book (Srimad Bhagavatam) which brings the ripest fruits of Vedic spiritual culture on earth.

Sri Krishna is the Lord of all Lords and the sole ordainer of all events of the Universe both mundane and transcendental; from whom has emanated every entity, animate or inanimate, mortal or immortal; whom the 'Brahma Samhita' has described

as the Supreme God, full embodiment of eternal existence, unlimited knowledge of Jnana and unadulterated jubilation having no origin for Himself, being the prime origin of all entity, the root cause of all causes.

The transcendental Bhagawan Sri Krishna descended on this earth through His supralogical power. He manifested Himself in the womb of Sri Devaki as a son of Vasudeva. सत्त्वम् विशुद्धम् वसुदेव शब्दितम्.....Vasudeva means pure *Satta*, spiritual existence which is beyond the three conditions of *Sattwa*, *Rajas* and *Tamas*. Vāsudeva reveals the existence of God in His *chit* potency infact, God reveals Himself there without any cover. Revealed in that Vasudeva i.e. pure *Satta* (distinct from phenomenal *Sattwa* which again discriminates itself from *Rajas* and *Tamas*), quite untouched by *Maya*, Bhagawan Vāsudeva Krishna Who transcends all experience acquired by our senses i.e. Who is not accessible to impiric knowledge is seen by the pure devotees in their heart of hearts with the eye of devotion tinged with the salve of love. The Advent of Krishna brings about victory, beauty and glory as we find in the Geeta :

यत्न योगेश्वरः कृष्णो यत्न पाथोधनुर्देरः । तत्त श्रोविजयो भूतिर्धुवानोतिमतिर्मम ॥

Unhampered, spontaneous devotion to Krishna is the supreme religion of man. No other *Rupa* of the Absolute can dominate or attract the human soul as Krishna does. Sri Narayana is His majestic aspect, the highest devotional object of all the ritualistic and moral aspirations of the Jiva soul. His all-pervading, all-maintaining aspect is Sri Vishnu. They cannot be the perfect object of all-love lying dormant in the Jiva soul. That is Krishna. So when the loving propensity lying dormant in human soul is awakened and directed towards Him, there can be no other object of worship which can divert it. Herein lies the summum bonum of our life. For nothing else can satisfy the soul as this devotional love (Prema Bhakti) can do. But how can a devotee know that his devotional aptitude has been rightly devoted to Vāsudeva Krishna. The only sign of this is that it, at once, arouses in him aversion towards everything that is not Krishna or Krishna's. This is its exoteric indication while esoterically his whole body, mind and soul become all love for Him and Him alone. Nothing else in this or any other world, can divert or deviate it. This practically happened when in Rasasthali at Vrindavana, the Gopees were in search of Krishna, as He had disappeared with Sri Radhika, and Sri Narayana, the embodiment of all divine effulgence and majesty appeared before them, and tried to turn the minds of the Gopees towards Him. The Gopees simply passed Him by praying to Him to bless them with unadulterated love for Krishna. When Krishna's love fills the devotees mind and soul nothing else, not even any desire for salvation or any other yearning of human heart can remain there.

The stages through which man's devotional aptitude must pass in order to be fully developed to touch the feet of the son of Nanda Maharaj and the beloved of the Gopees are succinctly given in *Srimad Bhagavatam*.

Arrival of Srila Acharya Deva in the City of Madras

Sri Krishna Jayanti is observed by the Madras Sree Gaudiya Math as its most sacred and auspicious function of the year. Sri Jayanti celebrations though consist of two days' programme but the actual festival begins two or three days ahead just with the arrival of His Holiness the President-Acharya in the City of Madras. Thus the day of arrival of His

break on the 5th Sep. '58 the telephone of the Math began to ring incessantly with queries from various quarters about the arrival of Gurudeva. The Cal.—Madras Mail which was carrying His Holiness that day was late by two and half hours. Most of the good souls waited at the station for these long hours with joyful mood in order to fulfil their long felt desire of getting the



A Group Photo at the Central Station

Sri D. Parthasarathy, Dy. Mayor ; Dewan Bahadur K. S. Ramaswami Sastri, (Retd. Dist. Judge), President Veda Sava ; Sri T. Venugopal Rao, Ex-Dy. Mayor ; Sri K. Kamalakannan, Councillor ; Sri F. K. Guha, President, Bengal Assn. ; Prof. K. Vaidyanathan ; Sri T. S. Mahalingam ; Sri K. Nageswara Rao, B. A. and others with Srila Acharya Deva.

Holiness is regarded as one of the sacred days signifying the happy beginning of Sri Jayanti celebrations.

This year His Divine Grace President-Acharya came over to Madras on the 5th Sept. '58. The date and time of his arrival was announced in local dailies in advance. A befitting reception committee was formed with the elite of the City. With the day

Darsana and blessings of His Holiness. There was a large crowd at the station. The moment the smoke of the train came in sight from a long distance the whole crowd burst into cheers with 'Guruji-ki-Jay' and the Kirtana Parties started their melodious welcome songs. An unimaginable ecstasy at once filled the air and sky as well as every pure heart of the

crowd with the gradual approach of the train to the platform. The joy and enthusiasm of the crowd knew no bounds as soon as the revered and beloved Swamiji alighted from the train with celestial smile of blessings in his lotus lips. He was warmly received and profusely garlanded by every one present there who were also introduced to His Holiness by the Secretary of the Madras Math. His Holiness was then worshipped on the spot with sandal-wood-paste and flowers, and Aratrika was performed

A few names of the persons of the huge gathering who assembled at the Station to receive His Holiness are mentioned below :

Sarbasri : D. Parthasarathy (Dy. Mayor, Madras Corporation); Dewan Bahadur K. S. Ramaswami Sastri (Retd. Dist. Judge, President, Veda Sava); T. Venugopal Rao (Ex-Dy. Mayor); K. Kamalakannan (Councillor); F. K. Guha (President, Bengal Association); T. S. Mahalingam; Prof. T. K. Venkateswaran; Prof. K. Vaidyanathan; Raja V. Gopalakrishnan; Hari Hara Bhajan Mandali consisting of 20 persons; K. Nageswar Rao B. A.; Balasundaram Chetty Dharendra Nath Das Gupta; Ramachandra Das; C. Srinivas Das; Sree Gaudiya Math Bhajan Party headed by Srila Krishna Das Babaji Maharaj of Vrindavana; O. K. Ratnavelu Chetty; Balasubramanian; Rup Narayan Prabhu; Padmanabha Rao; P. Govindaswami and others.



Srila Acharya Deva drives to Math.

with the burning of incense and camphor amidst the melodious Kirtana. The press photographers were as usual busy to make their way through the crowd in order to have good snaps. From the platform beloved Gurudeva was taken in a procession accompanied by the Bhajan Parties to a big car waiting outside the station to carry him to the Math. The car was arranged by Sri T. S. Mahalingam (car broker) who is a great devotee of His Holiness.

With the arrival of Srila Acharyadeva the Math turned as the holiest of holy places and the festive bell tolled to declare the happy opening of the whole celebration of Sri Jayanti.

His Holiness was heavily engaged during his short stay in the City for six days only. During this short period of stay His Holiness had no breath of rest which of course, harmonised with the motto of His Divine life and service,

The Advent of Krishna

The 6th September of this calendar year was the long yearning day specially to the Hindus of all over India. This being the advent anniversary of their beloved Supreme Lord Sri Krishna, they observed the day as a national festival with the greatest possible pomp and grandeur. The citizens of Madras availed themselves of this rarest opportunity of observing Sri Krishna Jayanti celebrations amidst many Vaishnava Sadhu-Santas of Bengal and Vrindavana who came down to participate in the function at the Madras Sree Gaudiya Math along with the President-Acharya of the Math. The enthusiasm and jubilation of the inmates of the Math knew no bounds in offering their whole year's endeavour to the lotus feet of their Acharya Deva for successful performance of the day's festival.

The Mangal Aratrika at dawn performed by the Brahmachari-Swamijis of the Math through the melodious Kirtana in the presence of their beloved and revered Acharyadeva declared the happy opening of sacred function of the day and the whole locality sprang up from their sweet slumber with happy mood to join the special Bhajan and Kirtana which started from the very early in the morning. The concerted Bhajan echoed through the microphone began to attract the devotees from every nook and corner of the city towards the Math premises which was crowded for the whole day. The Math was gorgeously decorated with colourful flags and fastoons. The two splendid gates erected for the purpose added to the beauty of the whole decoration. Hanging of wreaths of mango leaves and placing of Purna Kumbham in front of the Temple and Math marked a very auspicious symbol of the whole function. From morning till midnight the devotees came in hundreds with fruits and flowers to pay their homage to the Deities and Srila Acharyadeva. According to the most fascinating item of this whole day programme His Holiness Swamiji of Pejawar Math, Udipi was honoured with an address of welcome before a huge gathering assembled at the 'Krishna Kirtan Hall' of the Math at 6-30 P.M. At the close of the meeting there was a tremendous rush to witness the evening-Aratrika. With the night fall the whole Math premises turned to be a dream-land highly illuminated with colourful lights. Till midnight the devotees waited, all the time enjoying Bhajan and Kirtana, to hear the discourse of Srila Acharyadeva on the Advent of Sri Krishna. At the Advent time of Sri Krishna, the special pooja was performed. The function of the day concluded at midnight with the inspiring speech of Srila Acharyadeva. The devotees left the Math for the day with heart's content singing the hymn :

यं ब्रह्मा-वर्णेन्द्र-रुद्र-मरुतः स्तुवन्ति दिव्यैः स्तवैः
वेदैः सांगपदक्रमोपनिषदैर्गार्ह्यन्ति यं सामगाः ।
ध्यानवस्थित-तद्गतेनमनसा पश्यन्ति यं योगिनो
यस्स्थान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

Reception to the Swamiji of Pejavar Math

One of the important items of the whole day programme of Sri Krishna Jayanti Day was a meeting arranged at the 'Sri Krishna Kirtana Hall' of the Math to accord an address of welcome to His Holiness Sri Vishvesathirtha Sripadangalavaru Swamiji of Pejavar Math, Udipi on behalf of the

at 6-30 p.m. the Hall of the Math was packed up with devotees from all quarters of the City. The members of the Math were always busy to receive all the time the invitees. Diwan Bahadur K. S. Ramaswami Sastri, a most prominent citizen was selected to preside over this day's meeting.

He was received at the entrance of the Math by the Secretary of the Math at 6 p.m. and was taken to Acharya-deva before whom Diwan Bahadur prostrated on the ground as a mark of the devotion. By this time the whole Math premises was flooded with hundreds of devotees. The Gopal-puram High School was kind enough to send a batch of scouts who were engaged to manage the crowd. His Holiness Swamiji of Pejavar Math along with his disciples arrived at the Math at 6-30 p.m. The whole crowd in a *Sankirtana* procession greeted the Swamiji who was also warmly received by the President-Acharya of the Math along with his disciples and the President of the meeting. Acharyadeva took the Swamiji before the Deities (Sri Guru - Gauranga - Gandharbika - Giridhari) of the Temple where a special *Aratrika* was performed.

With all befitting honour Swamiji was then taken to the meeting Hall. The Swamiji, Srila Acharyadeva and Diwan Bahadur Sastri, the President of the meeting were garlanded by the Secretary of the Math. After an opening prayer song in Sanskrit sang by Srila Krishna Das Babaji Maharaj of Vrindavana, a great scholar and devotee, an address of welcome in Sanskrit beautifully framed in glass case was read out by the President of the meeting and



Srila Acharya Deva, Sri Swamiji of Pejavar Math, Diwan Bahadur K. S. Ramaswami Sastri, K. Sitaram Rao, K. N. Ranga Rao, Dr. I. M. V. Rao and others.

members of Sree Gaudiya Math in the presence of Acharyadeva, His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President of Sree Chaitanya Math and Sree Gaudiya Maths. With the approach of the scheduled hour of the meeting which was to be held

with a short speech it was presented to Swamiji.

and means of service to the Divine Lord) and about love for God Krishna as '*Prayojana Tattwa*' (ultimate need).

English Version of the Address

His Holiness Sree Sreemad Vishesa Tirtha Padangalbharu, the chief of the famous 'Pejavar' Math established in the City of Udipi; on the occasion of his august visit to the Madras Gaudiya Math on the 6th Sept. (Sree Krishna Jayanti.)

Your Holiness !

You are the present principal Acharya (Preceptor) of Sri 'Pejavar' Math, one of the eight Maths established by Sriman Madhwācharya, our former venerable preceptor of enormous fame and known as 'Vedanta-Acharya.' It is he who dispelled the darkness of evil views of pentheism (*Mayavada*) by an extraordinary influence of his glorious argument and divulged the reality of the name 'Udipi' meaning the moon, by establishing the service of the image of God Krishna. The beams of the moon of the world grew pale by an influence of the extremely cold but lustrous effulgence of the two moons—one, the Deity Lord Krishna and the other, His servitor, the renowned preceptor, Sriman Madhwācharya. Your Holiness hail from that land of Divine light and we welcome you with gladdened hearts getting you this day here in our midst.

Oh the best of the learned !

The Supreme Lord Sri Krishna Chaitanya playing the role of an Acharya (preceptor) arrived in the land of Udipi during His South India tour, had a cordial discussion with His Holiness Sri Badiraja Swami, the then President-Acharya of the Udipi Math and spoke about the glory of nine kinds of devotion as '*Abhidheya Tattwa*' (ways

His Divine Grace Sri Sreemad Bhakti Siddhanta Saraswati Goswami Thakur, the founder President of this Institution while on all India tour, also made an august visit to Udipi and was extremely happy to see the Image of Lord Krishna of this place with great love and had a discussion with His Holiness Sri Satyadhir Tirthapada, the then Acharya of the Udipi Math, dealing with beauty and glory of causeless devotion to Supreme Lord Krishna, to the entire exclusion of all desires for objects other than Divine service, of deeds accruing lust for self-gratification and of endeavours of search after non-distinct Brahma. In the last year His Holiness Tridandipad Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of our renowned Math, who is tenth in order of Gaudiya Vaishnava Acharya, also visited Udipi in accompaniment of three other Tridandi Sannyasins and many other devotees and the Udipi Math accorded such a grand reception and showed such hospitality to him as was quite befitting an Acharya of high ideal like you. We are ever grateful to you for such honour shown to our preceptor. The citizens were highly pleased with the lucid assemblage of 'Tattwavadi Vaishnavas' and Achinta-Vedabhedavadi Vaishnavas.' This sweet combination of two sects of Vaishnavas will remain ever green in our memory ignoring the spatial distance and it is beyond any doubt and argument.

Oh the Great Acharya !

Sriman Madhwācharyapad, whose prowess was like that of a lion, though he discussed his tenet of pure dualism in his

annotation of the Vedanta philosophy, yet the proof of the tenet of 'Achintya-Vedavedbad' is found in the quotations he called from the scriptures of the name of 'Brahmatarka' while he explained the gist of the fifty first sloka of the seventh chapter of the eleventh Skandha of the Srimad Bhagavata, quoted below :—

“ *Budhyets shve Na bhedena
byaktistha iba tadgata.
Lakshyeta sthulamatiibhiratma
chabasthita arkabat.*”

Sriman Madhwacharya's criticism of Sankar's pantheistic ideas and introductions of the worship of everlasting Image of Lord Krishna were highly appreciated and extolled by Sri Krishna Chaitanya Deva. We are sorry to inform you that the Acharya's such invaluable contribution has not been widely known to the public due to extreme stiffness and inexplicability of Madhwa language. We pray, therefore, that your Holiness will take steps for publication of Acharya's such criticism of *Mayavada* with rare logical arguments, in the provincial mild language so that it may be popular to the learned people at large.

In conclusion, we pray again that your Holiness will kindly pay a visit to the Sree Chaitanya Math, our original Math situated at Sree Mayapurdham, the holy birth-site of Sriman Mahaprabhu Sri Chaitanya.

It is needless to mention more. We again accord our heartfelt thanks to Your Holiness.

The servitors of
Madras Gaudiya Math
472, Gaurabda,
the 9th Hrishikesh.

Acharyadeva's Speech

After presentation of the welcome address Acharyadeva His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President of the Math addressed the meeting with an eloquent speech which was listened to by the audience with rapt attention. In course of his speech Srila Acharyadeva expressed his great joy to have the Swamiji of Pejawar Math who is a great scholar on this holiest of the holy day at the Math. “To day my joy knows no bound to see that His Holiness Sri Vishvesathirtha Sripadangalavaru Swamiji of Pejawar Math, Udipi has been given a warm reception with an address of welcome. When last November in course of my South India Tour along with more than hundred devotees I went to Udipi to pay my homage to the great Acharya, Sri Madhwacharya, whose worthy descendant is present to-day before us, I was given most possible warm reception by His Holiness Sri Bibhudesha Tirtha Swamiar of Admar Math who was in *Paryaya*, the successor of the Krishna Temple at that time.

Our long association with the Madhwa Vaishnavas of Udipi is a matter of history. We trace the origin of the 'Gaudiya Vaishnava Sampradaya' to Madhwa sect. Sri Chaitanaya Mahaprabu's grand preceptor Sri Madhavendra Puri, pioneer of special kind of *Prema-bhakti* of which Sri Chaitanya Mahaprabhu was the living exponent, belonged to Madhwa sect but Sri Puripad himself developed *Prema-bhakti* in ecstatic love-in-separation for Krishna which could not be found else-where.

Sri Chaitanya Mahaprabhu in course of His pilgrimage in the South came to Udipi to have *Darshana* of dancing Gopala Krishna, miraculously obtained and installed by Sri Madhwacharya at Udipi. Sri

Chaitanya Mahaprabhu had high spiritual and philosophical discussion with His Holiness Sri Badiraj Tirtha Swami of Sri Sode Math of Udipi resulting in a close tie between the 'Gaudiya Vaishnava Sampradaya' and 'Madhwa Sampradaya' and since then at Krishna Temple of Udipi the *Sankirtana* is being performed every evening and on every *Ekadashi* day the Tulasi *Parikraman* is also done both of which were adopted from Sri Chaitanya Mahaprabhu. I appeal and request the Swamiji to invest some amount of money towards the publications of Madhwa literature. I am glad that the Swamijis who were so long within the four walls of Udipi have come out to preach the cult. Days have come, we the religious heads should meet the people to arouse in them the spiritual power of mankind.”

Speech of Swamiji

His Holiness Sri Vishvesathirtha Sri Pandangalavaru Swamiji of Pejawar Math, Udipi in his reply to the welcome address said :—

The meeting that has taken place today between us and the President of the Gaudiya Math is a matter of great joy to us. This meeting is a thing to which we long looked forward ardently. Successors as we both are to the same tradition, the tradition of Sri Madhwacharya, we two are like brothers. There is therefore as much cause for rejoicing over the occasion which brought us brothers, so long apart, together as over the reunion of the long separated brothes, Rama and Bharata. Sri Chaitanya Maha-

prabhu accepted Sri Madhwa Sampradaya. This fact has been recorded clearly in the text book of Sri Chaitanya's system. Nor is there much difference between the philosophies of Sri Madhwacharya and Sri Chaitanya. Sri Chaitanya's system enunciates *Achintya-bheda-bheda* between *Jivashakti* and *Prakitishakti* on the one hand and *Paramatma* on the other hand. To this extent there is no divergence between the systems of Sri Madhwacharya and Sri Chaitanya. There is thus agreement in all fundamentals between the two systems, we who represent those two systems should join in propagating knowledge of the two philosophies.

If the west believes that truth is embedded in material phenomena and that there is no such thing as spiritual reality, the East has fostered the belief that the world of matter is an illusion and that the soul is the only reality. But this integrated truth has been already given to the world by Sri Madhwa as well as Sri Chaitanya. So the Vaishnava philosophy as propounded by them is not only most practical, but also eminently fit to be the universal creed. Vaishnava *dharma* has another great feature about it—the scope it gives to people of all castes and communities. All can find salvation through Vaishnava *dharma*. So it is our earnest wish that we two should jointly endeavour to spread this *dharma*.

With a vote of thanks given by Keshavalal Tarwardi, advocate the meeting concluded and thereafter the Bhajan continued upto midnight.

Nandotsava Day

Meeting with H. E. the Governor in Chair at 6.30 p.m. (7th Sept. '58)

The day immediately following the 'Sri Krishna Jayanti,' the Advent Anniversary of the Supreme Lord, Sri Krishna, is a day of great rejoice for all devotees in whose pure heart Sri Krishna, the Lord of all Lords, took birth on the previous night. The day is observed after the name of Sri Nanda Maharaj whose glee and mirth knew no bounds on account of the holy birth of Sri Krishna and also having the Supreme Lord in his own house. On this happiest of the happy days the members of Sree Gaudiya Math engaged themselves in the most important and heaviest programme of the whole Sri Jayanti celebrations. A public meeting in the afternoon with His Excellency, the Governor of Madras in the Chair and the distribution of Mahaprasadam to thousands after the meeting were the special features of the whole day programme. The inmates as well as the members of the Math were always busy in giving final touches to all their attempts. It was most gratifying to see that the Brahmachari Swamijis themselves prepared the Mahaprasadam for thousands of devotees and for this purpose they worked ceaselessly with all devotion from the very dawn.

Srila Acharyadeva passed the most busiest day all the time entertaining the devotees in hundreds with blessings and Harikatha.

The festive mood of all working ceaselessly under the bright sunny and blue sky, the attractive decorations, the long shady trees and green groves within the Math premises lended serenity and charm to the place in such a way as if the whole atmos-

phere became ecstatic with the playing on flute by and jingling of a tinkling anklet of the Supreme Lord Sri Krishna.

The grand meeting was held in the afternoon in the 'Sri Krishna Kirtana Hall' of the Math. As the day rolled on the devotees from far and wide of the City began to rush towards the Math and before dusk the Hall was packed to the suffocation and even the lawn outside was crowded by hundreds of devotees. An unprecedented scene prevailed this year.

His Excellency Sri Bishnuram Medhi, the Governor of Madras, who is a very erudite and well-read scholar and a great devotee too, presided over the meeting. Just at 6.30 p.m. His Excellency with Srimati Medhi arrived at the Math. He was cordially received by Srila Acharyadeva along with the members of the Math and elites of the City. He was first taken before the Deities in the Temple. He made obeisance to the Deities (Sri Guru Gauranga and Gandharbika Giridhariji) and thereafter Srila Acharyadeva took him to the lecture Hall. On a dais well decorated in oriental-style His Holiness Acharyadeva took his seat in the middle with His Excellency in his left and His Holiness Sri Vishvesathirtha Sripadangalavaru Swamiji of Pejawar Math, Udipi in his right. The Governor, Srila Acharyadeva and Swamiji of Pejawar Math were all garlanded and after opening prayer song sung by Srila Krishnadas Babaji Maharaj an address of welcome beautifully framed in glass case was read out by Prof. K. Vaidyanathan and presented to His Excellency.

The Address

May it please your Excellency :

You may be pleased to accept our most humble but sincere address of welcome to this Math this evening.

You are one of the finest soldiers who valiantly fought for complete independence of India and for that purpose you sacrificed everything and suffered behind the prison bars. You served Assam first as Finance Minister and then as Chief Minister with unabated zeal and success. In recognition of your wisdom and statesmanship you have been chosen as the head of this very important state of Madras where we find the best of Indian religious thoughts and culture.

This Math was founded by our Gurudeva Srimad Bhakti Siddhanta Saraswati Prabhu-pad of holy memory in 1928 for dissemination of the teaching of Sri Chaitanya Mahaprabhu. This is a meeting place of students, scholars and devotees for free discussion and exchange of thoughts. Gaudiya Vaishnavism has, of course, a line of Sadhana of its own as propounded and practised by its founder Sri Chaitanya Mahaprabhu and His followers. It is never sectarian in its outlook. Sri Chaitanya Mahaprabhu undertook a tour of the whole of South India upto Cape Comorin bringing His message of divine love and peace and introducing simple but effective Kirtana

form of worship, free from all sorts of vanity and earthly cravings, to the people of south. Sri Gopal Bhatta Goswami, one of the illustrious six Goswamins of Bengal Vaishnavism came from Srirangam, the famous seat of Sri-Vaishnavism of South India. This Math of ours is intended to keep alive and remind the people of the south the compromise, union and exchange of religious thoughts once brought about by Sri Chaitanya Mahaprabhu about 450 years ago.

We are justly proud to inform you that the famous Assamese writer, Bhattadeva



Sri Swamiji of Pejawar Math, Srila Acharyadeva and H. E. the Governor.

of sixteenth century says in his "Sat Sampradaya Katha" (account of the true sects) that Sri Chaitanya Mahaprabhu lived in a cave now called Chaitanya Gopha which lies at the foot of Manikuta Hill on the top of which stands the famous Temple of the Hayagriva Madhava Vishnu. The Manikuta Hill is at Hajo, the birth place of your Excellency in the Kamarupa district of Assam. Sri Chaitanya Mahaprabhu

introduced the recitation of the Bhagavata and the Kirtana of the Name of Krishna into the Hayagriva Madhava Temple.

According to Sri Chaitanya Mahaprabhu's teachings every human being, irrespective of birth, nationality, or race has and possesses inherent right of cultivation of Bhakti which does not admit of any distinction or differences between man and man. We respect each and every man because every soul is part and parcel of the Over Soul. It is only nescience which creates a distinction between man and man, between so called high and low, breeding hatred, malice and exploitation for self interest. This harmful distinction cannot be done away with except through service to God and consequently to humanity. We do not believe that equality between man and man can be brought about by any physical force or in any artificial manner except by the cultivation of Bhakti which places each and every one on equal footing. Bhakti makes one humbler than a blade of grass, more patient than a tree, generous enough to respect one and all, seeking no respect for oneself.

Freedom, in our belief, lies in service to God and humanity and spiritual uplift of mankind, and does not admit of any love of power.

Sri Chaitanya Mahaprabhu accepted the sublime teachings of the four Vaishnava leaders of the south, namely, Sri Ramanuja, Sri Madhwa, Sri Nimbarka and Sri Vishnu-swami and contributed His own thought, teachings and spiritual experience to bring about a synthesis.

In our headquarters Sree Chaitanya Math, at Sri Mayapur, Navadwip, where Sri Chaitanya Mahaprabhu was born, we have not only installed the images of the great

Acharyas in temple for daily worship, but also we study their philosophy and practise their teachings. Sri Chaitanya Mahaprabhu, during His tour of South India, collected the teachings of the said Acharyas and introduced and popularised them among His followers throughout India. We have established this Math in this town of Madras to acquaint the people of South India with the teachings of Sri Chaitanya Mahaprabhu and we are really grateful to them for all kind and generous help in carrying out our mission.

Allow us, Sir, to conclude by offering our gratitude to you on behalf of all the members of this institution for your gracious visit to our Math, on this occasion of Krishna Jayanti and Nandotsava, the greatest of all vaishnava festivals.

We remain, Sir,

Yours in the service of the Supreme Lord

The Members of Sree Gaudiya Math, Madras
7th September, 1958.

Speech of Swamiji of Pejavar Math

Then His Holiness Sri Vishvesathirtha Sripadagalavaru Swamiji of Pejavar Math, Udipi gave an speech in Sanskrit which was translated simultaneously in English. The Swamiji dealt with the philosophy of Madhwacharya who stood boldly against the monism of Shankara and established the identity of the Divinity with Sri Bigrha of Sri Krishna. He referred that in the turmoil of the present world threatened by the third great war the Gaudiya Math is doing immense service by preaching the Vaishnava cult which only can bring peace on the earth.

Acharyadeva's Speech

Srila Acharyadeva then spoke on Sri Krishna Jayanti. His thoughtful and eloquent address which was listened to by the audience with rapt attention and appreciated with ecstatic claps is given below :—

Your Excellency, Swamiji, Ladies and Gentlemen !

My prostration, salutation and obeisance to the Divine light which is Sri Krishna. The universal Divine incarnated in the individual human being on the prayers and intersections of His devotees. That was a glorious day for India. The Sri Krishna Jayanti was observed yesterday throughout India.

The life history of Sri Krishna constitutes the most vital part of Srimad Bhagavatam. The entire 10th *Skanda* consisting of 90 chapters is specially devoted to it. Many saintly philosophers have written commentaries exclusively on this part of the book. The narration is poetically charming as it is philosophically illuminating.

In depicting the life of Sri Krishna the Bhagavata does deify an extraordinary human personality but humanises the supreme spirit. It starts with the conception that Sri Krishna is the supreme spirit.

एते चांशकला पुंसः कृष्णस्तु भगवान् स्वयम् ।

* * *

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

Krishna is the supreme God—full embodiment of *sat* (eternal existence), *chit* (unlimited knowledge or *Jnana*) and *ananda* (unadulterated jubilation) having no origin for Himself, being the prime origin of all entities, the root cause of all causes. Sri Krishna, the ultimate reality is one without a second.

Now, the question arises that if Sri Krishna is a *Satchidananda-Bigrha*, is all spiritual having nothing material about Him and is existing from time immemorial, how, then, is He born? Birth presupposes that the being born was not existent before and will die in course of time; and if Sri Krishna was born and that too like an ordinary being how can He be called an ever existing, all spiritual and all joyfull being?

Even in the midst of this perplexity if we are guided by Srimad Bhagavatam for a spiritual understanding and on such account we find a solution. In the 3rd chapter of the fourth canto Lord Shiva speaking to Goddess Parvati about Vasudeva.....

सत्त्वं विशुद्धं वसुदेव शब्दितं

यदोयते तत्र मुमानमावृतः ।

सत्त्वे च तस्मिन् भगवान् वासुदेवो

हृद्योक्षजो मे मनसा विधोयते ॥

Vasudeva (the father of Sri Krishna) means pure *Satta*, spiritual existence which is beyond material *Satta*, *Rajas* and *Tamas*. This explains to us how Krishna is revealed i.e. born of Vasudeva.

Srimad Bhagavatam illustrates by reference to the events of Krishna's playful earthly career how divinity can be beautifully manifested in huminity. He plays excellently the parts of an infant, a child, a boy, a youth, a son, a playmate, a sentimental lover, a warrior, a controller of the forces of evil and humbler of the Vedic deities, a politician, a social and a religious reformer and what not. His limitations are self imposed and He transcends wherever He likes. The whole cosmic and super-cosmic character of the Supreme Spirit is visible in His life.

As a mere infant sucking the mother's breast Sri Krishna playfully sucks out the soul of Putana who came to kill Him in the

guise of a mother. Frightened by His mother's chastisement He opens His mouth and shows her the whole cosmic system within it. He shows His boundless space with all its content within the small cavity of His mouth.

As a boy, He persuaded His father to revolt against the long standing religious practice of 'Indra Yagya' and when Indra came to inflict punishment, He picked up the whole of Govardhan on the tip of His little finger, holds it as an umbrella upon the heads of the inhabitants of Vrindavana and protects them from Indra's wrath. The law of gravity yields to His sportive will and Indra, the great Vedic deity also bows down to the playful human God. The boys and girls of Vrindavana are depicted as the loving devotees of the highest order who live for Krishna, work for Krishna, yearn for eternal union with Krishna, who have no concern with the superhuman or cosmic power and action of Krishna but look upon Him as the eternally perfect embodiment of beauty, sweetness and love. The Bhagavatham shows that in relation to the devotees the most glorious attributes of the Divine Character are exhibited.

The nature of transcendental '*Vraja Leela*' of Sri Krishna is liable to be misunderstood by the empiric study of the Bhagavatam. *Aprakita Vraja Leela* is the central topic of Srimad Bhagavatam. Sri Krishna including His body and all His dress and ornaments and the like, the Gopees with whom He had dalliance and even the cows and trees of Vrindavana were physically existent in the limited forms and at the sametime unlimited and spiritual as manifestations of His essential nature of God.

It seems when the country had been passing through violent political storm,

there had always reigned a metaphysical and philosophical calm in India. The tenacious clinging to the pleasure of life is a form of spiritual suicide.

You may jeer at a person who refuses to evaluate the pleasure of life in the same manner as you do but he is one on whose fundamental and foundational outlook of life, man and things differ from yours, he is sure to treat your jeers with the contempt which they richly deserve, that you have managed magnetism and electricity very well, that you are able to fly round the world in a few hours and that you have invented a chemical preparation that would destroy the whole town in a trice, may mean absolutely nothing to one who is prepared for anything at any time and who concentrates his energies on the acquisition of spiritual wealth. Scientific applications, economic appliances, political institutions may bring the world together outwardly. But for strong and stable unity, deeper bonds of ideas and ideals require to be strengthened. In the work of rebuilding of human household, the role of religion is no less important than that of science. Philosophy and religion help us more than the exact science in discovering the ultimate goal of human conduct. The human individual consists of body, mind and spirit. Each requires its proper nutriment.

If the spirit of human is to grow, it can only be by the exercise of its lovelier energies. Everything else may dissolve but belief in God which is the ultimate confession of all the faiths in the world remains. Music, dance, drama, poetry, etc. have certainly a very high place in the cultural life of the nation; for each of them in its own way represents the refinement of the mind or the body; while the dramatic performances will considerably

help in propagating our culture. It certainly is not the only way and is not even the best way for doing so. We should delve deeper into the spirit and the soul of India and discover her true culture. So Indian culture includes not only music and dance. In spite of her material poverty India had been rich in her spiritual heritage. Her ancient culture and tradition had sustained her throughout the ages. In spite of foreign onslaughts India had yet survived and preserved her distinctive culture and tradition.

At grave moment of cosmic crisis free souls by the commands of the Supreme Lord may take their birth on earth and by examples and precepts, by words and deeds, by the establishment of holy orders of teachers, by building up of systems of philosophy and by countless otherways render inestimable service to struggling humanity. Service of that type is the best and the most devoted form of worship of God. They simply work in the interest of erring members of humanity and disappear when they think that their mission is fulfilled.

SRI CHAITANYA

In the 15th century when scepticism and agnosticism became attractive to the learned scholars of Navadvipa which was then the greatest centre of learning in India which could be compared with Oxford of Europe, when they doubted whether there was anything behind the universe, when secular learning was the one object of life, when Hindu society, Hindu religion and Hindu culture were in the state of confusion and disintegration caused not only by political oppression and hostilities. Many indeed were the faults that crept in the body of Hindu society of that time. At that critical

juncture Lord Sri Krishna descended as an Avatara in Sri Chaitanya. He had to fight with the political power in the state. I request you to-day to study carefully the principles of His fight, for in them lies many a lesson by the application of which we greatly benefit our country to-day.

Chand Kazi the then Muslim collector of Navadvipa issued orders forbidding Sankirtana. Sri Chaitanya Mahaprabhu did not submit to such orders. He summoned His countrymen and directed them to disobey the orders prohibiting such names and to suffer for the name of the Lord without bitterness or resentment. All obstructions vanished.

That was practical demonstration of what love and understanding can do in the conquest of hatred and perversity. The result was not merely a permission by Chand Kazi to the processionists to go on uttering the Name of the Lord but an unique and glorious provision in his last will and testament that no one of his descendants should ever place any obstacle in their way in future generations to come on pain of losing the state if any beneficial job of his will disobeyed that command. To-day the grave of Chand Kazi is a place of pilgrimage for Hindus and Muslims alike. If such idea could be practised in public life to-day than much of the tragedies of recent Indian history between the Hindu and Muslim citizens could have been avoided. Sri Chaitanya Mahaprabhu was the first 'satyagrahi' in the political field of India. His teaching was based on the love, sincerity, simplicity, service and unity. He demonstrated not merely in the field of religion and ethics but also in the social and political field that hatred and jealousy could be conquered by love, that indiscipline could be conquered

by discipline and intemperance in behavior and conduct by temperance and self control. That is the lesson of the episod of Chand Kazi. Historians will do well to remember that if at that critical juncture, Sri Chaitanya Mahaprabhu had not preached this gospel to the children of the soil then the history of India could have been otherwise and the people of India would have perhaps been following the path of bitterness, hatred and frustration.

He brought a new message for this afflicted world. He was a path finder. It was the path and message of the 'Sabda', the sound and the name of the Lord. He proclaimed that through the Name a man can develop his spiritual and divine nature and rise above all the frustrations and limitations which the flesh is heir to. What was so long speculation became a science in the hands of the great master. He it was who showed and demonstrated that there is no difference between the Name and God Himself. He demonstrated the identity of sound and the meaning, the subject and the object. God creates this world with words and forms. Hence the importance of singing the hymns and the name of Lord. Sri Chaitanya Mahaprabhu introduced the *Kirtana* singing the Name of the Lord. When the Name of God is uttered with all humility, devotion and sincerity God identifies Himself with the devotees. His message is "Name the Lord and solve the mysteries of the universe, recount your commission with the Divine". This was the new technique and the new philosophy of Sri Chaitanya Mahaprabhu. This was the original contribution to the technique and the object of the *Sadhana*. He developed the *Sadhana* and laid down the method

and prescribed the procedure and technique to give it a form and cohesion. Mere frantic shouting in concert or in group is not however real devotion. What he insisted was the practice of feeling God's presence in every moment and every work in a man's life. Ecstasy is a part of that prayerful chanting. That is Lord Sri Chaitanya's notable contribution which to-day is the great heritage of the Vaishnava form of devotion to God and the Vaishnava path of self realisation and *Sadhana*. Time has come for us to remember Sri Chaitanya's message for the State and the society. There, in His life and teachings, we find solution of many of the distressing problems that to-day agitate and baffle our modern society and modern State. I shall on this holy day request you to glance at that great aspect of this wonderful and manifold personality.

Speech of His Excellency

Your Holinesses, members of Sree Gaudiya Math and devotees of Sri Krishna.

That it has been given to me to take part in the celebrations of this evening in connection with 'Sri Krishna Jayanti' in the presence of the most revered and respected Swamijis who are themselves great authorities on various subjects relating to Sri Vaishnavism, is a matter of supreme happiness and great spiritual comfort to me. For, apart from the immanent omnipresence of Sri Krishna especially on a holy day like this when we celebrate His coming into this world for the destruction of the evil and for the upholding and protection of righteousness, the very presence here of the Swamijis who are embodiments of saintliness will encourage and hearten all of us to do only the right things at the right time.

It is very good of you to have proposed an address of welcome to me on the occasion of my visit to Sree Gaudiya Math. I am grateful to you for all the kind and courteous sentiments expressed in your address and I will attribute all your expressions of love and affection for me to your extraordinary generosity and largeness of heart. You have referred to my humble services to my home State of Assam in various capacities and offices. I bow down when receiving your blessings on this

brought about a change in the mental outlook of our opponents, the then rulers, who ultimately had to make over the administration of the country to the people's representatives without leaving ill will behind. What little I have been able to do as a humble servant was due to this unity and the consequent close co-operation and constant goodwill of the people and the co-workers. I have always tried to dedicate my life for the service of our country and in whatever position I am

placed, it will be my endeavour to rededicate myself in the cause of service to the people. It is in this context that I value my present assignment which is giving me many opportunities to come into contact with various institutions and individuals and be of service to them, — in understanding their problems and in giving my help and assistance in their solution. I thank you for your courtesy and consideration, for your



H. E. the Governor is addressing and Srila Acharya Deva is seen on his right,

occasion, so that I may get inspiration from you to serve the people. I was only a humble follower of Mahatma Gandhi, who, for the first time in the history of the world, applied spiritual and moral principles in the political field and laid great stress in adopting love, non-violence and truth as the means for achievement of the objective. By adopting these spiritual and moral principles and readiness to sacrifice everything for the achievement of the objective, he forged unity in the country and generated moral forces that

kindness and affection for me, and I pray to the Lord that I may be worthy of all the good things you say about me. With the blessings of all of you and with the co-operation of all the citizens of the State, I have entered on my duties in a humble spirit of service to humanity.

His Holiness Tridandiswami Srimad Bhakti Vilas Tirtha Goswami Maharaj, President of the Math, has explained very lucidly the importance of Sri Krishna Jayanti. The words of wisdom that fell

from his mouth have indeed thrilled us and took us to those realms of blessedness. I have come here more to listen to the discourses of the revered Swamijis on the various aspects of the Avathar of Vishnu as Sri Krishna, to understand and also to absorb and to be greatly profited by these religious discourses than to speak anything much myself on this occasion. We Hindus consider Sri Krishna as a perfect incarnation of Maha Vishnu in this world, and we believe in such incarnations of the Supreme in order to regulate life in this world on proper lines. Whenever the Dharma decays and when that which is not Dharma prevails, then God manifests Himself for the protection of the good and righteousness, for the destruction of evil and for the firm establishment of the national righteousness, God takes birth on the earth.

यदा यदादि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्
धर्मसंस्थापनार्थं संवत्समि युगे युगे

Thus says Yogeswara-Krishna to Arjuna when explaining about His own qualities and attributes in reply to the doubts raised by the latter in the battlefield of Kurukshetra. It is in this aspect we cherish and revere the Avathar of Sri Krishna taken in order to destroy evil.

Sri Krishna is the Darling of humanity. Men, women and children are all fascinated by His life and teachings, and stories of marvellous depth and beauty have grown round Him. He is the Father and Master of all men and women and babe-incarnate. Sri Krishna, is a Personal God—as aspects of *Saguna Brahman* as well as *Nirguna Brahman*. The idea of absolute God appears as rigid and motionless and totally lacking

in initiative and indifferent to the fears and love of its worshippers. Such a conception of God ignores the obvious fact of human experience that when weak and erring human beings call forth from the depth of their hearts in anguish, the helping hand of grace is stretched out from the unknown. The religious experience shows that God, the ultimate reality, though impersonal, can be realised only as having a personality and even qualities (gunas) through devotion or *Bhakti*. It is easier to realise the ultimate Impersonal Reality (i.e. God) through devotion or *Bhakti*. In the Bhakti literature, we can find description several aspects of *Bhakti*. The *Santha-bhakti*, *Dasya-bhakti* (Lord or Master and Servant), *Sakhya-bhakti*, *Vatsalya - bhakti*, *Madhura - bhakti*, *Prema-bhakti* etc.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं
अर्चनं वन्दनं दास्यं रास्यमात्मनिवेदनम्

Anyone aspect can be adopted by the devotee in accordance with his inclination and suitability for spiritual *Sadhana* (for realisation of God).

Sri Chaitanya Mahaprabhu was a great exponent of the *Bhakti* cult and His teachings are preserved and propagated by such Maths as the Gaudiya Math of Rayapettah. The principal aspect of Sri Chaitanya Mahaprabhu's teachings is the infusion of *Bhakti* and *Prema* in our approach to the Almighty. The Radha-Krishna aspect of the Lord has been taken up for special study by the school of philosophy and religion propounded by Sri Chaitanya Mahaprabhu.

Sri Shankar Dev, the great religious preacher of Assam, who was born in 1449 A. D. and lived upto 1569, upto the age

of 120 years, on the other hand, expounded his new Vaishnavite Cult in which he preached the belief in one Universal God and the path of Supreme devotion to Him through *Bhakti-marga*. *Bhakti* finds its culmination in the intuitive realisation of God Absolute, and according to him, *Bhakti* is its own reward. Sri Shankar Dev took this cult of *Bhakti* from the Bhagavata, which lays down that we must love God for His own sake and not for any reward and that the soul which worships God and remains ever distinct from God is much happier than the one who becomes absorbed in God. According to this view, even *Moksha* is not considered desirable in preference to *Bhakti*. He preferred to emphasise in Assam the *Dasya* form of *Bhakti* (relationship as between the Lord and the devotees, Master and the Servant). It will thus be seen that according to him, love is the relation between God and man and Sri Shankar Dev viewed God as the Lord or the Master. This aspect of his religion has had a Universal appeal today in Assam.

I am indeed happy to see that these celebrations of Sri Krishna Jayanti are held here regularly in order to provide opportunities for the thousands of devotees to come and offer their prayers to God on this holy day. In Kaliyuga, it is the service to man which is considered to be the highest worship of God. If this universal aspect of *Bhakti* cult is properly understood and appreciated, the world will certainly be a better place to live in. It has been the good fortune of our country to have been the home-land of all such saints and seers like Sri Chaitanya Mahaprabhu, Sri Ramanuja, Sri Madhwa, Sri Shankar Dev, who, by living a life of simplicity, saintliness and sanctity radiating spirituality, inspired the

hearts of millions and millions of men in furtherance of the devotional aspects of *Bhakti* preached by the Vaishnava saints of India.

Sri Krishna Jayanti is an important day for all, as the birth of Sri Krishna is symbolical of the eradication of the evil in the world, the protection of the good and the final triumph of righteousness in this world. Sri Krishna Himself says in Bhagavat Gita that He presents Himself to His devotees in the form and shape in which they seek Him. This indeed discloses the Universal aspect of His personality. On this holy day, let us rededicate ourselves to the service of the Lord as well as to the service of man who is but a reflection of the Lord in this world.

It is because of the rich spiritual national heritage of our people that India is in a position to give out a message of peace to a world which is at the cross-roads today. It is torn by jealousy and hatred. The very civilization of mankind is threatened by atom and hydrogen bombs. India, true to her ideals of truth, love and non-violence and wedded to the policy of preserving internal and international peace and security, upholds the five principles of co-existence for the solution of international problems. It is to remind us of these teachings of our religious savants and prophets to remove this hatred and jealousy and fear, and to bring in a feeling of universal brotherhood among men that we now celebrate the birth of Lord Sri Krishna, the upholder of all those principles of co-existence in our relations with individuals as well as people in other countries.

I thank you once again for giving me an opportunity to pay my respects to the great 'Yogeswara-Krishna' on this auspicious occasion.

The meeting concluded after a vote of thanks given by Sri A. K. Ghosh. His Excellency and Srimati Medhi were then taken to a hall where they were entertained with Mahaprasadam. With happy mood His Excellency took leave of thousands of devotees with folded hands. This day's programme ended with the distribution of Mahaprasadam to several thousands of devotees.



H. E. The Governor is entertained with Mahaprasadam.

DISCOURSE WITH SIR M. VENKATASUBBA RAO

Sir M. Venkatasubba Rao, the Retd. Chief Justice along with Lady M. Venkatasubba Rao came to pay their homage on 7th Sept. '58. Srila Acharyadev had a long discourse for about an hour. In course of the discourse Sri K. Venkataswami Naidu, Ex-Minister; Sri B. Sundar Babu Naidu, Health Officer, Madras Corpn.; Sri P. S. G. Rao, and many others came. With inquisitiveness Sir M. Venkatasubba Rao put many questions to Srila Acharyadeva to know thoroughly about the philosophy and the history of the four Acharyas. He was convinced; and appreciated the speech of Srila Acharyadeva. He also ascertained that the Chaitanya philosophy is catholic and the best. He decried the monism of Sankara philosophy stating that it deals with the negative aspect of the object.



Sir M. Venkatasubba Rao and Lady M. Venkatasubba Rao listening Srila Acharya Deva

Press Conference

His Holiness Srila Acharyadeva met the press representatives at a conference held on the 8th Sept '58 at 11 a.m. in the Math premises. The representatives of the following papers were present :—

The Hindu (Madras); The Indian Express (Madras); The Dinamani (Madras); The Andhra Prabha (Madras); The Mail (Madras); The Andhra Patrika (Madras); The Hindustan Standard, the Ananda

and cultural life of India which has shown its frustration now-a-days; the role of religion to establish peace in the world which is at present passing through great turmoil etc.

After the conference the representatives were entertained with Mahaprasadam.

The news of the conference was flashed almost in all the papers. The report as



Srila Acharya Deva addressing the Press Representatives.

Bazar, the Amrita Bazar, the Jugantar & the Basumati (all in Calcutta).

Srila Acharyadeva received them all cordially and spoke to them for one and half hours in details about the present trend of the religion, Gaudiya Vaishnavism—its origin, object and activities; the advent of Sri Chaitanya Mahaprabhu and His philosophy; how the renaissance could be brought forth in the social, economical

it appeared in the Indian Express is reproduced below :—

INDIA'S SPIRITUAL HERITAGE

Chaitanya Math Chief's Address

His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sree Chaitanya Math and its branches Sree Gaudiya Maths, today regretted that the Governments in India which were spending huge sums on

cultural activities had forgotten that religion was the essence of culture.

More than music, drama and literature it was religion which went into the making of India's great spiritual heritage. Western nations had made tremendous advances in the field of science and technology but on account of the "bankruptcy of the soul" which plagued the modern age, they were still fighting one another and destroying civilization. International harmony could be developed only through religion which could best be defined as "cultivation of the inner life."

Unless politicians realised the "real needs" of the people, namely spiritual needs, they could not bring happiness to the people. It was not in the jurisdiction of the politicians to bring happiness. It was in the jurisdiction of saints and sages who had dedicated everything to the service of their fellowmen.

His Holiness emphasised that religion was not mere physical performance of worship. He would appeal to the custodians

of temples and monasteries which had large endowments not to fritter their resources on "feeding of Brahmins or physical performance of Poojas" but on publicity and education of the people into the real meaning of religion. The object should be to teach the people not to increase their desire for material enjoyments but to rely on their own spiritual resources.

His Holiness said he did not like the idea of Sadhus being organised. But they should have no quaims in asking Sadhus who sponged on society to contribute some manual labour.

Love and service were the cardinal tenets of Sri Chaitanya's teachings. His approach to the Divine was not through Karma Yoga or Gnana Yoga but through "Bhakti marga". Worship according to him was not Bhajan, which very often relapsed into another form of music but "Nama San-kirtana". The emphasis was more on "Sravana".

*The Indian Express, Madras
Sept. 11, 1958.*

A Sacred Confluence

There was a sacred confluence of our Srila Acharyadeva and the Swamiji of Pejawar Math (Udipi). During their hearty discussion Srila Acharyadeva requested the Swamiji to come out and to stand on a common platform for the world wide propagation of the Vaishnava cult which is the only catholic religion. Srila Acharyadeva also asked the Swamiji whether he is agreeable to give initiation to the non-brahmins also. The Swamiji's affirmative answer

roused a great joy in the heart of Srila Acharyadeva. Srila Acharyadeva told the Swamiji that during the coming year he would make all possible arrangements which would bring about a grand success to the path of Swamiji to preach the cult of Madhwacharya there in Bengal. With great enthusiasm Srila Acharyadeva expressed his intention of taking a continental tour after completion of his primary work all over India within three or four years.

Reception at Dasaprakash

A spectacular reception was accorded to Srila Acharyadeva in a grand meeting held at Dasaprakash on the 8th September at 5.30 p.m. Under the auspices of Sri Madhwa Sangha, Madras the meeting at Dasaprakash was arranged for presentation of welcome addresses to the two Acharya Pradhans viz. Srila Acharyadeva His Holi-

Sitaram Rao, a well-to-do man and a great devotee, to a Mandapam, which was at a distance of one furlong from the Dasaprakash. At the Mandapam elites of the city including Sir C. P. Ramaswami Ayyar who was to preside over the meeting and Dr. U. Krishna Rao, the speaker of the Madras Legislative Assembly came and



A view of the procession from the Mandapam to Dasaprakash

Left to Srila Acharya Deva, Sri Srimad Sri Bhakti Vilas Tirtha Goswami Maharaj :—Swamiji of Pejawar Math, Sri Mathuresji and Sir C. P. Ramaswami Ayyar.

Right to Srila Acharya Deva :—Dr. U. Krishna Rao, (Speaker, Madras Assembly), Dr. U. L. Narayana Rao, Sri K. Sectarama Rao and Dewan Bahadur K. S. Ramaswami Sastri.

ness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Gaudiya Maths and His Holiness Sri Vishvesathirtha Sripadangalavaru Swamiji of Pejawar Math, Udipi.

Our Acharyadeva with his entourage was taken in a big car arranged by Sri K.

were introduced to Srila Acharyadeva and Swamiji of Pejawar Math. We were glad to learn on the spot that an welcome address will also be presented to Sri Mathuresji of Surat, Acharya of Ballavi Sampradaya. In a few minutes Mathuresji came to the Mandapam and joined the function.

From the Mandapam our Acharyadeva, Swamiji of Pejavar Math and Sri Mathuresji preceded by the Sanskrit scholars carrying purna Kumbham and chanting Veda Mantrams and followed by the distinguished citizens and devotees were taken in a procession to Dāsaprakash. Many photographers were always busy to take snaps and the proceeding of the whole function was taken in cine camera as well. The place of the meeting was gorgeously decorated. As soon as the procession entered the meeting ground the audience consisting of more than a thousand distinguished citizens and devotees left their chairs and stood with folded hands as a mark of deep respect.

Their Holinesses took their seats and were garlanded amidst cheerful claps. After prayer hymns recited by Sri S. N. Devoy, Sri K. Seetaram Rao, Vice-President of the Madhwa Sangha welcomed their Holinesses. Dr. U. Krishna Rao, the president of the Madhwa Sangha who is also the Speaker of the Madras Legislative Assembly welcoming them on behalf of the Sangha said that the members were blessed by the presence of three religious heads with them. Then he presented three welcome addresses composed in Sanskrit to their Holinesses.

The Address to Srila Acharyadeva

The English version of the Sanskrit address which was presented to Srila Acharyadeva His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami is reproduced below :—

A respectful welcome address given by Sri Madhwa Sangha of Madras City to His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President Acharya of Sree Chaitanya Math and its Branches Sri Gandiya Maths all over India

on the occasion of the annual advent ceremony of Lord Krishna held in the month of Sravana

Oh! The venerable feet of the bees in the lotus feet of the Supreme Lord Sri Krishna! all of us have climbed up the highest zenith of mirth at the very sight of your Holiness whose name and fame are known to the world. You have accepted *Tridanda* in your hands as an emblem of controlling mind, body and tongue. You are also endowed with various attributes of ruling over both external and internal senses. You are an adept in the Vedas, Vedangas, Srimad Bhagavatam, the summit of all the Vedas as well as in the Bhagavat Geeta and other devotional scriptures. The path of devotion is the step to salvation, as propagated by Sri Madhwācharya, by taking recourse to which your Holiness is also opening the eyes and igniting the light of the self-knowledge in the hearts of the people. It is true that we, the closest associates are really gratified by your arrival and we offer our heartiest thanks to you with folded hands.

Lord Sri Chaitanya Deva, Propagator of the path of self-consciousness, was born in Sree Mayapurdham, as if with an object of trampling down the external energy of the Supreme Lord. He became addicted to the path of Vaishnavas from the very date of His birth. He came to the land of Udipi, made holy by birth of Sriman Madhwācharya, while travelling South India profusely preaching the tenets of Vaishnavism. It is said by the historians that here Sri Chaitanya Deva held a discussion on *Bhakti*-principle or the basis of true interpretation of scriptures with Sri Badiraj, the renowned chief of the Soda Math and greatly welcomed the tenets of Dualism (Dwaitabad of Sri Madhwamuni). The followers of Madhwācharya also firmly held

that the path of devotion preached by Sri Chaitanya Deva, as the door to reach the goal of permanent good and helped Him (Sri Chaitanya Deva) in the propagation of His *Bhakti* cult.

Your Holiness has also been following the same path of the former preceptors, instructing the people, the path of unalloyed devotion to Godhead out of sincere love for Him, by speaking in English language befitting the present age, the greatness of the chanting of Name of Krishna being in pursuit of the holy view of "Achintya-Vedāvedavāda" (inconceivable simultaneous distinction and non-distinction) propagated by Sriman Mahaprabhu. The beauty of oration of your Holiness has attracted the learned, even the atheistic, ordinary people and also those who are well-versed in the Vedas and they have been listening to your instructive words with great arduous-ness and practising them properly in their own lives.

Your Holiness is convincing the people that the knowledge of the Absolute Truth is innate in the hearts of all the people. This is really their great fortune.

Now in this meeting three Acharyas of the three Maths, viz., Pezwar Math, Sree Chaitanya Math and Sree Ballavacharya Math, have met here as it were like the confluence of the three currents in the 'Tribeni'. It is really a great pleasure to us and auspicious to the people.

This world has achieved a new manifestation by your august arrival and by dint of your assiduous endeavour for propagation of knowledge of the Absolute Truth. We pray to the Almighty God that all the benedictions of the sages be showered upon you.

Thus we express our heart-felt gratitude to your Holiness with folded hands.

Madhwasangha of Madras

President .. : Dr. U. Krishna Rao

Vice-Presidents : Dr. U. L. Narayana Rao

Sri Sitaram Rao

Secretary .. : Sri P. Raghayendra Rao

Madras }
8-9-58 }

The Reply by Their Holiness

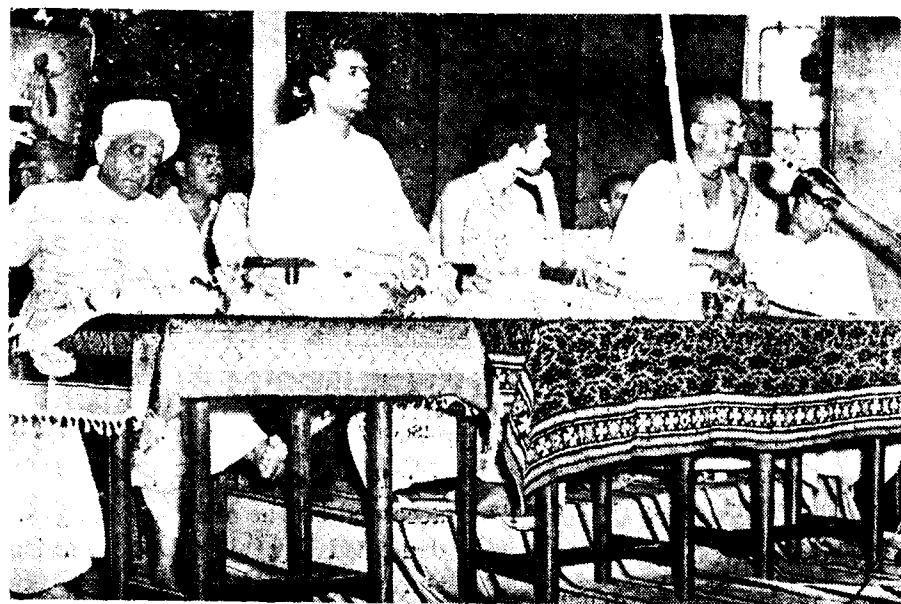
In reply to the addresses His Holiness the Swamiji of Pejavar Math speaking in Sanskrit stressed the need for *Bhakti* and for religious education in Schools. *Dharma* he said was not static, but dynamic. Sri Mathuresji speaking in Hindi pleaded for absolute surrender to Lord Sri Krishna. The ultimate object of different Maths, he said, was the same, even though the approach might be different. He added that his cult was *Advaita*. Our Srila Acharyadeva speaking in English emphasised as follows :—

"I am moved by the warm reception accorded by the Madhwa Sangha. I have dedicated my all to the service of my Gurudeva Prabhupada Paramahansa Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj who is the founder of our institution and whose only motto was to propagate the cult of Sri Chaitanya Mahaprabhu in its true aspect. I humbly think that by honouring me thus you have honoured Him. South India is a land of religion. The *Vishishtadvaita* philosophy of Ramanuja, the *Dvaita* philosophy of Madhwa, and *Dvaitadvaita* philosophy of Nimbarka and *Suddhadvaita* philosophy of Vishnuswami which were opposed to the philosophy of Monism of Sankara flourished in South India. It was only Sri Chaitanya

Mahaprabhu who through His philosophy of "*Achinta-Bheda-Bhedabad*" based on *Bhakti* and *Prema* effected a synthesis of the four philosophies so that there was unity in the preaching and Scriptures i.e., no deviation from the base, the 'Brahma Sutra.' Our Mathuresji in course of his speech referred that their cult was *Advaita* but in fact Ballavi cult derived from Vishnuswami is *Suddhadvaita*. The teachings of Sri Chaitanyadeva begins from the place where the Geeta ends Complete

above caste, creed, colour and nationality but a servitor of the Supreme Lord Sri Krishna.

We are now living in such a world where atom, hydrogen, rocket and satellite are threatening us to annihilate us, and destroy our age-long civilization. Where then the remedy lies? The remedy is in us. To bring about the change in outlook of life, we must have the spiritual background and outlook of life, give spiritual value of life.



Srila Acharyadeva addressing the meeting

surrender (*Sharrnagati*) as explained in the Geeta is not *Bhakti*. It is pre-condition of *Bhakti* as propounded by Sri Chaitanyadeva. The recitation of Krishna Name which is transcendental and identical with the God Krishna Himself, but not *bhajan*, which very often relapsed into another form of music, brings forth the firm belief, inalienable inclination, attachment, feeling and ultimately *Prema* (Love) the final goal. According to Sri Chaitanya Mahaprabhu caste is no caste, a man is

Our cultural heritage had a strong foundation on the religion. Due to foreign rule and other reasons our spiritual life has been frustrated. Now we have attained independence. We appeal to Government to get us back our age long spiritual heritage. Government should pay proper attention to the spiritual advancement of the people. If at all the international harmony is possible that is only possible through the cultivation of religion based on '*Prema-bhakti*.' In conclusion Srila Acharyadeva blessed Sri

K. Seetaram Rao whose untiring effort made the function so grand and successful.

Presidential Address

In the presidential address Sir C. P. Ramaswami Ayyer said he was happy to participate in the function as a representative of the followers of Sri Sankara. In the world of theirs, with all confusion and turmoil around, the only thing they could rely upon was surrender to the Great Will. It did not matter if some denied God. The main thing was that they must be sincere in their denial, for that would give them "belief" in something. They must all remember the message of unification and love.

Bhajan by K. Seeta Ram Rao

At the conclusion of the meeting a *bhajan*

was performed by Sri K. Seetaram Rao and his sons. In an introductory speech Sri K. Seetaram Rao said that he sings *bhajan* with his family members every evening which he has inherited from his father who was a great devotee. After the performance of *bhajan* our Acharyadeva invoked his blessings on Sri K. Seetaram Rao saying that he is the worthy son of a devotee father and also a worthy father who is getting his sons trained on such spiritual backgrounds.

After the meeting Sri K. Seetaram Rao took their Holinesses, around the Dāsa-prakash and showed them with all earnestness the modern amenities provided in the Hotel which has been ranked as 2nd among the vegetarian Hotels in India.

Discourses on Different Dates

On the 5th September at different times Srila Acharyadeva entertained a good number of persons with *Harikatha*. Among others the following were present:— Sarvasri Raja K. Gopalakrishnan; T. S. Mahalingam; K. Nageswar Rao; P. Krishnamurthy; Ramachandra Das; Dharendra Nath Das Gupta; M. K. Chatterjee, Dy. Com. Salt; S. Bose, Superintendent of "The Mail"; R. Krishnaswami, Asst. Editor, "Indian Express"; A.K. Ghosh; Jethanandaji of J.B. Mangharan & Co.

6th Sept. Sri Krishna Jayanti Day

Innumerable people came to have the *darsana* of Srila Acharyadeva and His Holiness entertained them with *Harikatha* without any rest from morning till night.

Discourse with Sri Shanti Prakash Kampani, and Gopal Shirale At 8 a.m.

Sri Shanti Prakash Kampani, Collector of Central Excise along with his family and

Sri Gopal Shirale of Lloyds Bank along with his family came to pay their homage to Srila Acharyadeva and they were entertained with *Harikatha*.

In course of the discourse the following persons also came at different intervals:

Sarvasri:—V. C. Ramalingam, B. Choudhuri, G. Narasingh Rao, K. R. A. Pai, Life Insurance Corporation; Chuni Bai Khushibhai, Rama Bai Prabhu; Balasubramaniam; Dr. I. M. V. Rao; Sundarlal Saxena; Shiva Sankar Rao and others.

Discourse with V. D. Ramaswami at 2 p.m.

Sri V.D. Ramaswami a staunch follower of Sri Ramanuja Vaishnava came to pay his homage to Srila Acharyadeva. He expressed his great appreciation for the activities of Sree Gaudiya Math as it is the only institution which stands so boldly against the monism of Sankara. He agreed to offer his bungalow and other facilities at Kodai Kanal if Srila Acharyadeva

could go there and preach the Vaishnava cult. He added that it would be a great achievement of the Gaudiya Math if the thousands of the locality who were influenced by the Christian Mission could be re-converted to Hinduism with the Divine light of Vaishnavism.

Discourse with Prof. T. K. Venkateswaran and Mr. J. H. K. Norton (A Ford Foundation American Research Scholar)

At about 10-30 a.m. Prof. T.K. Venkateswaran of Sanskrit Dept., Presidency College, Madras along with Mr. J. H. K. Norton an American scholar who has come down to India to study the Vaishnava philosophy under the guidance of Prof. T. K. Venkateswaran came to pay homage to Srila Acharyadeva. His Holiness had a short discourse with them and presented to Mr. J. H. K. Norton one copy of "Sri Chaitanya Mahaprabhu" by Dr. S. Das, M.A. Ph. D. Bar-at-Law and a copy of 'On Vedanta' and blessed them.

Bhajan at Hari Hara Bhajan Mandali

On the 8th morning there was a bhajan and discourse at Hari Hara Bhajan Mandali.

Acharyadeva at the house of P.S.G. Rao

At 2 p.m. Srila Acharyadeva with some Brahmacharis of the Math was taken to the house of Sri P.S.G. Rao, who feels himself blessed to take Srila Acharyadeva at his house in Gandhinagar every year during Sri Krishna Jayanti time.

Discourse with Nageswar Rao and G. Krishnan

On our arrival at the Math from the meeting of Dāsaprakash at about 9-30 p.m. we met Sri P. Nageswar Rao, the Editor and Sri G. Krishnan, the Assistant Editor of the "Andhra Patrika" who were eagerly awaiting at the Math from 7 p.m. By the very *Darsana* of Srila Acharyadeva they felt themselves blessed. Though it was late hours of night Srila Acharyadeva took

them into his room and quenched their thirst with *Harikatha*.

Discourse with Sri Pattabhiraman

Sri S. Pattabhiraman M.A. of Kumbakonam whose untiring effort made a grand success of the meeting as well as the reception of Srila Acharyadeva when His Holiness last year went to Kumbakonam in course of his South India tour came to pay his homage to Srila Acharyadeva. Srila Acharyadeva blessed him invoking the blessings of Sri Chaitanya Mahaprabhu.

Discourse with K. N. Ranga Rao

On the 9th Sept. at 8-30 a.m. Sri K. N. Ranga Rao, Chairman, Railway Public Service Commission came and had a long discussion on the philosophy of Madhwa and Sri Chaitanya. He with a gala heart told that frequently he would come to the Math and would discuss with the local Swamiji's for fartherance of his knowledge about the philosophy of Sri Chaitanya. During the discourse Sri A. R. Subramaniam and Mrs. M. R. Subbayya Naidu, wife of late Dewan of Cooch Behar also came.

Discourse with K. Srinivasan

Sri K. Srinivasan, the Advertisement Manager of the Indian Express came along with his wife and children to pay homage to Srila Acharyadeva. He had long talk with Srila Acharyadeva and his both the children chanted Vishnu Sasranama with sweet voice.

Discourse with V. P. Chowdhury, V. C. Ramalingam and V. S. Bhatnagar

On the 7th September Sri V. P. Chowdhury along with his family, Sri V. C. Ramalingam along with his son and V. S. Bhatnagar along with his family came to pay their homage to Srila Acharya Deva and listened to him for a long period.

(Continued to page 64)

Guntur Sree Gaudiya Math

A New Branch of Sree Chaitanya Math

Sri Guntur Narasingh Rao, a prominent citizen and councillor of Madras Corporation as well as a political leader was contemplating to give away the temple newly constructed by their family at their garden known as Gunturuvari Thota in Kothapeta at Guntur, Andhra to an institution which could bring out the same as public assets. For the last few years he was observing the activities of Madras Sree Gaudiya Math and felt that it would be worthwhile to vest the temple with the Gaudiya Math. He made his proposal to the Secretary of the local Sree Gaudiya Math who in consultation with the President Acharya of the Math agreed to accept the offer. It was accordingly decided that after the Sri Krishna Jayanti celebrations at Madras, His Holiness Tridandiswami

Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of the Math on his way back to Calcutta would visit Guntur and celebrate the installation ceremony on the 11th and 12th September '58 after taking over the charge of the temple. Sri G. Narasingh Rao made all arrangements for reception and accom-

modation of Srila Acharyadeva along with his entourage at Guntur. An elaborate programme was drawn up on account of Srila Acharyadeva's august visit to Guntur on the 11th and 12th Sept. '58.

His Holiness Srila Acharyadeva along with his entourage left Madras for Guntur on the 10th Sept. by Calcutta Mail. Though there is corresponding train from



Reception at the residence of Sri G. Subrahmanyam

Tenali to Guntur, yet, Srila Acharyadeva with his party was received at Tenali from where they were taken in three big cars to Guntur which is 16 miles off. Srila Acharyadeva and the party reached Guntur at about 6-30 a.m. on the 11th Sept. and was received warmly at the house of late Sri G. Subramaniam Garu by Sri Guntur

Narasingh Rao and Sri G. Suryanarayana Rao along with many distinguished persons.

Then one after another many devotees came to Srila Acharyadeva and paid their homage with prostration and offering of fruits.

Srila Acharyadeva for a few minutes entertained them with Harikatha. Among many other distinguished persons following were present :—

Sarvasri :—Sambamurti ; Sitaramaya, Retd. Supervisor and Engineer (construc-



Srila Acharya Deva at Mangalgiri

ted the temple) ; Tummapudi Sreeramulu ; Radhakrishnaya ; Nooney Viswaneadhem ; Maddi Venkateswar ; Prasad, Zaminder of Chinlapalli.

After finishing the bath and puja Srila Acharyadeva along with the party was taken in three cars to Mangalgiri at a distance of 12 miles at 8-30 a.m. to pay homage to the Foot-print of Sri Chaitanya Mahaprabhu which was installed by Prabhupad Srila Bhakti Siddhanta Saras-

wati Goswami Maharaj, the founder President of Sri Chaitanya Math and its branches Sri Gaudiya Maths all over India in a Temple constructed on the Mangalgiri Hill to perpetuate the memory of Sri Chaitanya's visit to the Temple and to have *darsana* of Sri 'Panaka Nrisingha Deva.' At the foot of the Hill Srila Acharyadeva was duly honoured by Sri Pati Subramaniam, member of the Temple committee along with a Bhajan Party. He and many others followed Srila Acharyadeva to climb the Hill. After ascending to some distance the

whole party appeared before the Foot-print of Sri Chaitanyadeva where Srila Acharyadeva prostrated himself and paid his homage by offering flowers and all followed Srila Acharyadeva. Then all approached to Sri Nrisingha Temple, a little up, where a special puja was performed to the deity with offering of *pana* (Sarbat). All took *Prasadam* and after circumambulation of the Temple came down the Hill and drove to Guntur. Sri G. Narasingh Rao was all along with Srila Acharyadeva.

PRESS CONFERENCE

At 2 p.m. the Press representatives were invited at a conference at the house of late G. Subramaniam in which Srila Acharyadeva explained Sri Chaitanya Mahaprabhu's philosophy. He stressed on the extreme necessity of religion for building up of an ideal nation. He said, "We have achieved independence. India's cultural heritage would be found to have strong foundation on the true religion. No civiliza-

tion or nation can rise to a height of glory or survive long unless it has grown up on sound foundation of religion. What India needs most to-day is the proper education based on true religion. The West might have shown much progress with their scientific inventions but at any time their pride of culture and civilization is sure to be in peril unless their every thought, every invention and every action are not guided by religious sentiment. Our news papers have a responsible role to play in shaping a strong founded nation. I appeal to them to devote regularly a space for dissemination of religious thoughts of the nation." Following Press representatives were present :—

(1) Sri Jamili Namalwar, Editor Guntur Patrika, Guntur; (2) Sri P. V. Prasad Rao, Correspondent, Deccan Chronical, Sekandra-bad; (3) Sri V. Subramaniam, Correspondent, The Mail, Madras and (4) Sri K. Gopalkrishna, Correspondent, The Hindu, Madras.

THE HANDING OVER CEREMONY OF THE TEMPLE

The conclusion of the press conference was followed by the handing over ceremony of the temple at 3-15 p.m. an auspicious moment of the day. At the beginning of the ceremony Sri G. Narsingh Rao and Sri G. Suryanarayana Rao paid their homage with prostration and offering of fruits at

the lotus feet of Srila Acharyadeva and begged of him to fulfil their most heartiest and sincere wish by taking over the temple and making it a propagating centre of Sri Chaitanya cult for uplift of the suffering humanity. On behalf of the family Sri G. Narsing Rao with the following speech handed over the Temple to Srila Acharyadeva His Holiness Tridandiswami



Press representatives along with Srila Acharya Deva.

Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sree Chaitanya Math and its branches Sree Gaudiya Maths.

The Speech of Sri Guntur Narasingh Rao

"Your Holiness and the gentlemen, I shall give a short history of the temple which I am going to hand over to the Gaudiya Math at this great moment.

My uncle Sri Guntur Subramaniam Garu conceived the idea of constructing a Ramamandiram in our own garden known as Gunturuvari Thota in Kothapeta some four years back to provide a temple for the resi-

dents of the neighbour-hood and as the construction was proceeding he left this world, his son Sri Akkeswara Rao Garu co-operated with his father in the construction predeceasing him two years before his demise. Even while the temple was being built, my uncle was very particular that the temple should not be placed



Sri G. Narasingha Rao & Sri G. Suryanarayana Rao are paying homage to Srila Acharya Deva.

in charge of unscrupulous priests but be managed by very proper persons of great repute for honesty and sincerity. While the temple was nearing completion my mother Srimathi Narasamma Garu expressed her great desire of donating Sri Murtis of Hanuman, Sita, Rama and Lakshmana and for this I made arrangements with the management of the School

of Arts at Madras who got Srimurtis from Jeypore to our entire satisfaction,

While matter stood thus, I had the pleasure of receiving one day the Secretary of Madras Sree Gaudiya Math at my residence at Madras and the idea struck me of handing over the temple to the President Acharya of Sri Chaitanya Math as I felt sure that our temple will be best managed by him along with their other Maths. Although the Secretary felt diffident at first, still he wrote about my intention to the President-Acharya who readily accepted my offer.

I am associated with the Madras Gaudiya Math and observing their sincere work for the last few years. I firmly believe and am convinced that Gaudiya Math is the only institution who has truly devoted to the service of the Supreme Lord and thereby to the real service of the afflicted humanity. I hope in near future, with the co-operation of the public, this temple will become a great centre for radiation of the supreme divine light and it will grow up as assets to the people of Andhra at large.

I have renovated our temple to suit the requirements of the Gaudiya Math management and got ready for installation of the Srimurtis for which my mother financed to an extent of Rs. 2,500. I have the pleasure of handing over the temple to Sri Acharya Deva Swamiji in the presence of all of you and promise the execution of legal documents in due course conferring all our rights in the temple to the Acharya Deva as the President of Sri Chaitanya Math. In this connection I can not but feel for absence of both my uncle, Sri Subramaniam Garu and his son, my cousin

brother Sri Akkeswara who left this world before this grand function could take place.

There is a rectangular piece of land about 200 sq. ft. in extent adjoining this temple and if public funds are forth coming at least to an extent of ten thousand rupees, I propose to construct a lecture hall also which will be very good addition to the temple catering to the needs of the temple going public and the convenience of the management also."

The Speech of Srila Acharya Deva

After the speech of Sri G. Narasingh Rao, Srila Acharyadeva invoked the blessings of the Supreme Lord Sri Chaitanya Mahaprabhu upon Sri G. Narasingh Rao and Sri G. Suryanarayana Rao. Srila Acharyadeva in his short speech said, "Our Gurudeva Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Maharaj founded Sree Chaitanya Math at Sri Mayapur, the birth place of Sri Chaitanya Mahaprabhu and its branches Sree Gaudiya Maths all over India for facilitating the propagation of the *Bhakti* cult of Sri Chaitanya Mahaprabhu to the afflicted humanity and to infuse in them the light of true religion by which they can endeavour to reach the highest goal. I am very glad to hear that Sri G. Narasingh Rao, a great scholar and political sufferer has appreciated our activities being associated with our Madras branch Math and to-day truly he has done the real service to the afflicted people of Andhra at large. In course of the speech he has mentioned that the Gaudiya Math is the only Math who does real service to Supreme Lord and thereby to the society for which he felt sure that their temple if handed over to the Sree Chaitanya Math would be best managed to the fullest interest of the public. Sri G. Narasingh Rao has so far spent his life and

energy to the cause of social uplift of the people. Now I hope he will give more attention to the furtherance of the religious cause of the people. I appeal to the intelligentsia of the nation to appreciate our work of propagating the Divine message to the suffering humanity. One must know what should be the duty of a Sadhupurusha. The people of Guntur have got a great opportunity of serving the Supreme Lord by the establishment of this Sree Gaudiya Math. So it is a great day for them. We are not the owner of this temple, the owner is Lord Himself who is the monitor of all. I sincerely accept your offering with the hope to make it a great centre for propagation of Sri Chaitanya cult which will bring forth peace and harmony among the servitors of the Lord. Sri G. Suryanarayana Rao has got a high religious temperament even in this young age. I invoke the blessings of God upon both of them who come of a very pious and generous family."

The handing over ceremony was attended to by all the press representatives and some other distinguished persons of Guntur.

After the ceremony Srila Acharyadeva along with the attendants drove to the temple. Before a large gathering assembled there Srila Acharyadeva gave a discourse for half an hour and thereafter His Holiness was taken in a grand procession to Sri Ramanama Kshetram.

Following representatives of Sri Ramanama Kshetram came to the temple to pay homage to Srila Acharyadeva and joined the procession :—

Sri P. Shyam Sundaram, Vice-President ; Sri R. Anjaneayulu, Secretary; Sri Venkatanarayana, Asst. Secretary; Sri R. Venkateswarlu, Founder Member.



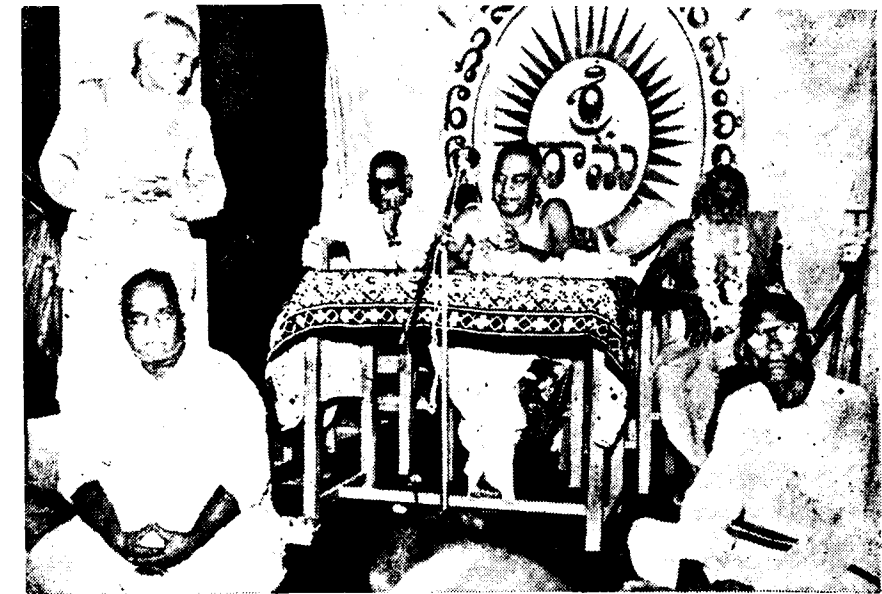
A view of the Procession from the new temple to Ramanama Kshetram.



A view of the Audience at Ramanama Kshetram.

Srila Acharya deva was given a warm reception before a large gathering at Ramanama Kshetram. As soon as Srila Acharya deva reached the Kshetram, the President and Secretary of the Kshetram received him with due honour. On a well decorated platform Srila Acharya-deva took his

chair with Sri Kashi Krishnamachari on his left and Sri Rayaprolu Lingana Swamiyozulu on his right, who are the two great scholars of Guntur. Speaking before a vast gathering Srila Acharyadeva gave an out line of Sri Chaitanya's life and philosophy and stressed on the establishment of true religion based on *Prema-bhakti* as propagated by Sri Chaitanya Mahaprabhu. Srila Acharya-deva's speech in English was interpreted into Telugu by Sripad Y. Jagannatham, B.A. Bhaktitilaka, a great scholar and also a



Srila Acharya Deva addressing the meeting.

disciple of Prabhupad Sri Srila Bhakti Siddhanta Saraswati Goswami Maharaj. Sri Kashi Krishnamachari in a nice speech signified the glory of Divine Krishna Name and paid tribute to Sri Chaitanya Mahaprabhu Who is the pioneer of Harinama Sankirtana.

The Secretary of the Kshetram in giving a vote of thanks said that they were blessed and fortunate enough to have His Holiness at the Kshetram.

Installation Ceremony of the Guntur Gaudiya Math

The 12th Sept '58 was fixed for the installation ceremony of Sree Gaudiya Math, Guntur. A whole day programme of Bhajan, Kirtana, special pooja, discourses distribution of Mahaprasadam, magic lantern show etc. was chalked out. At 7 a.m. His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami

Maharaj, the President-Acharya of Sree Chaitanya Math and its branches Sree Gaudiya Maths arrived at the temple followed by a big Sankirtana procession to inaugurate the installation ceremony. With his arrival in the temple a festive mood prevailed over the whole locality. The melodious Bhajan and Nama Sankirtana



Sri Bigrahas of Guntur Gaudiya Math :
Sri Chaitanya Mahaprabhu, Rama, Lakshman, Sita & Hanuman.

echoed through the microphone attracted hundreds of people. Srila Acharyadeva held a short discourse which was attended to by the following distinguished persons of Guntur among hundreds :—

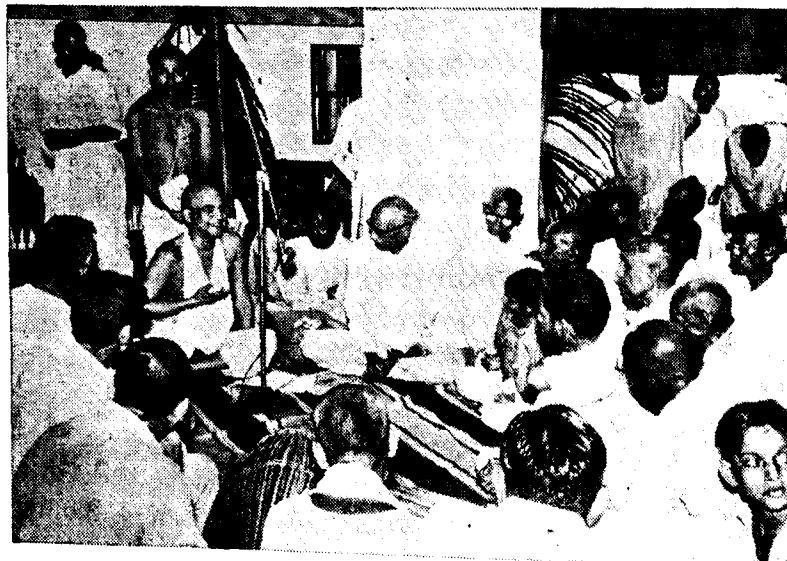
Sri Tunguntha Venkata Rao, Merchant, & Chairman Municipal Council, Guntur; Sri V.V. Punniyah, Ex-M.L.C.; Sri Gudivada Pulla Rao, B.A., Merchant; Hon. Secy. Indian Chamber of Commerce, Hindu College and High Schools, Guntur; Sri J. Sastri Correspondent of Andhra Patrika; Sri Chima-kurti Kumaraswami, B.A.; Sri K. Venkata Lingam; Sri T. L. Narasinga Rao; M. Nageswara; Sri Mathupalli Gopala-krishnamurthy; Sri K. Radhakrishna Murthy.

Srila Acharyadeva explained to them about the necessity of establishment of

Matha-Mandiram through which propagation of true religious thoughts in the country could be possible. He emphatically referred to the teachings of Sri Chaitanya Mahaprabhu which could help us much to build an ideal nation and to establish real peace in the world at large.

From 8 a.m. to 12 noon special Puja and Homam were performed. All the time the devotees from far and near flocked to the temple to pay their homage. At 12 noon Srila Acharyadeva ceremoniously opened the door of the Temple before a surging crowd amidst the blowing of couch and *Bhajan-Sankirtana*. There was a terrible rush to pay homage to the newly installed Deities. Thereafter *prosadam* was distributed to hundreds of people till 2 p.m.

According to the programme Srila Acharyadeva had to hold a discourse in the Temple premises at 6 p.m. Before that *Kirtana* and *Bhajana* started from 4 p.m.



Srila Acharya Deva is delivering his speech at Guntur Gaudiya Math.

and there was again influx of devotees. When Srila Acharyadeva started discourse the pavilion of the Temple was packed up and hundreds of people stood on the street in front of the Temple to hear the speech of Srila Acharyadeva. All distinguished persons of Guntur who heard Srila Acharyadeva just in the morning or on the previous day attended meeting of this evening as well. Srila Acharyadeva was speaking in English and Sri Rayaprolu Lingana Swamiyazulu an Advocate and a great scholar of Guntur was interpreting the same in Telugu.

Srila Acharyadeva lucidly stated that there are three processes to approach the Divinity viz. *Karma*, *Jnana* and *Bhakti*. *Karma* is only beneficial to amelioration of the society. *Jnana* means emancipation from the worldly bondage and detachment from material enjoyment. *Jnana* can bring *mukti* which means cessation of sorrows. But the true conception of *mukti* is cessation of sorrows and possession of bliss. Thus *Karma* and *Jnana* processes cannot be acceptable. Sri Chaitanya philosophy which is based on *Prema-bhakti* shows the best path to approach the Divinity. The theme of the *Prema-bhakti* as established by Sri Chaitanya Mahaprabhu is to listen, to recite and to

also the easiest way to serve the Lord in the Kaliyuga. According to Sri Chaitanya Mahaprabhu anybody irrespective of caste, creed and colour can become a servitor of the Lord and he has the inherent right to approach the Divinity through the process of *Prema-bhakti*.

Srila Acharyadeva expressed his great satisfaction to state that the devotion and enthusiasm which the people of Guntur had shown during these two days led him to believe that this branch of Sree Chaitanya Math at Guntur would soon be an important centre for propagation of Chaitanya cult. In the concluding speech Srila Acharyadeva invoked the blessings of God upon the people of Guntur. The evening *Aratrika* was attended to by hundreds of devotees. The function of the day concluded with the magic lantern show on Sri Chaitanya's life.

Srila Acharyadeva left Guntur for Calcutta at 8-30 p.m. He drove directly



Srila Acharya Deva is delivering his speech at Guntur Gaudiya Math.

to Bejwada 20 miles off wherefrom he caught the Calcutta Mail reaching Calcutta on the 14th September. This is the only way and

(Continued from page 54)

Discourse with the Dy. Mayor

Sri D. Parthasarathi, Dy. Mayor of Madras Corporation along with his many friends came to Srila Acharyadeva to pay their homage. His Holiness had a long discourse with them. The gist of the discourse is given below:

Here in this world we find things are not eternal. They remain for a certain period and ultimately meet with destruction. This is the nature of material phenomena of this world. It is decidedly proved that peace cannot come out of material sources. Man should, therefore, make association with a Sadhupurusa to know the real source of perennial or peace—which is God, the source of all happiness. Listening from the Sadhupurusa is the only way to approach God. A Sadhupurusa is he who perceives God in all beings and who perceives all beings in (God). A Sadhu should

have no other engagement and attachment except in the service of God.

According to Sri Chaitanya Mahaprabhu Sri Krishna is the only object of worship and Bhakti through nama Samkirtana is only the means to approach Him. With the association of Sadhupurusa we should serve Sri Krishna without any desire."

Sri T. S. Mahalingam

Sri T. S. Mahalingam came to pay his homage to Srila Acharyadeva and with the kind permission of His Holiness he took a snap along with Srila Acharyadeva to commemorate the visit.

To the Scout Boys

Srila Acharyadeva invoked his blessings upon the Scout Boys of Gopalapuram High School who rendered sincere service under the efficient supervision of Sri Sarat Chandra Rao, a promising young worker of the locality.

Our Gratitude

We will not venture to offer our customary felicitation to anybody for the successful celebration of Sri Krishna Jayanti this year as everybody will feel himself fortunate enough for having an opportunity of serving the Supreme Lord Krishna. It will however, give us much pleasure to acknowledge our gratitude to all the members, donors and generous public who have extended their kind and sympathetic co-operation on an inner call of their heart.

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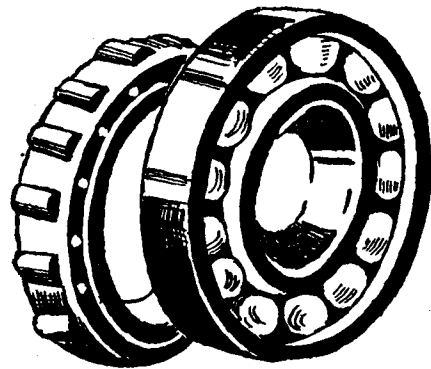


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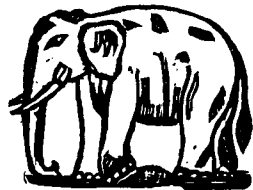
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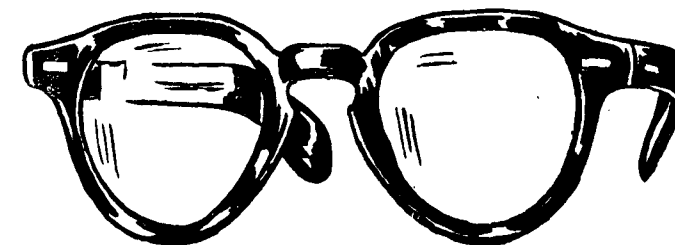
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यथार्हमुपयुजतः ।

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युक्तं वैराग्यमुच्यते ।

प्रापञ्चितया बुद्ध्या
हरिसम्बन्धि वस्तुन
मुमुक्षुभिः परिस्थागो
वैराग्यं फल्युच्यते ॥

VOL. III

NOVEMBER 1958

No. 3

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।

शून्यायितं जगत्सर्वं गोविन्दविरहेण मे ॥ ७ ॥

One wink is as the passing of an Age,
The eye-lid blots out all as does the gloomy term of pouring clouds,
And all the world is but one dreary void,
To me, bereft of the sight of Govinda.

The separation from my Beloved Govinda makes an instant, *i.e.*, the twinkling of an eye, seem to me to be an aeon, my eyes are turned into the rainy season itself and the whole world appears to me a void.

Sri Jayanti

Sri Krishna Jayanti was celebrated with great eclat in every branch Math under the Sri Chaitanya Math of Sreedham Mayapur as well as in the 'Alma mater.' It is one of the greatest religious festivals of India. But in Bengal it has a special significance. For it was in this country that Bhagawan Sri Krishna appeared in His all-Love-Self as Sri Chaitanya Mahaprabhu, in Nadia is the secret Vrindavana in Kaliyuga. Here God-head manifested a Leela which can be approached and appreciated by every human being from the lowest illiterate man of the street to the greatest pandit. So this is called the magnanimous appearance of Godhead on earth. In the highest transcendental world there are two spiritual chambers:—One is all-bliss, the other is all-mercy — *Madhurya* and *Audarya* spheres. God is all-spirit. He and His spheres cannot be separated. They are also all spirit. So when God incarnates on earth He does so along with His own spiritual spheres. Madhura is the earthly representation of that sphere. Kansa's prison where Godhead appeared as the son of Devaki is not what it appears to us. 'Sri Chaitanya Charitamrita' says—the so called sufferings which a devotee undergoes on earth only enhance his inner joy. It is in the gloom, that light shines brightest. In a dark night when the star 'Rohini' was in the ascendent Godhead appeared. The sky was filled with the sound of thunder and lightning. There was a heavy shower. The world outside was covered with darkness. Suddenly a Divine glow suffused Devaki's and Vasudeva's hearts, as well as the prison house where they were laid in chains.

Narayana with His transcendental effulgence descended as a vision of delight. They forgot everything about their physical existence. The Divine light that glowed in their hearts took shape as their son. Oh the glory, the joy! Then what happened is known to every Hindu, worth the name.

God-head as a personality is an enigma, a mystery to the outward minded. So our philosophers who cannot understand a person but as historical will even indulge in hypothetical speculations about this transcendental appearance of the Absolute. Let them think as they like. To a pure devotee His descent is a constant occurrence in which time, place and personality in innumerable dimensions are but manifestations of one eternal Youth. Worldly philosophers cannot but distinguish between historical Krishna and His spiritual self. But Krishna of Kurukshetra the creator of greater India is only a passing phase of the eternal Truth, Who manifests Himself as the embodiment of existence, knowledge and bliss. And Gokula—Vrindavana is His manifesting sphere here below, although He is eternally manifest in His own sphere of Goloka. None but one who knows this world as the manifesting ground of God's transcendental Leela will never be able to understand that historical Krishna is only the counter self of Him who is eternally manifest in Goloka as the ever beloved son of Yasoda and the lover of Sri Radhika whose limitless love takes the shapes of so many Gopees. In Vrindavana He is 'Purnatama' while at Mathura and Dwaraka He is only 'Purnatara' and 'Purna.'

Paramahansa Sri Srila Bhakti Siddhanta Saraswati Thakur

BY SRI JADUNANDAN VIDYARNAVA, B.A.

(Continued from page 3 of September issue)

Then Saraswati Thakur entered into the service of Tripura State in Bengal. This was only to show how a true Vaishnava should live and earn his livelihood purely in conformity with the strict principles of his spiritual life. He must not hanker for more than what is necessary nor acquire less than that. Then in the year 1905 he gave up that job. But the Maharaja Manikya Bahadur of Tripura sanctioned him full pension although he had served only for a short time in his state. Prabhu-pad renounced it also in 1908.

Now he devoted himself exclusively to spiritual culture and lead a life of extraordinary austerity. Living a strictly lonely life at Sreedham Mayapur, the birth place of Sri Chaitanya Deva — his beloved Lord of the soul, he passed his days and nights chanting His sweet Name. He used to cook his meagre food with his own hands placing it on bare ground partook of it with his mouth only, never touching it with his hands. This did extremely pain his mother. But very highly though he regarded her, she could never deviate him from his austere life. He did not use any beddings but lay on hard mattings or ground then.

At this time he came into intimate contact with his spiritual preceptor Sri Srila Gaurkishoredas Babaji Maharaj. He always extolled this deep spirit of renunciation of Srila Saraswati Thakur whom he called his master—Prabhu. And termed it as a line incised on a hard agate, like that of Srila Raghunatha an intimate companion of Sri Chaitanya Deva.

Sometime after this a hot discussion was going on in some parts of Bengal as to who was superior—a Vaishnava

or a Brahmin by caste. A meeting of Brahmin Pandits and Vaishnavas was to be held at a Village in Midnapore District of Bengal to decide it. Thakur Bhakti-vinode was requested to be present there; but he was confined to his bed then. He asked Prabhu-pad to go there and frustrate caste—Brahmin onslaughts on Vaishnavism although he was quite young and not so well known. Srila Prabhu-pad wrote his famous book. He read it in the meeting. It was his 'comparative study of Brahminism and Vaishnavism' written for that purpose.

This is a rare book in this line. Deeply profound and strictly impartial in every respect it holds up the view points of both in such a nice unprejudiced manner that everybody present at the meeting could not but applaud the attempt and highly praised it. Brahminism as it prevails in society is in a decadent state but its real greatness is unquestionable. A true Brahmin is one who has the high qualities. The key note of his life should be unwavering devotion to Vedic culture. From this all other qualities follow. Simple, sincere and austere he follows his path regardless of what may happen to him. He is the upholder of all the higher values of life in society and so its leader. Worldly help and power never deviate him from it. If he be enticed away from it for wealth or anything worldly he should lose his caste and become a Sudra really. But where shall we find such a Brahmin? So it has degenerated into a mere caste-system in course of time, taking various decrepit shapes in different localities of the country. There are innumerable sections in it who

follow local and traditional customs and are mere caste people although they cling to their ancient glorious name and try to enjoy its privileges as leaders of social life in India. But today they are losing ground everywhere and the political power which formerly upheld the Brahmin institution and so the caste, now aims at uprooting it anyhow. Such a decadent system stands in the way of real progress of the country, they say. But we fail to distinguish between Brahmin culture and Brahmin caste. The former shall never die as long as India ever exists. But the latter should undergo timely changes or it must be extinct in time if it fails to revive that culture in a practical way according to the standards of modern life. Brahmins once gave the highest civilization to Bharat. A real Brahmin's life is perhaps the summum-bonum of Indian social life once held at

the crest of it. Inductively that is the point to which human ideas can lead, but deductively i.e., when true universal spiritual life begins as a grace from God-head, it becomes the starting point if properly appreciated. One cannot be a real Brahmin unless he be a true Vaishnava in heart and soul. Real Brahminism consists in whole-hearted devotion to Vishnu the dominating Deity of the Vedas and Sattvaguna i.e., intelligence stuff. But when a Brahmin confines himself to *karma* ideas only and loses sight of the transcendental or *nirguna* values of life he is really degraded. A Brahmin without respect for a true Vaishnava cannot claim that designation as such. Essence of true Brahminism is Vaishnavism as in the case of Sree Sree Vyasadeva, the greatest propagator of the Vedas as well as the preacher of the Bhagavata their essence in his later life. (To be continued)

Creation by Love

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

(Continued from Page 9, Sep. '58)

BRAHMA THE GREAT THOUGHT OF GOD

Now we shall consider this Brahma position from another standpoint. It is said that when Brahma sleeps, Bhagavan Himself will be plunged in sleep—Yogic of course, enveloping the worlds in His own belly. Here Brahma represents the Great Thought of the Lord bent upon creation and the worlds, the materialised portions of its projection. The sleep of Brahma means the withdrawing of the thought of creation into Himself when the worlds, which are only its outgrowths or projection, will naturally crumble or dissolve for want of support, having of course their impressions or marks on it.

So it is in the Lord that the Great Thought with the world-impressions rests at the time of *Pralaya* or dissolution, and when He brings it into play once again, or in other words, when Brahma rises from sleep, the impressions of the world are there ready for him to be materialised by Thought-Projection.

Thus we see that Brahma has nothing original to create, and if he found only "three worlds in the hollow of his lotus-chamber, he just divided them into fourteen at the bidding of the Lord." The Veda also says that Brahma has created the Sun and the Moon "as before."

It is now these world-impressions that baffle us. They exist and continue from eternity and even our grand seers with all their powers could not trace their origin. For, who can say when the Great Lord thought of creation for the first time? So it is impossible to conceive the existence of a pure thought untracked by previous world impressions. So it is that when the new hatched chicken fears the Kite or the new born duckling takes to water, we are compelled to explain the phenomena with reference to past impressions in their minds which are only tiniest chips of the Great Thought itself.

You must always remember that Brahma is the child of the Great Effulgence, that

Eternal Day which knows no closing; but alas! the long-drawn shadows of Ignorance are already upon him and the Great Thought is now a mixture of light and shade. And when it projects itself for the purpose of creation, are produced Night-Worlds fit for elves and demons, Twilight-worlds intended for the lustful giants, Day-Worlds for the gods, Man-Worlds for Manu and others and so on. All of these are as cloaks to him, outgrowths as I told you, which he wears and shakes off from time to time. Even the brightest of them is not free from the tinge of ignorance, for there is nothing in creation which does not come under its sway.

Shri Bhadrakali

BY TRIDANDISWAMI SHRIMAD BHAKTIKUSUM SHRAMAN MAHARAJ

Kurukshetra, the renowned pilgrimage of the East Panjab is well-known to all Indians, specially of the Hindu Society. Millions of pilgrims flock together there during solar and lunar eclipses from all parts of India to have bath in the Brahma Sarobar; This place is also known as Dharmakshetra (place of virtue). The renowned battle of Kurukshetra between the Pandavas and the Kauravas is an important historical event. The readers of the Gaudiya also know that the *Gita*, the famous sacred book of the Hindus, contains the sermons of the Supreme Lord Shri Krishna, imparted to Sri Arjuna in the battle-field in order to do away with the mental weakness of the latter. Before that battle Sri Krishna once went to Kurukshetra from Dwaraka in a solar eclipse and met His most beloved associates of Sri Vrindavana who also went there to have His visit after a very long unbearable separation.

Adjacent to Kurukshetra stands Thaneswar which was the capital of Harshabardhana Shiladitya, the last mighty Hindu king of the place who reigned from 606 A.D. to 647 A.D. The present town of Thaneswar is not very large. There are a few temples there, the most renowned one being the temple of Sri Bhadrakali. It is said that before the battle of Kurukshetra the Pandavas offered pujas there to have victory. It is one of the fifty one Devi Pithas of India. It was heard that one gang of robbers used to offer homage and sacrifice goats and buffaloes before starting for decoity in order to have success. Once they made up their mind to plunder the wealth of a very mighty person. In order to have the boon of the deity for success they resolved to sacrifice one man to the deity. After a long search they got Bharat who, in recollection of the result of the deeds of his previous births, specially of becoming a deer in one birth out

of affinity for the animal in the birth previous to that, would remain silent. He was brought to Bhadrakali for sacrifice. When their priest took his dagger to kill him, the deity Bhadrakali appeared before them with a very angry mood, snatched away the dagger and killed them all saying,—“Ye beasts, I did not tell you anything upto this time since you killed animals of your type and you also will be killed by them in return in some birth. But to-day you have brought one person who, though remaining like an insensible person, is a devout worshipper of my Lord Vishnu. So this unpardonable offence must be paid back instantly.”

When a person is free from malice, envy, ill-will etc. and becomes a devout worshipper of Lord Vishnu, he is able to see the real appearance of His Shakti, known as Jogamaya or Bhadrakali. The true mercy of Shakti is to save the devotees from all

sorts of vice and to engage them in the service of the Lord. We have read in the Brihad Bhagabatamritam of Shrila Sanatana Goswami that one Brahman, a devout worshipper of Kamakahya Devi of Pragjyotishpur, was graced with the *mantra* of Shri Gopal Krishna in meditation and this worshipper of the deity went to Sri Vrindavana according to her advice and had the rare fortune of worshipping Sri Krishna, (i) Who is Ocean of Rasa (ecstatic spiritual joy), (ii) is one without a second and (iii) is always vested with infinite power. A true devotee knows शक्तिशक्ति-मतोरभेद i.e. Shakti, the ecstatic energy of the Lord, is not separate from Him.

A true Vaishnava is a real Shakta i.e. a true Vaishnava serves Vishnu under His ecstatic energy (Shakti) and never prays for mundane wealth or fame. He always prays for causeless loving service of the Lord.

The Sun in the East

You may think that the Sun rises in the East

And sets in the West. But the true Sun
Is not that, that throws light on the world;
But the light that shines in the heart
Of every one, and this light is the light
Of Chaitanya - God incarnate !
Yes ! Lord Krishna Himself, Who is seated
In the hearts of all, is the light, love and life!
Let us worship that light that is born
in the East, (Mayapur)
But whose rays spread everywhere !

— K. VAIDYANATHAN.

॥ श्रीश्रीब्रह्मसंहिता ॥ (SREE BRAHMA SAMHITA)

TRANSLATION AND PURPORT

by

Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj

(Continued from September issue)

यः कारणार्णवजले भजति स योगः-

निद्रामनन्तजगदण्डसरोमकूपः ।

आधारशक्तिमवलम्ब्य परां स्वमूर्तिं

गोविन्दमादिपुरुषं तमहं भजामि ॥ ४७ ॥

यस्यैकनिश्चितकालमथावलम्ब्य

जीवन्ति लीमविलज्जा जगदण्डनाथाः ।

विष्णुर्महान् स इह यस्य कल्यणविशेषो

गोविन्दमादिपुरुषं तमहं भजामि ॥ ४८ ॥

अथ कारणार्णवशायिनं निरूपयति,—अनन्तजगदण्डैः सह
रोमकूपाः यस्य सः । सह-शब्दस्य पूर्वनिपाताभाव आर्षः ।
'आधारशक्तिमयी' परां स्वमूर्तिं शेषाख्याम् ॥ ४७ ॥

तत्र सर्वव्यापकपालको यस्तवावतारतया महाब्रह्मादि-सह-
चरत्वेन तदभिन्नत्वेन च महाविष्णुर्दर्शितः ; तत्र च तमप्येवं
तल्लक्षणतया वर्णयति,—‘तत्तज्जगदण्डनाथाः’ विष्णवादयः
‘जीवन्ति’ तत्तदधिकारतया जगति प्रकटं तिष्ठन्ति ॥ ४८ ॥

Translation :—I adore the Primeval Lord Govinda Who assuming His Own Great Subjective Form, Who bears the name of Shesha, replete with the All-accommodating Potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His Hair, enjoys creative sleep (*Yoganidra*). (47)

Purport :—(The Subjective Nature of Ananta Who has the Form of the Couch of Mahā-Vishnu, is described). Ananta, the Same Who is the Infinite Couch on which Maha-Vishnu reposes, is a distinctive Appearance of the Divinity bearing the

name of *Shesha*, having the subjective nature of the servant of Krishna. (47)

Translation :—Brahma and other Lords of the mundane worlds, appearing from the pores of Hair of Mahā-Vishnu, remain alive as long as the duration of one exhalation of the Latter (*Mahā-Vishnu*). I adore the Primeval Lord Govinda of Whose Subjective Personality Mahā-Vishnu is the Portion of Portion. (48)

Purport :—The Supreme Majesty of the Subjective Nature of Vishnu is shown here. (48)

भास्वान् यथाश्मशकलेषु निजेषु तेजः
स्वीयं नियन् प्रकटयत्यपि तद्वत् ।

ब्रह्मा य एष जगदण्डविधानकर्ता
गोविन्दमादिपुरुषं तमहं भजामि ॥ ४१ ॥

यथादण्डयुगं विनिधाय कुम्भ-
द्वन्द्वे प्रणामसमये स गणाधिपतिः ।

विघ्नान् विहन्तुमलमस्य जगत्त्रयस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५० ॥

तदेवं देव्यादीनां तदाश्रयकत्वं दर्शयित्वा प्रसन्नसङ्गत्या ब्रह्मणश्च दर्शयन्तीव भिन्नतया जीवत्वमेव स्पष्टयति,— भास्वानिति । 'भास्वान्' सूर्यो यथा 'निजेषु' नित्यस्वीयत्वेन विख्यातेषु 'अश्मशकलेषु' सूर्यकान्ताख्येषु स्वीयं सिद्धितेजः प्रकटयति ; 'अपि'—शब्दात् तेन तदुपाधिकांशेन दाहादिकार्यं स्वयमेव करोति, तथा य एव जीवविशेषे किञ्चित्तेजः प्रकटयति, तेन तदुपाधिकांशेन स्वयमेव ब्रह्मा सन् जगदण्डे ब्रह्माण्डे विधानकर्ता व्यष्टिसृष्टिकर्ता भवतीत्यर्थः ; यद्वा, महाब्रह्मैवायं वर्ण्यते, तदुलक्षितो महाशिवश्च ज्ञेयः ; ततश्च जगदण्डानां

विधानकर्तृत्वं च युक्तमेव । यद्यपि दुर्गाख्या माया कारणार्णव-
शायिन एव कर्मकरी, यद्यपि च ब्रह्मविष्णवाद्या गभोदकशायिन
एवावतारास्तथापि तस्य सर्वाश्रयतया तेषां तदाश्रयितया
गणिताः । एवमुत्तरत्वापि ॥ ४९ ॥

अथ सर्वे सर्वविघ्ननिवारणार्थं प्रथमं गणपतिं स्तुवन्तीति
तस्यैव स्तुतियोग्यतेत्याशङ्क्य प्रत्याचष्टे,—यत्पादेति । कैमुत्येन
तदेव दृढीकृतं श्रीकपिलदेवेन—“यत्पादनिःसृतसरित्प्रवरोदकेन
तीर्थेन मूर्ध्निधितेन शिवः शिवोऽभूत् ॥” इति ॥ ५० ॥

Translation :—I adore the Primeval Lord Govinda from Whom the separated subjective Portion Brahmā receives his power for the regulation of the mundane world, just as the Sun manifests some portion of his own light in all the effulgent gems that bear the names of *Surya-kanta*, etc. (49)

Purport :—Brahmā is two types : in certain *kalpas* when the Potency of the Supreme Lord infuses Himself in an eligible *jeeva*, the latter acts in the office of Brahmā and creates the universe. In those *kalpas* when no eligible *jeeva* is available, after the Brahmā of the previous *kalpa* is liberated, Krishna, by the process of allotment of His Own Potency, creates the Brahmā Who has the Nature of the *Avatara* (Descent) of the Divinity in the active mundane principle (*rajoguna*). By principle Brahmā is superior to ordinary *jeevas* but is not the Direct Divinity. The Divine Nature is present in a greater measure in Shambhu than in Brahmā. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to

the *jeeva*, are present in a fuller measure in Brahmā who possesses, in a lesser degree, five more attributes which are not found in *jeevas*. But in Shambhu both the fifty attributes of *jeevas* as also the five additional attributes found in Brahmā are present in even greater measure than in Brahmā. (49)

Translation :—I adore the Primeval Lord Govinda, Whose Lotus Feet are always held by Ganesha upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds. (50)

Purport :—The power of destroying all obstacles to mundane prosperity has been delegated to Ganesha who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahmā possessing mundane quality. The self-same Ganesha is a god in possession of delegated power by infusion of the Divine power. All his glory rests entirely on the grace of Govinda. (50)

अग्निर्मही गगनमग्गु मरुद्दिशश्च
कालस्तथात्ममनसीति जगत्त्रयाणि ।

यच्चक्षुरेष सविता सकलग्रहाणां
राजा समस्तसुरमूर्तिरशेषतेजाः ।

धर्मोऽथ पापनिचयः श्रुतयस्तपांसि
ब्रह्मादिकीटपतगावधयश्च जीवाः ।

तच्च युक्तमित्याह,—अग्निर्महीति । सर्वं स्पष्टम् ॥ ५१ ॥
ननु केचित् सवितारं सर्वेश्वरं वदन्ति ? तत्राह,—
यच्चक्षुरिति । य एव 'चक्षुः' प्रकाशको यस्य सः,—
“यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥”

यस्माद्भवन्ति विभवन्ति विशन्ति यं च
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५१ ॥

यस्याज्ञया भ्रमति संभृतकालचक्रो
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५२ ॥

यहत्तमात्रविभवपकटप्रभावा
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५३ ॥

इति श्रीगीताभ्यः, “भीष्मास्माद्वातः पवते भीषोदेति सूर्यः”
इत्यादिश्रुतेः, विराड्रूपस्यैवसवितृचक्षुष्याच्च ॥ ५२ ॥

किं बहुना ? धर्म इति । “अहं सर्वस्य प्रभवो मत्तः सर्वं
प्रवर्तते ।” इति श्रीगीताभ्यः ॥ ५३ ॥

Translation :—The three worlds are composed of the nine elements, *viz.*, fire, earth, ether, water, air, direction, time, soul and mind. I adore the Primeval Lord Govinda from Whom they originate, in Whom they exist and into whom they enter at the time of the Universal Cataclysm. (51)

Purport :—There is nothing in the Three Worlds save the five elements, ten quarters, time, *jeeva*-soul, and the mental principle allied with the subtle body consisting of mind, intelligence and ego of conditioned souls. The elevationists (*Karmins*) make their offerings in sacrifice in the Fire. Conditioned souls know nothing beyond this perceptible world of nine elements. The *jeeva* is the self-same soul whose ecstatic delight the joyless liberationists (*jñānins*) aspire after. Both the principles that are respectively depicted as *Atman* and *Prakriti* by the system of Sankhya are included in the above. In other words all the principles that have been enunciated by all the speculative philosophers (*tattva-vadins*) are included in these nine elements. Shree Govinda is the Source of the appear-

ance, continuance and subsidence of all these principles. (51)

Translation :—The Sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the Primeval Lord Govinda in pursuance of Whose Order the Sun performs his journey mounting the wheel of Time. (52)

Purport :—Certain professors of the Vedic religion worship the Sun as *Brahman*. The Sun is one of the hierarchy of the five gods. Some people target in *heat* the source of this World and therefore designate the Sun, the only location of heat, as the root-cause of this world. Notwithstanding all that may be said to the contrary, the Sun is after all only the presiding deity of a sphere of the sum-total of all mundane heat and is hence a god exercising delegated authority. The Sun performs his specific function of Service certainly by the Command of Govinda. (52)

Translation :—I adore the Primeval Lord Govinda, by Whose conferred power are

यस्त्विन्द्रोपमथवेन्द्रमहो स्वकर्म-
वन्धानुरूपफलभाजनमातनोति ।

कर्माणि निर्दहति किन्तु च भक्तिभाजां
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५४ ॥

तत्र तत्र सर्वेश्वरस्तु 'पर्जन्यवद्रदृष्ट्यः' इति न्यायेन इति,
कर्मानुरूपफलदातृत्वेन साम्येऽपि भक्ते तु पक्षपातविशेषं
करोतीत्याह,—यस्त्विन्द्रेति ।

“समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥”

“अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥” इति

च श्रीगीताभ्यः ॥ ५४ ॥

maintained the manifested potencies, that are found to exist of all virtues, all vices, the vedas, the penances and all *jeevas* from Brahmā to the meanest insect. (53)

Purport :—By Dharma is meant the allotted functions of *Varna* and *Ashrama* manifested by the twenty Dharma Shāstras on the authority of the Vedas. Of these two divisions *Varna-dharma* is that function which is the outcome of the distinctive natures of the four *Varnas*, viz., Brahmana, Kshatriya, Vaishya and Shūdra and *Ashrama-Dharma* is that function which is appropriate to the respective *Ashramas* or stations of those who belong to the stages, viz., Brahmacharya, Gārhasthya, Vānaprastha and Sannyāsā. All Customary activities of mankind have been targetted in these two-fold divisions. Sins mean nescience, the root of all sins and sinful desire, also the greatest iniquities and sins flowing from them and the ordinary sins, i.e., all sorts of unprincipled conduct. The category of the *Shrutis* means Rik, Sāma, Yajus and Atharva and the *Upanishads* which form the crest-jewels of the Veda. The “*tapas*” mean all regular practices that are learnt with the view of the attainment of the proper function of the self. In many cases, e.g., in the form known as ‘*Panchatapa*’ these practices are of a difficult character (*Yoga*) with its eight

constituents limbs and devotedness to the Knowledge of the undifferentiated *Brahman* are included therein. All these are so many distinctive features within the revolving round of the fruitive activities of conditioned souls. The conditioned souls are embarked on a sojourn of successive births from 84 lakhs of varieties of generating organs. They are differentiated into different orders of beings as Devas, Dānabas, Rākhsasas, Mānabas, Nāgas, Kinnaras, and Gandharbas. These *jeevas*, from Brahmā down to the small insect, are infinite in type. They make up the aggregate of the conditioned souls from the degree of Brahmā to that of the little fly and are the distinctive features within the revolving wheel of *Karma*. Every one of them is endowed with distinctive powers as individuals and is powerful in a particular sphere. But these powers are by their nature not fully developed in them. The degree of power and nature of property vary according to the measure of manifestation of the possessions of the individual conferred upon him by Shree Govinda. (53)

Translation :—I adore the Primeval Lord Govinda Who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in

यं क्रोधः स हजप्रणयादिभीति-
वात्सल्यमोहगुरुगौरवसेव्यभावैः ।

सच्चिन्त्य तस्य सदृशीं तनुमापुरेते

गोविन्दमादिपुरुषं तमहं भजामि ॥ ५५ ॥

स एव च स्वयन्तु वैरिभ्योऽप्यन्यदुर्लभफलं ददाति, किन्तु स्वविषयकक्रामादिना निष्कामश्रेष्ठेभ्यः । ततः को वाऽन्यो भजनीय इति ? भजामीत्यन्तप्रकरणमुपसंहरति,—यं क्रोधेति । ‘सहजप्रणयः’ सख्यम् ; ‘वत्सल्यम्’ प्रियाद्युचितभावः ; ‘मोहः’ सर्वविस्मरणमयो भावः, परब्रह्मतया स्फूर्तिः ; ‘गुरुगौरवम्’ स्वस्मिन् पितृत्वादिभावनामयम् ; ‘सेव्यभावः’ सेव्योऽयं ममेति भावना,—दास्यमित्यर्थः । ‘तस्य सदृशीं’ क्रोधावेशिनो प्राकृतत्वमात्रादीर्नान्येषु तु तत्तद्भावना-योग्यरूपगुणांश-लाभतारतम्येन तुल्यामित्यर्थः ।

“अदृष्टान्यतमं लोके शीलौदार्यगुणैः समम्” इति श्रीवसुदेववाक्यस्य, “जगद्व्यापारवर्जम्” इति ब्रह्मसूत्रस्य, “प्रयोज्यमाने मयि तां शुद्धां भागवतीं तनुम्” इति नारदवाक्यस्य च दृष्ट्या सर्वथा तत्सदृशत्वाविरोधात्, “वैरेण यं नृपतयः” इत्यादौ “अनुरक्तधियां पुनः किम्” इत्यनुरक्तधीषु स्तुत्वा तेन विशिष्टं स्वतस्त्विति प्राप्ते तेष्वपि तत्तदनुरागतारतम्येनापि तत्तारतम्यं कथ्यत इति । अनेन गोलोकस्थ-प्रपञ्चावतीर्णयोरेकत्वमेव दर्शितम् ; तदुक्तम्—“नन्दादयस्तु तं दृष्ट्वा” इत्यादि ॥ ५५ ॥

the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of “Indragopa” than in that of Indra, king of the *devas*. (54)

Purport :—God impartially induces the fallen souls to act in the way that is consequent on the deeds of their previous births and to enjoy the fruition of their labours but, out of His Great Mercy to His devotees, He purges out, by the fire of ordeal, the root of all *Karma*, viz., nescience and evil desires. *Karma*, though without beginning, is still perishable. The *Karma* of those, who work with the hope of enjoying the fruits of their labours, becomes everlasting and endless and is never destroyed. The function of *Sannyāsa* is also a sort of *Karma* befitting an *Ashrama* and is not pleasant to Krishna when it aims at liberation, i.e., desire for emancipation. They also receive fruition of their *Karma* and, even if it be disinterested, their *Karma* ends in “*Atma Mamata*”, i.e., self-pleasure; but those who are pure devotees always serve Krishna by gratifying His Senses forsaking all attempts of *Karma* and *Jnana*,

and being free from all desires save that of serving Krishna. Krishna has fully destroyed the *Karma*, its desires and nescience of those devotees. It is a great wonder that Krishna, being Impartial, is fully Partial to His devotees. (54)

Translation :—I adore the Primeval Lord Govinda, the meditators of Whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation. (55)

Purport :—Devotion is of two kinds, viz., (1) of the nature of deference to regulation and (2) constituted of natural felling. *Bhakti* is roused by following with a tinge of faith in the rule of the Shāstras and instruction of the preceptors. Such *Bhakti* is of the nature of loyalty to the scriptural regulations. It continues to be operative as long as the corresponding natural feeling is not roused. If a person loves Krishna out of natural tendency, there is the principle of *Rāga*, which

is no other than a strong desire to serve, which turns into *Bhāva* or substantive feeling. When the substantive feeling is aroused the devotee becomes an object of Mercy of Krishna. It takes much time to attain this stage. Devotion which is of the nature of feeling is superior to that connected with scriptural regulation, soon attains to the realised state and is attractive to Krishna. Its various aspects are described in this Shloka. *Shānta-bhāva*, full of reverence to superior, *Dāsyā-bhāva*, full of service for carrying out the Commands of the Object of worship, *Sakhya-bhāva* or natural friendly love, *Vātsalya-bhāva* or parental affection and *Madhura-bhāva* or amorous love, are all included in the category of devotion of the nature of instinctive attachment. But anger, fear and delusion, though they are of the nature of instinctive impulse, are not devotion in the strict sense of the term, because they are not friendly but hostile to the Object. Anger is found in *Ashuras* like Shishupāla; fear in Kamsa, and delusion in the Pandits of the pantheistic school. They have the feelings of anger, fear and instinctive impulse marked by complete self forgetful

identification with the non-differentiated *Brahman*. But as there is no friendly feeling towards the Object of devotion there is no *Bhakti*. Again among the feelings of *Shānta*, *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura*—*Sāhnta*, though indifferent and dormant in *Rāga*, is still reckoned as *Bhakti* on account of its being a little friendly. There is an immense volume of *Rāga* in the other four varieties of emotion. By the Promise of Geeta ये यथा मां प्रपद्यन्ते तं स्तुयैव भजाम्यहम् ("I serve one according to his submission"), those, who allow themselves to be actuated by the sentiments of fear, anger and delusion, attain to *Sāyujya Mukti* (merging in the Absolute). The *Shāntas* obtain bodily forms with aptitude for addiction to Brahman and Paramātmā. The *Dāsyā* and *Sakhya* classes of worshippers attain bodily forms characterised by masculine or feminine disposition according to their respective grades of eligibility. The *Bātsalya* class of worshippers get bodily forms befitting fatherly and motherly sentiments. The amorous lovers of Krishna attain the pure forms of Gopees (Spiritual milk-maids of Braja). (55)

The Bhagavat :

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

BY SRILA THAKUR BHAKTI VINODE

(Continued from September issue)

The methods that are adopted for practising active and complete subservience to the Absolute are termed respectively as *adhokshaja* (external or reverential method of serving the Transcendental Object of worship) and *aprakrita* (internal or confidential method of service of the Absolute). *Srimad Bhagavata* inculcates

and divulges the search of the Absolute by the *adhokshaja* and *aprakrita* methods. It condemns the *pratyaksha* and *paroksha* methods, but recognises the proper use of the *aparoksha* method.

The *pratyaksha*, *paroksha* and the passive *aparoksha* methods are collectively called the *aroha* or ascending process. The

proper *aparoksha*, *adhokshaja* and *aprakrita* methods constitute the *avaroha* or descending process. By the adoption of the ascending process the perverse individual soul strives to realise his suicidal end by the positive and negative perverse manipulation of mundane experience gained through direct and indirect sense-perception. By the descending process the soul is enabled to strive for the realisation of the unalloyed service of the Absolute by the honest exercise of his unreserved receptive aptitude to the Initiative of the Absolute when He is pleased to come down to the plane of his tiny perverse cognition.

The fruits that are realisable by the different methods of endeavour correspond to the particular method that is followed. The *pratyaksha* and *paroksha* methods aim at *dharma* (virtue), *artha* (utility) and *kama* (sensuous gratification). The wrong *aparoksha* method aims at pseudo-*moksha* (annihilation). The right *aparoksha* method aims at positive transcendence. The *adhokshaja* method aims at *Bhakti* or reverential transcendental service of the Absolute. The *aprakrita* method has in view the realisation of *prema* or Divine Love.

Pure theism begins with the first appearance of the positive desire for the service of the Absolute Who is located beyond the range of our sensuous activity.* It involves the clear perception of the fact that all empiric activity is the deliberate practice of perverse hostility against the Absolute supremacy of Sri Krishna. The word *adhokshaja* which is applied in *Srimad Bhagavata* to the Object of worship refers to the fact that Sri Krishna has reserved the right of not being exposed to human senses.

The theistic methods alone thus apply to the proper Entity of the Absolute. Those, who are in rebellion against the supremacy of Sri Krishna by the adoption of sensuous activity, are prevented from all access to His presence by the operation of deluding power of Krishna. The individual soul is always susceptible to being thus deluded by *maya* (the limiting or measuring potency). The conditions of the practice of sensuous activities in this realm of finite existence are provided by *Maya* for the correction of the suicidal perversity of rebellious souls.

It is in this manner that a person, who is averse to the service of Sri Krishna, is made to proceed along the tracks of *Karma* and *Jnana* by the ascending process for gaining the bitter experience of the practice of perverse hostility to Sri Krishna and his own self. This world is inhabited by persons who are deliberately addicted to this suicidal course. They are unconditionally committed to the ascending process for sojourning in this realm of nescience. The method is further characterised by the hypocritical assumption of the validity of experience derived through the senses for providing progressive guidance in the quest of a state of perfect felicity.

The method of quest in which the Truth Himself takes the initiative is termed the *avaroha* or descending process. The individual soul can have no access to the Absolute by reason of his infinitesimality, dissociable marginal position and his own nature as emanation of power. He can, however, have the view of the Truth if the Absolute is pleased to manifest His descent to the plane of his tiny cognition.

Real theism cannot begin till the individual soul is enabled by the mani-

* Bhag. 1/2/6.

festation of the Descent of the Absolute to have the opportunity for His service. The Absolute manifests His descent in the Form of the Name or the Transcendental Divine Sound on the lips of His pure devotees. *Diksha* or the communication of the Knowledge of the Transcendental in the Form of the Sound to the submissive receptive cognition of the individual soul by Authorised Agents of the Absolute is the Vedic mode of initiation into Transcendental Knowledge.

The Name is the Object of worship of all pure souls. The Transcendental Service of the Name, or *Bhakti*, is the proper function of all souls and the only mode of quest of the Truth.

The pursuit of this right method of quest leads to a growing perfection of *Bhakti* and progressive realisation of the Subjective Nature of the object of worship. Srimad Bhagavata uses the pregnant phrase "really real thing" (*Bastava Bastu*)* to denote the Entity Whose service is realisable by and in the right method of quest. Srimad Bhagavata accordingly distinguishes between apparent and real truth that is experienced respectively by the followers of the ascending and descending methods of quest.† It admits the existence of apparent truth and the followers of apparent truth alongside real truth and the servitors of the real truth.‡

The true conception of the Absolute is realised by following the right method of quest. The Ultimate Reality is termed in

the *shattvata shastras* as *Brahman*, *Paramatma* and *Bhagavan*.§ The *Brahman* conception stress the necessity of excluding the deluded, concrete, limited experience of the followers of apparent truth. The conception of *Paramatma* seeks to establish a tangible connection between this temporal world and the Ultimate Reality. Both these conceptions present not only an imperfect, but also grossly misleading, view of the Absolute. The conception of *Bhagavan* as Transcendental Personality Who is aporochable by *Suddha-bhakti* or unalloyed devotion of the soul, corresponds to the complete realisation of the Absolute, which, necessarily also accommodates and supplements the rival conceptions of *Brahma* and *Paramatma*. The comparative view of the three conceptions is clearly stated in a passage of the 'Karcha' of Damodar Swarup quoted in Ch. Ch. 1.1.30. It is also stated by Sri Jiva Goswami in 'Tattvasandarbha' 8.

The *Brahma* conception is misunderstood by exclusive monists (*Kevaladvaita* of Shankara school) who quite disingeniously assume that the conception denied the Transcendental Personality and Figure of the Absolute. The root of the error lies in the apprehension of the impersonalist school that any admission of concreteness in the Absolute will tantamount to the importation of the undesirable features of apparent truth, experienced by the methods of sensuous perception into the transcendental conception of the Absolute Reality favoured by the Scriptures.

* Bhag. 1/1/2.

† Bhag. 2/9/33.

‡ Bhag. 10/30/24.

§ Bhag. 1/2/11.

(To be continued)

Ourselves

Distinguished Visitors at Madras Gaudiya Math

Hon'ble Sri Tarun Kanti Ghosh, Minister of State for Development Dept. of Govt. of West Bengal accompanied by his family and father Sri Tushar Kanti Ghosh, the celebrated editor of the *Amrita Bazar Patrika* of all India fame who flew down to the Madras City just in the morning of the 16th October '58 on their way to Bangalore

tion to the Vaishnava religion is deep rooted as they come of a well recognised and highly virtuous family of Bengal. Their family tradition is well known for their rich contribution towards the Vaishnavism of Bengal as well as the journalism of India.

In spite of the foul weather throughout the day specially when it was heavily raining in the evening, they were inspired

by their devotional aptitude to come to the Math at 6-30 p.m. when the Secretary of the Math warmly received them with garlanding and presentation of bouquets, The Hon'ble Minister is so strict in observing his religious rites that just after alighting from the car he did not enter in the Temple premises without first being purified with the sprinkling of sacred water from the Temple on his head. He prostrated before the Deities with



Sri Tarun Kanti Ghosh (4th from left) and Sri Tushar Kanti Ghosh (6th from left) photographed along with the Secretary (Centre) and some other inmates of the Math at the Krishna Kirtan Hall.

paid a visit to Sree Gaudiya Math, Madras in the evening of the very day to pay their homage to the Deities. The half yearly monsoon of the Southern region of India greeted them with its full disposition throughout the day.

It was a great pleasure to the inmates of the Math to accord a cordial welcome to the illustrious son and father whose devo-

deep devotion. In the Sri Krishna Kirtana Hall of the Math they were snapped along with the inmates of the Math to commemorate their visit to the Math. They had hearty talk with the Secretary about the activities of the Math. They were eagerly enquiring about the interest of the people in the teachings of Sri Chaitanya Mahaprabhu. They were enter-

tained with Mahaprasadam which they took with great reverence. They spent their valuable time in the Math for about an hour during which they expressed their great satisfaction over the maintenance and activities of the Math.

Sri Amal Kanti Ghosh, the local representative of the Jugantar Patrika and Amrita Bazar Patrika, the two dailies of Calcutta was also present on this happy occasion.

Discourses at G. T. Madras

Invited by the Sat-Sampradaya-Pracharakas the Swamijis of the Madras Sree Gaudiya Math performed a Bhajan and discourse at Mint Street, G.T. on 20th of September during the anniversary of the said Sava. After the Bhajan Sri Balasubramaniam, a household disciple of the

Math narrated the life of Sri Chaitanya Mahaprabhu in Telugu and the secretary of the Math explained before a big gathering the great need of "Devotion, and how it originates". In course of vote of thanks Sri P. Ramakrishnan, a scholar in Sanskrit glorified the greatness of Sri Chaitanya Mahaprabhu and praised the service of the local Gaudiya Math which is enlightening the people of South India through the light of "Chaitanya".

Visitors from North

During the month of October many people from North India on their pilgrimage tour to South visited our Madras Gaudiya Math and expressed their great satisfaction at the pleasing manners in which they were entertained.

An Almanac

FOR THE MONTH OF NOVEMBER 1958

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

- 1st. Disappearance day of Srila Narottam Thakur.
- 4th. Bahulasthami. Sacred bath in Sree Radhakunda.
- 7th. Sree Ramā Ekadashi (fasting).
- 11th. Illumination of the Vishnu Temple.
- 12th. Sree Gobardhan Puja. Annakuta Mahotsava.
- 18th. Sree Gopasthami and Gosthasthami.
- 22nd. Uthanaikadashi (fasting). Disappearance day of Parmagurudeva Paramahansa Srila Gaurkishoredas Babaji Maharaj.
- 26th. Completion of Urjjabrata. Rasha Purnima. Advent day of Nimbarka Acharya.

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MADRAS

THE GAUDIYA

ANNUAL SUBSCRIPTION

Payable in advance—Indian Rs. 3/-
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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:

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SREE GAUDIYA MATH
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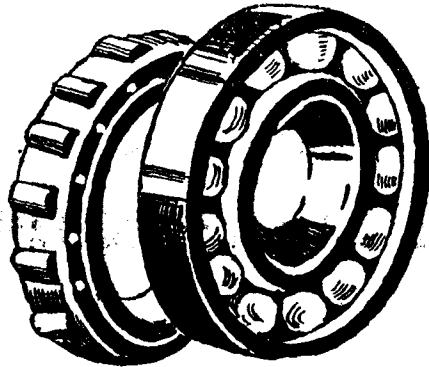
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Publishers:—

SREE GAUDIYA MATH

MADRAS - 14.

Phone: 85881

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THE

GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथार्हमुपयुज्यते ।

निर्व्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चितया बुद्ध्या
हरिसम्बन्धि वस्तुन

मुमुक्षुभिः परित्यागो
वैराग्यं फलगुकथ्यते ॥

VOL. III

DECEMBER 1958

No. 4

अश्लिष्य वा पादरतां पिनष्टु मा-

मदर्शनान्मर्महतां करोतु वा ।

यथा तथा वा विदधातु लम्पटो

मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

He may embrace or tread upon this insect clinging to His Feet,

Or give me mortal pain by banishing me from His sight,

Or in whatever other ways He may behave to gratify His passion,

Yet is this Loving Cheat, none other, the Darling of my heart.

Whether Krishna, my Beloved, hugs me in His sweet embrace or tramples me under His Feet or torments me by keeping Himself away from me, gratifying His Amours in whatever manner He likes, He and none else is the Lord of my life.

Pilgrimage

Following the holy path traversed by our revered founder Acharyadeva Om Vishnu-pad Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, our beloved Acharyadeva His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj set out on a blissful journey to Northern India leaving Calcutta on the 2nd November 1958. A party of about 150 pilgrims was blessed to follow him. The places visited were most of those holy places which had been sanctified by the touch of holy lotus feet of Lord Sri Chaitanya Mahaprabhu and his chosen, the closest companions and disciples. The pilgrimage to the places where Mahaprabhu Sri Chaitanya Deva set His lotus feet is considered as the most sacred and bounden duty of every Gaudiya Vaishnava. Moreover the pilgrimage itself falls under the category of *Pada Sevanam* (tending His Holy Feet) which is one of the *Navada Bhakti*, as enunciated in the scriptures to be the nine principal ways of practising true devotion towards the Supreme Godhead. Thus the visit of holy places by a Sadhupurusa is not guided by an impulse of an ordinary tourist who takes up journey to satisfy his curiosity. Nor his visit of holy places is for acquiring piety. A Sadhu really comes to a place to awaken the spiritual significance of it. A true Vaishnava does everything out of his real devotion to revive the sacred memory of his beloved Lord.

Our beloved Acharyadeva undertook this sacred and strenuous journey to the holy places of Northern India out of his preceptorial duties with a view to infuse a divine light into the gloomy heart of a God-forgotten wretched soul of this afflicted World. On the 26th November, 1958 he returned with his entourage to Calcutta after glorious

completion of his pilgrimage to the following places: Gaya, Allahabad, Agra, Mathura, Vrindavan, Delhi, Kurukshetra, Hardwar, Hrishikesh, Lakshmanjhula, Naimesarannya and Varanasi.

His visit of every place attracted thousands of the inhabitants to flock together to receive their revered Swamiji with devout heart. The manner in which our beloved Acharyadeva was given reception by the devotees of Naimesarannya took us back, for the time being, to the glorious days of India's past spiritual life—that reminded us for a moment of the golden age of the cultural heritage of India—the India whose heart was and is one and eternal, in spite of so many differences in languages, race, manners and customs. The waves of spiritual nationalism once overflowed upon the religious soil of India by the order of Godhead Himself. The present perverted nationalism of India which has been polluted by the air of western countries has intoxicated our political leaders of the country. We are now passing through a transitional period. We do hope that the darkness that has overcast the sky of India will soon be removed and our political savants will regain the patience to understand the inner significance of the sayings of the great Acharyyas which will help them build a strong Nation based on spiritual ideals which India followed in the past, must follow to-day and must be following to-morrow.

We hope and pray that our beloved Acharyadeva will undertake the pilgrimage, like the present one, at least once every year and will thus save India and the people of India at large from further deterioration in all aspects of life.

Paramahansa Sri Srila Bhakti Siddhanta Saraswati Thakur

SRI JADUNANDAN VIDYARNAVA, B.A.

(Continued from page 76 of November issue)

The famous meeting in Midnapore district of West Bengal, at the village Valighai-Udhabpur took place on 8th September in the year 1911. It was a very important gathering in which many notable Vaishnavas took part. The discussion centred round the comparative position and status of a Vaishnava and a Brahmin in life. In the caste-ridden Hindu society, Brahmins rightly or wrongly have always asserted supremacy and try to appropriate all respect from other castes. When this is done by a real Brahmin, no question can arise. But if it is done by one who has no other quality but his birth, to claim it, how can a conscientious being can submit to it! It is to the Brahmin that India owed all her greatness in the past. He gave to Hindu society its culture, civilization, science, literature and religion in some way or other. But that was a true Brahmin who did so, and not a mere caste-Brahmin. When unqualified persons try to hold supreme positions in an organisation social or political by fair means or foul it must go down in no time. Once even gods did not dare question a true Brahmin's authority. As in the Mahabharata :—"God Indra even worships a Brahmin not to speak of human beings."

How the Brahmin lost this position in course of time and with it have set all past glory of Hindu society; is a very delated question of history. But spiritually considered, when an institution loses spiritual substance which really maintains it, it cannot but break down. Love of and

submission to Vedic Truth, in a straightforward manner is really the essence of a Brahmin's character—, it is termed as "*Arjaba*" in Shastras. Anybody calling himself a Brahmin, when he loses this trait of character can never keep his head erect and high in life by any other privileged position of birth or status in society. So the Brahmin and along with him the society he once guided have gone down to dismemberment in course of time. An insincere, hypocrit Brahmin has been condemned by Manu and Harit. They are called cat-like and crane-like beings to be avoided and condemned by every other caste. So it has been said by Manu "A Brahmin who desists from reading the Vedas and tries in some other way to maintain himself, is atonce turned into a Sudra with his descendants." Of the other qualities a Brahmin must have '*Shama*'—full control over his mind and must not be subject to *Kama*—sensual pursuits which is the particular trait of Sudra's character (Mahabharata). Thus "*Arjaba*" or sincerity and "*Shama*" are the two main qualities which can make a man a true Brahmin. In Chhandagya Upanishad Gautama invested Satyakama Jabala with the sacred thread for he had the former quality. And Biswamitra could not become a Brahmin until by intense *Sadhana* he could possess the latter quality—"Shama".

Whatever be the origin of Brahmin as a caste, historically considered, in the gradual evolution of Sanatana culture and society it developed ultimately as an institution

which depended fully on character and action (Britti). It was such Brahmins in the days of yore as Basista, Vrigo, Bharadwaja, Sri Vyasadeva who made Hindu society great. But with historical degradation of Hindu society this institution also degenerated into a stereotyped caste system. To day there are about three thousand branches of this caste all over the country and they claim supremacy in our social life everywhere. This is surely absurd and unnatural. So political power has come forward to do away with it altogether. Srila Bhakti Siddhanta Saraswati Thakur wanted to rectify and reform this institution for our whole social structure is built upon it. With its total dismantling as the Government aims at to-day no body knows what shape, Hindu Society will take. Political leaders to-day, have come forward to take that immense risk. And the future of Hindu society is in the womb of the unknown and untried.

Srila Saraswati Thakur said and preached that the essence of real Brahminism is Vaishnavism or love of God and truth as revealed through the Bedas—(Ishajñana). It is Ishabhakti or knowledge of and devotion to Krishna:—Godhead incarnated, which really makes one a true Brahmin. This hoary institution can be enlivened only by appreciating and realising in life, character and behaviour the spirit of pure devotion to Krishna—Whom the 'Gopaltapani Upanishad' terms as the embodiment of Vedantic lore. This was in the line of great reformers of the past. Even un-Vedic Buddha did not dare strike at the root of Brahminism. He also tried to

rectify it in his own moral line. Prabhupad Saraswati Thakur tried to reform it in a purely spiritual way—i.e. through pure devotion or love of God—the essence of the soul (Atmadharma), as preached, practised and taught by Mahaprabhu Sri Chaitanya Deva.

This has been the line of thinking he took in his book "Brahmin and Vaishnava" which he read in his lecture at Balighai meeting. The lecture was highly appreciated by famous Vaishnava Scholars and preachers of that time like Viswambharananda Goswami and Madhusudana Sarbavauma of Vrindavan. As to the audience gathered there, everybody was highly satisfied and taken by surprise at the originality of thinking and novel way of dealing with such an important question for society by that brilliant Vaishnava savant. Their joy knew no bounds. They began to take the dust of his feet one and all without any distinction of caste.

Prabhupad's "Brahmin and Vaishnava" marks a very important turning point in the history of Gaudiya Vaishnavism in Bengal. It has ushered a new epoch in the history of this religion. We shall more elaborately deal with it in the next issue and also try to understand the character of a true Vaishnava as taught by him in the second part of the book "Harijanakanda." It was the substance of this book which, Srila Bhakti Siddhanta Saraswati Thakur and his followers preached all over India and in Europe; and brought about a revolution in the Vaishnava world. We have dealt with its outline only here.

(To be continued)

Rupa & Sanatana's Work At Vrindavana

DR. S. DAS, M.A. PH.D. (LOND.)

Bhaktisastri, Bar-at-Law.

(Continued from September, issue.)

The Temple of Govindadeva as a whole consists of four separate sections—the Sacrarium in which the deities lie, the nave choir, the chapel and the Chhatri. The sacrarium was indispensable for the installation of the Deity, for which neither the nave nor choir is necessary. They are used for visitors, and priests and for dramatic performances before the deity. The chapel is also of secondary importance in comparison with the sacrarium in relation to the deity. So the sacrarium was taken up first and it was built by the disciple of Raghunatha Bhatta to which Krishnadasa Kaviraja refers (C. C. *Antya* XIII 131). The Deity was duly installed there in and Haridasa to whom Krishnadasa refers as being in charge of it was in the *Gadi* from 1531 to 1586 which, as we have discussed, was his period as principal. Krishnadasa Kaviraja gives us the following description of richness of the service of the Deity in the temple under Haridasa Pandit "In Sri Vrindavana there is a golden mansion (Govinda's Temple is of red stone shining like gold) where is a great seat on which there is a throne bedecked with gems whereupon is *always* seated the prince son of the King of Vraja styled Lord Govinda who is the cupid-incarnate. Various regal

services are rendered to him including offerings, luxurious robes and rich ornaments. There are a thousand attendants to serve it in different ways which cannot be described. The principal of the Temple is Pandita Haridasa whose fame and merits are patent throughout the world (C. C. *Adi* VIII 50-53). This temple and its luxurious service of the deity referred to, belonged to the period long before Raja Mansimha built the name, choir and chapel in 1590 because Haridasa in whose time the Deity was thus served, retired or died in 1586. Further more within a few months of the deaths of Rupa and Sanatana respectively. Srinivasa of Bengal arrived at Vrindavana and was received by Jiva Goswami at the Govinda Temple immediately after the evening service to the Deity, (Premavilasa VI P 34). Srinivasa was also received by Viththalesvara, son of Ballabhacharya at the Ganthali temple of Gopala near Govardhana (Anuragavalli, IV P 69 Bh. R. K. V.). We know that Viththalesvar died in Saka 1507 (1585 A. C.) at the age of seventy years and 28 days (Vaishnava Manjusa Part II. P 65); therefore Srinivasa must have arrived in Vrindavana to see the Temple in use some years before the death of his host Viththala which took place about 6 years before Raja Mansimha could finish the additional buildings of the Temple. Srinivasa must have come to Vrindavana for the first time Circa 1555 A. C. So the original temple or sacrarium must have been completed before Srinivasa came to Vrindavana. It is clear that Raja Mansimha could not have built the sacrarium because the Deity was already in it since Circa 1531 when Haridas entered its service. Moreover the inscriptions recording that it was built by Raja Mansimha are not on the walls of the Sacrarium but on those of the nave and chapel which suggests that he inscribed the record of his munificence on those parts of

the temple that he actually caused to be built. If he built the sacrarium, he would surely have placed an inscription on its wall as he did on these of the nave and chapel. Rani Padmavati added the Chhatri to the Temple and carved the inscription on the wall recording her name and gift. We see this rule in the Madan Mohana temple of Sanatana Gosvami. Three people built the three parts respectively and record their names on the walls of their respective buildings. It is quite clear that the three sections of the Govinda temple, sacrarium, nave, choir and chapels and the Chatri, were built by three different persons at different times as they became necessary, in other words, the sacrarium was built by the disciple of Raghunatha Bhatta; choir, chapel and naves by Raja Mansimha; and the Chhatri by Rani Padmavati. These sections of the Temple may be easily erected one after another without doing any harm to its organic connection, because they are actually separate buildings placed side by side; so that if one man built the whole Temple he could do it either in separate sections or all at once, as he pleased. If Raja Mansimha had also built the Sacrarium, the first sacrarium built by Raghunatha Bhatta's disciple would have stood vacant close to it. Krishnadasa Kaviraja who refers to Raghunatha Bhatta's disciple as having built the Temple of Govinda, has written his book 'Chaitanya Charita' in which he mentions it, after the completion of the Temple by Raja Mansimha. Mr. Growse says that Rupa and Sanatana brought the image to Virndavana and erected it on the site of the present Temple (Mathura P. 250) which statement seems to suggest that the sacrarium which was first built by the disciple of Raghunatha Bhatta is the same as the present one, so Mansimha could not

have built the Sacrarium. It was hitherto a belief that the plan of the Govinda Temple has been preserved in the place of Jaypur, showing its five original towers, but Mr. Growse inspected it and said the following, "On inspection I found that the painting, which is on the wall of one of the rooms in the old palace at Amber was not a plan of the Temple at all but an imaginary view of the town of Virndavana in which all the Temples are represented as exactly alike, distinguishable only by their names which are written above them (Mathura P. 245). The Jaypur State could not have the original plan because it was not Mansimha who first drew it. The whole building consists of the sacrarium, the choir (Jagamohan) two chapels (Mohuls) and the Chhatri. "The south west chapel encloses a subterranean cell called Patal Devi which is said by some to be Gosain's (Rupa and Sanatana's) original shrine in honour of the goddess Vrinda (Mathura P. 223). It seems from all that we have observed above that all the six buildings erected since the arrival of Rupa and Sanatana, the first one in honour of Vrinda Devi, the second (Sacrarium) by the disciple of Raghunatha, and the rest (choir nave, chapels and Chhatri) by Raja Mansimha, and the princess Padmavati, have been organically incorporated into one. Raja Mansimha who built the major portion of the whole building certainly took several years to complete the Temple in 1590. Mr. Meghanatha Bhattacharya prefers to say that the Temple was begun in the time of Mansimha's father Bhagavandasa and completed by Mansimha twenty years later (Sahitya Parishad Patrika Vol. X. Part II P. 80).

Both Mr. Fergusson and Mr. Growse discussed the merits and beauty of the Temple giving us a full description and

ground plan. It will be sufficient to quote their remarks on this very important and ancient Temple of the Gaudiya Vaishnava sect, which is perhaps the finest of all Temples in western and northern India. Mr. Growse remarks "The general effect of the interior is not unlike that produced by Saint Paul's Cathedral in London. The latter building has greatly the advantage in size but the other, the central dome is more elegant, while the richer decoration of the wall-surface and the natural glow of the red sand stone supply that relief and warmth of colouring which are so lamentably deficient in its western rival (Mathura P. 242). Mr. Fergusson says of it that is "One of the most interesting and elegant

and the only building perhaps from which a European architect might borrow a few hints." Mr. Growse adds by way of further appreciating the view of Mr. Fergusson "I should myself have thought that the suggestions that might be derived (by European architects) from its study were 'many' rather than 'few' (Mathura. P. 248.) Mr. H. H. Wilson in his religious sects of India remarks as follows "The interior of the temple is far superior to any of the religious structures to be met with along the Ganges and the Yamuna (P. 99). If these remarks may be made on the ruined structures, we can quite imagine what a magnificent building it was when it was in tact.

Religion — Different ways of approach to Godhead

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

(Continued from Sep. '58. Issue)

In the previous issue, the nature of the individual soul, the Oversoul and the relationship between the two was discussed. All the suffering in the world is due to the non-recognition of the above three things. Lord Sri Chaitanya Mahaprabhu, the God Incarnate, who appeared in the form of a devotee of Lord Krishna, made every effort to make this point clear to one and all. In Sri Chaitanya Charitamrita we find the following verses explaining the nature of the individual soul (jivātmā), Oversoul (Paramātmā), the relationship between the two and result of the non-recognition of these.

Nature of 'I' or Jivātmā.

"Jiber swarup hay Krishner nitya dās
Krishner tatasthā shakti bhedābhed
prakash."

Why there is suffering in this world.

"Krishna bhuli sei jiv anādi bahirmukh,
Atoeb māya tare dey sansār dukh."

Nature of Godhead or Lord Krishna.

"Adwai jñan tattwa braje Brajendra-
nandan
sarva ādi sarva anshi kishore shekhar.
chidananda deha sarbāshray
sarbeshwar"

Having understood the nature of soul Oversoul and the relationship between the two, let us discuss the means at our disposal to approach Godhead. According to scriptures there are three well recognised ways to approach Godhead.

1. Karma Yog — the way of action
2. Jñāna Yog — the way of knowledge
3. Bhakti Yog — the way of devotion

It may be made clear from the very beginning that these ways of approach to Godhead are only available to the faithful who have shraddhā, i.e., living faith in God.

KARMA YOG:—The definition of Karma Yog is to do only those actions which are in conformity with the śāstras (scriptures) forsaking the fruits thereof. By doing acts forbidden by the scriptures one gets the hell i.e. demotion. By doing acts prescribed by the scriptures, but with the intention of enjoying the fruits in this world or the next, one gets to higher worlds or positions, i.e., Swarga. This only results in loss of valuable time as the man who attains heaven has again to come back to the world after enjoying the heaven. It is Karma Yog only when acts are done according to scriptures without attachment to the fruits of actions. By adopting this Karma Yog the heart gets purified. One loses attachment with the material objects and is ready to adopt Bhaktiyog.

JNĀNA YOG:—All sense—perceptions appear to be deceptive and meaningless if there is no transcendental knowledge of the Whole behind it. Jnana secures liberation or emancipation from the worldly bondage and detachment from material enjoyment. True philosophic knowledge is the secondary effect of Bhakti. But true tattwajñana consists in the realisation of God in its threefold form as Brahma, Paramātmā and Bhagawān in relation to His threefold powers with which He is both identical and different. Knowledge is more remote than realisation. Bhakti is much higher than the philosophic knowledge which is regarded as the secondary effect of it. Philosophic knowledge and mere disinclination obstruct the course of Bhakti. Knowledge of God's nature and wisdom regarding the nature of the intimated relation of man with God may be regarded as unobstructive to Bhakti. This is realisation of Godhead through true knowledge about the individual soul, Oversoul and the world. Many

saints in the past who had realised the nature of 'I' and "God-head." later on became true devotees.

BHAKTI YOG:—(The way of devotion). The individual soul is the eternal servitor of Godhead who is all-powerful, all-knowledge, all-pervading and one without a second. He is the cause of all causes. He is the Master and therefore must be served by His servitors. There is no other way; the servant must serve his Master. There is no idea of self-enjoyment and everything is done for the sake of service and love for Godhead. The word "Bhakti" is derived from the Sanskrit roots "Bhaj" and "kti" which means service and love respectively. So Bhakti means service of Godhead out of love for Him alone and without any idea of self-enjoyment and self-aggrandisement. Anything done to satisfy one's own desires is Karma and not Bhakti.

"*Atmendriya preeti bāñchhā tare bali*
'kām'
Krishnendriya preeti ichchhā dhare
'Prema' nām."

Out of all the ways of approach to Godhead, Bhaktiyog is the best, because it is independent of the other two and it is only through Bhakti that the highest aim of human birth can be achieved. Godhead is independent of all. He cannot be exposed to human senses. It is only through devotion to Him alone that He may reveal Himself to His devotees. That Supreme Puruṣa (i.e. Godhead) is attainable by whole-souled devotion to Him alone in Whom all beings dwell and by Whom all this is pervaded.

"*Purushah sa parah Partha bhaktya*
labhyastwananyaya
Yasyantah sthani bhutani yena
sarbamidang tatam."

(Sri Geeta—VIII/22).

(To be continued)

Amnaya

(Spiritual Descent)

SHRI ADWAIJNANANANDA

BHAGAVATABHUSANA, B.A.,

The meaning of the word "Amnaya."

Amnaya means the path of *Sruti* (Veda) which reveals the gist of the Vedas and nature of the Absolute Truth. Now the question is how this invaluable occult path came to be known to the created beings. The reply of this we find in the most authentic scripture 'Srimad Bhagavatam' composed by Sri Krishna Dwaipayana Veda Vyasa who was one of the greatest sages free from all impurities and to whom the Absolute Truth manifested itself through this occult path of *Amnaya*. The history of this *Amnaya* is thus described below as delineated in the aforesaid scripture.

History of Amnaya

When there was a desire in the mind of the Supreme Lord Krishna for creation of the universe, the Brahma with four faces appeared in His naval-lotus with an intent desire for creation instilled in him by Lord Himself. But he was perplexed to know how the creation was possible. While he was thus engaged in the thought of creation, the word '*Tapa*' entered into his ears. He could not, however, see the utterer of the sound '*Tapa*,' but he could perceive that someone was exhorting him to take recourse to penance for solution of the problem of creation. Thus he engaged himself in penance for divine thousand years.

The Supreme Lord was pleased with Brahma for his severe penance and exhibited His own Realm of Vaikuntha to Brahma, which is free from all afflictions and influence of three gunas, where the God Himself with all His paraphernalia was seen by Brahma with all exuberance of sublime beauties. Heart of Brahma was replete with bliss on seeing the realm of Vaikuntha. God described to Brahma the influence of penance by which the visible universe is created, taken care of and ultimately destroyed.

Brahma then prayed to Him in the following *sloka* to grant him a boon to know God's both transcendental and untranscendental natures:—

Tathapi nathamānasya Natha nathaya
nathitam
Parabare yatha rupe janiam te twarupinah.
(Bhagavatam 2. 9. 25).

(Oh Lord, I pray to You for the boon which You will grant to me. The boon is this that I may know your transcendental and untranscendental natures.)

God gave him the instruction in the following *sloka* :—

Jñānam paramaguhyam me yadbijñāna-
samanvitam,
Sarahasam tadangancha grihana gad-
itam maya.
(Bhagavatam 2. 9. 30).

meaning thereby, "The knowledge of God is very secret. I will speak to you that knowledge with its three aspects, viz., realisation, devotion (*prema-bhakti*) and mode of devotion (*sadhan-bhakti*) and you will accept this which I am speaking to you."

Yabānāhang yāthābhābo yādṛupaguna-
karmakāh
Tathāha tattwābījñānamastu te mada-
nugrahat.

meaning thereby—"Out of My grace to you I will let you secure the knowledge of *tattwa* (a supreme entity) about Myself, My activities, My beauties and attributes."

From the aforesaid two aphorisms, it is evident that even Brahma who was not born of parents like ordinary people, and who having four brains to understand things, was not able to know God and His activities without His mercy. Brahma was then endowed with the power of creation having the knowledge of God Himself and His external energy.

Brahma thus being endowed with the power of creation of both animate and inanimate entities, was also taught the occult spiritual knowledge by God Himself by dint of which the created beings in the bondage of *Maya* (external energy of Godhead) will again have the chance of extricating themselves from the influence of such energy and secure the fortune of going back to the realm of God, where permanent bliss reigns. The created beings are subject to threefold miseries and it is not the intention of the Lord that the created beings will ever remain in the state of bondage suffering from innumerable afflictions.

The creator Brahma transmitted this occult knowledge to his favourite disciple Narada and Narada in his turn to Veda Vyasa who gave it to Sri Sukadeva. This mode of transmission of the transcendental knowledge from Gurn to his disciples is called '*Amnaya*.'

The Supreme Lord said to the creator Brahma in reply to his prayer, "*Parahare yatha rupe janiam*," the nature of God in the following *sloka*, which is one of the "Chatuhsloki Bhagavatam"

Ahamebasamebagre nanyad yat sadasat-param

Pashchadahang yadetachcha yo abashishyeta so asmyaham.

(Bhagavatam 2. 9. 32)

In this *sloka* the word '*Aham*' has been thrice uttered to indicate that the existence of God is permanent in the past, future and present and there was nothing except Him before creation. God establishes hereby that the only object of relation is God Himself with Whom the created beings are ever-related and all other relations which are manifested after creation are transitory (*Naimittika*). Thus the created being forgetful of this permanent relationship with the Supreme Lord are subject to various difficulties in life. By taking recourse to the *Amnaya-path*, they become conscious of this relationship with the Supreme Lord and thus engage themselves in His service instead of engaging themselves in the service of other paraphernalia manifested by the external energy (*Maya*) of the Lord, the character of which has been painted in the Srimad Bhagavatam in the following *sloka* :—

*Rite anhang yat prateeyeta na prateeyeta chatmani
Tadbidyadatmano mayang yathabhaso
yatha tamah.*

(Bhagavatam 2. 9. 33.)

Maya, the external energy of Godhead Himself is what is other than His transcendental effulgent entity. There are two aspects of this *Maya*. One is *Abhash* and another is *Tama* (darkness). *Jiva maya* is reckoned as *abhash* and *guna-maya* is taken for *Tama*. *Jiva maya* is atomic consciousness liable to be overpowered by *guna-maya*. The *jiva* soul which fortunately comes in contact with a sage, an emancipated soul attached to this *amnaya-path*, can get the chance to overpower the influence of *guna-maya*, being conscious of

his real entity, the servitor of God, by the grace of the aforesaid *sadhupurusha* (sage) who chants the name, beauty and attributes of God to his conscious ears to purify him and to place him in the service of God and His paraphernalia. He is then given to understand that there is no other way of *sadhana* except the devotional attitude to Him, the merits and demerits of other *sadhanas*, such as, *karma*, *jnana* and *yoga* being explained to him as too feeble to get rid of the influence of *Maya*. The ultimate results of the aforesaid three ways are gross self enjoyment, renunciation which is also a way of appeasement though in a subtle form and eighteen kinds of successes respectively. The in significance of these three ways is appreciated by the sage attached to the *amnaya-path* of devotion, while the sages of other cadre applaud exceedingly being deprived of the association of a holy sage of the *amnaya-line*.

The third *sloka* of the four *slokas* of the Bhagavatam explained to Brahma by the Supreme Lord is mentioned below with its meaning :—

*Yatha mahanti bhutani bhuteshu uchchabacheshwanu
Prabishtanyaprabishtani tatha teshu na teshwaham.*

(Bhagavatam 2. 9. 34.)

The nature of existence of the Supreme Lord has been manifested in the above *sloka*. God says that He exists both within and outside the hearts of all high and low created beings like five elements of nature, such as, earth, water, fire, air and ether, the external existence of which remains intact inspite of their existence in

the gross bodies of the entire animated beings.

The purport of this *sloka* indicates '*Prayojana-tattwa*,' i.e., the object required to be really secured by a servitor of Godhead, who must know its nature by means of the spiritual descent.

God clearly mentioned this object in the mind of Brahma that He exists simultaneously both in this mundane plane as well as in His own transcendental realm by dint of His supralogical prowess, which is known as '*Golak Vrindaban*' and '*Parabyom*' where He reigns in His full-fledged glowing manifestation with His immense paraphernalia whose association is obtained by the fortunate *jiva* souls of this mundane plane when they take resort to the venerable feet of a holy sage of this spiritual descent and lead lives of devotion by listening, chanting and constantly remembering God and His activities resulting in their ultimate emancipation from the bondage of *Maya*, which is the be-all and end-all of human birth. This is otherwise called "*Leela Prabesh*" on the part of emancipated and devoted *jiva* souls participating in the pastimes of the Lord, who manifests His bounteous beauty to their eyes, instils wonderful fragrance into their nostrils, pours down waves of His nectar-like sweet melodious voice into their ears while conversing with them, touching and embracing them giving them chance of having mellow, tactual and happy perception of His own jubilant tender body while dallying with them. Thus God is so enamoured of His devotees of this *Amnaya-line* that He is never able to leave them inwardly and outwardly.

Self-Surrender (Course XXII)

SHRI HARIPADA VIDYARATNA M.A., B.L.,

There is a current Sanskrit adage meaning: "Preachers are of two kinds, *saraga* (with attachment) and *neeraga* (without attachment to worldly enjoyments). The former is lusty and, as such, his speech, (though based on *sāstric* truths) makes no impression on his audience." Preachings, in order to be effective must be exemplified by conduct. Hypocrites, howsoever adept in *vedic* and *sāstric* lore and whatsoever praise they may receive for their excellent speech or writing from their unthinking listeners or readers for the time being, cannot expect to produce any good permanent effect on their conduct for want of personal example of an intrinsic virtue set before them. For an *achārya* (preceptor) to be successful in converting his followers to devotees of God, it is incumbent on him that he should be confirmed devotee himself. It is not the speech or writing that counts with the people, but the life of the preacher. What real good can be expected of the teachings of a *guru* or preceptor, if he is not himself a sincere devotee, if his mind is diverted from unselfish service of God towards an attempt for acquirement of some worldly benefits including piety leading to pleasures in this as well as in the next world or emancipation from all distress and difficulty.

It is for this reason that it is enjoined in the *sāstras* that "one has to go to the hell with the *mantra* or initiation obtained from a non-Vaishnava or non-devotee of God, and such a one should get it again from a true Vaishnava preceptor." We also come across the following instruction of the

Padma Puranam :—"The nectar-like Hari-Katha (i.e. accounts of the glory of God) should not be heard, if narrated by a non-Vaishnava, and should be done without, like the milk from which a snake has sucked a part." Adiraj Prithu told Bhagavan (Bh. 4/2/24), when asked by Him to pray for a boon: "Oh Lord, I do not crave for anything in which there is no nectar of Thine Lotus Feet disgorged from the hearts of great devotees through their mouths (i.e. Thy accounts as narrated by them), and be pleased to grant me myriads of ears to listen to these." In his commentary on this sloka, Srila Viswanatha Chakravarty has written "Even sweet water loses its taste when passing through a bitter saltish stratum. Just in this manner an account of God's glory is not sweet and beneficial, if come out of the mouth of a non-Vaishnava." In his commentary on Bh. II/14/8, he has again written: "Just as the water of the Bhāgirathī (Ganges), which is holy and tasteful too, loses its sweet taste and is affected by saps of diverse taste when taken in through their roots by bitter and harmful plants on the bank, so the meaning of Vedic lessons coming out of the mouths of non-devotee elucidators becomes insipid and produces contrary effects."

On this point we should be taking lesson from the holy life of Srila Haridas Thakur whose practical teaching of a life abstinence and constant Harinama completely changed the course of life of a harlot to that of a famous devotee, so much so that for a holy interview with her came even great devotees from distant parts of the country. Seldom did he make speeches, but by his conduct he influenced the lives of many who coming in contact with him became true devotees.

Though the closest associate devotees of Lord Sri Chaitanyadeva like him who have ever been free, never bound down by Maya,

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did not require any *sādhana* or probationer's practices of devotion, in as much as they had descended with Him from Gōlōka, His Transcendental Abode, as His eternal associates, yet they led exemplary lives of devotees like His Lordship Himself, accepting initiations, as if they had been *sadhakas* or probationers in the course of devotion. Srila Raghunāth Dās Goswāmī, one of them, came, when a boy, in contact with Thakur Haridas at the house of the latter's disciple, Sri Balarama Acharya and became influenced by him in the line of devotion, seeing him constantly engaged in chanting Harinama and leading the most abstemious life. He too bore a very exemplary character with an ideal life of *vairāgya* in devotion, proving to the hilt that *vairāgya* is not practised separately from devotion in an inductive way, but that it is a concomitant of devotion. In the Srimad Bhagavatam (3/32/23) Sri Sri Kapildeva says: "Devotion as done to Vāsudeva easily generates *vairāgya* and *jnana*, enabling one to be steeped in the effulgence of the halo of God's appearance. It is also found (Bh. 1/2/7): "Bhakti Yoga, as done to Vāsudeva, soon generates *vairāgya* and *jnana* without any attempt for these." When he had become enamoured with love of Lord Sri Chaitanyadeva on bearing accounts of His glory from Haridas Thakur, Sri Balaram Acharya (the family priest) and his own preceptor, Sri Raghunandan Acharya, disciple Sri Adwaita Goswami Prabhu, Sri Raghunāth poohpoohed and left the enormous property of his parents and the newly wedded bride, a paragon of beauty, and took to the most abstemious life of the strictest abnegation. He showed amply that a devotee's life may well do without what people generally, though never so poor, consider as bare necessities. He was concerned only with thought and deeds about the service of God

to the extent of almost the entire day, using not more than one fifteenth out of it for food and sleep. Such a life was led by him above any kind animadversion, proving the adage to be true that "Mahaprabhu's devotees are ideals of *vairāgya*."

Some vile critics gird up their loins in their attempt to prove the falsity of the said truth and in their support they cite the example of Srila Pundarika Vidyanidhi, called Premanidhi by Sriman Mahaprabhu, who, they allege, led a life full of luxury, surrounded by a huge paraphernalia of articles of enjoyments, like a soft—cushioned couch on a very precious bed—stead richly decorated, among other things, with canopies of brocade and silk, hubbly—bubbles of great value emitting very sweet smelling frankincense, a huge gorgeous man-borne conveyance and many such expensive appendages, as also by several pages well-dressed in brilliant liveries. But they are maliciously silent about the bright type of the devotional aptitude for which he was so greatly esteemed by Sri Mahaprabhu Himself. If he had been a voluptuous man, as these malevolent people want to establish him in order to disprove the truth that all the associate devotees of Sri Chaitanya Mahaprabhu were ideals of purity in character and sternest examples of apathy to all enjoyments, Sri Sri Mahaprabhu would not have been impatient, as He was, to meet with His most beloved Premanidhi. When Srila Gadadhara Pandit, a most intimate devotee of His Lordship, saw Srimat Premanidhi, and that for the first time at the latter's Navadwipa residence, he had an inkling of doubt lurking in his heart about the spirit of devotion in him, so much eulogised by His Godship and was presently disillusioned at the sight of the most established symptoms of love of God in him; for all his valuable accoutrements were scattered

in all directions, broken and soiled by Premanidhi himself kicking them at random in a trance caused by hearing a sloka of the Srimad Bhagavatam (3/2/23) as chanted by another devotee of Sriman Mahaprabhu, viz. Sri Mukunda Dutta, describing the extensive mercy of God even towards fiends like Putanā intent upon killing Baby Krishna with the poisoned nipples of her breast. It was then and there proved without leaving even a trace of the slightest doubt that Premanidhi's devotion to God was of the highest order; and Pandit Gadadhara, feeling that it had been a serious *aparādha* on his part to have cherished the afore-said doubt, by way of purifying himself of this *aparādha*, became his disciple with the consent of Sri Chaitanya Mahaprabhu. Would this have been a pertinent probability, if Premanidhi had been such as the base detractors want to portray him? Mahaprabhu had Himself eulogised the flawless type of Premanidhi's devotion in the following terms: "You are all fortunate to have desired to hear about Premanidhi. His character is excessively strange. The world is sanctified on hearing his very name. His dress and environments are all like those of a worldly man given to enjoyments, and none can decipher him as a Vaishnava. He floats in the ocean of Krishna—Bhakti, and his body is replete with symptoms of love of God like copious flow of tears, shudder, horripilation, etc."—(Sri Chaitanya Bhāgavatam). Premanidhi was not willing to show himself as a devotee of God, but wanted to pass himself off as a worldly man. But he was caught unawares and the depth of his love of God could be discerned when God's love for His creation was held before him from the Srimad Bhagavatam in the above sloka.

And, by the bye, what about Pandit Gadadhar himself? His *vairāgya* was of the topmost mettle. A celibate, he was the constant companion and intense lover of Sri Gauranga Deva (Chaitanya Mahaprabhu) and kept constant company with Him at Puri, too, where His Godship spent the last eighteen years of His existence among the fortunate men of the world. Gadadhar was entrusted with the *sevā* (worship) of Totā-Gopināth where his life was the most abstinent and he read the Srimad Bhagavatam systematically before the Deity. No one could ever accuse him as given to luxury of any type. It will be a lengthy list to recite the names of the devotees of Sri Chaitanya Mahaprabhu who all moulded their lives in utter *vairāgya*, whether as recluses or keepers of houses for Krishna—*seva*. Their devotion was most intense, never giving worldly attachments any opportunity even to peep into their hearts which were too full of the nectar of devotion, leaving no room for any the least desire for worldly enjoyments.

And many illustrations of true *vairāgya* may be cited to prove that *vairāgya* is the outcome of devotion and should not be attempted separately as means for obtaining it in the inductive way. It is self-surrender that is the rudimentary process in the acquirement of devotion. The more and more you become a self-surrenderer, the greater and greater true devotion to God do you acquire. Whenever we come across any one who, garbed as *Vaishnava*, professes himself as a devotee of Sri Sri Mahaprabhu, but gives in to enjoying propensities of some type or another, we should count such a one as a *sahajiyā* and shun such company by all means as unholy.

In the next Course we shall be dwelling upon the evils of association with such unholy persons.

Our Acharya Deva

Hailing from May-a-pur, Thou hast bless'd
And art still blessing thousands of devotees,
Living all o'er the world. Thy Love is great,
And like the Sun, Thou shinest on all
Good, bad and indifferent; and even like the river
Thou art ever flowing, drawing all thirsty souls
To drink of Thy Nectar which is bound to kill
Both ignorance and folly. Thou hast come, O Lord
To rescue all souls from their illusions born of
Darkness of Avidya and to reclaim them for Thy Lord's
Worship—Sri Chaitanya Mahaprabhu!

— K. VAIDYANATHAN.

The Bhagavat:

ITS PHILOSOPHY, ITS ETHICS AND ITS THEOLOGY

SRILA THAKUR BHAKTI VINODE

(Continued from November issue)

The method of *Suddhabhakti*, while recognising fully the necessity of admitting the transcendental Nature of the Ultimate Reality, does not deny the immanent transcendent connection of the Absolute with manifest mundane existence that is sought to be recognised in the wrong offensive way in their conception of *Paramatma*, by the Yogins. The conception of *Bhagavan* realised by the process of *Suddha-bhakti* harmonises these respective requirements as secondary features of the Proper Transcendental Personality of the Absolute. The *adhokshaja* and *aprakrita* methods of quest alone tend to such realisation.

Sambanadha or relationship implies a numerical reference. The Ultimate Reality is One without a second, though the Aspects of the Absolute may prove different in different eyes. The Unity of the Ultimate Reality carries a similarity to the integer of mathematical conception, denoting Himself as the Object of worship (Sri Krishna), and connoting His *Shakti* in her three aspects and her transformations and products. Under relationship, therefore, come all those parts of the teaching of the Bhagavat that reveal the knowledge of the subjective nature of Sri Krishna, the subjective nature of His *Shakti* or power, in all her three aspects, and the subjective

nature of the activities of the different aspects of power.

Under *abhidheya* or function are included all those parts of the teaching of Srimad Bhagavat, which reveal the nature of transcendental worship, and, negatively, of the activity of aversion to Sri Krishna.

Under *prayojana* or fruit are included those portions of the teaching of Srimad Bhagavat, that deal with *prema* or spiritual love and negatively with *dharma* (virtue), *artha* (material utility), *kama* (lust) and *moksha* (merging in the Absolute).

These definitions of relationship, function and fruit are supplied by Sri Jiva Goswami in his 'Tattvasandarbha' as a preliminary to his comparative treatment of the theme of the Srimad Bhagavat, under those respective heads. The conception of relationship, function and fruit differs in the case of the followers of the different methods of search of the truth.

Sambandha or Relationship

The epistemological considerations detailed above on the lines of the study of Sri Jiva Goswami, can alone enable us to understand in any rational form, the genesis of the misconceptions that have been engendered by empiric thinking about the Nature of the Divine Personality (*Purushottama*) that is revealed in the Upanisads, and, in an unambiguous form, in Srimad Bhagavata. Srimad Bhagavat targets the Acme of Personality (*Purushottama*) in Sri Krishna.* The worship of Sri Krishna is the only full-fledged, unadulterated function of all souls, the only complete theistic worship. All other forms of worship represent the infinity of gradations

of approach towards this complete worship. Pure theism, involving active reciprocal relationship of the soul with the Divinity, does not begin till there is actual realisation of the Transcendental Personality of Bhagavan Sri Krishna. The degree of this realisation corresponds to that of the loving aptitude of His worship. The Proper Figure of Sri Krishna (*Swayamrupa*) is identical with the Entity of Krishna, and is One without a second. There is an infinity of Aspects of the Divine Figure that emanate from the Figure-in-Himself (*Swayamrupa*). These plural Aspects of the Divine Figure are of the nature of Identities, Manifestations, Expansions, Plenary Parts, Plenary Parts of Parts, Descending Divinities (*Avataras*). These Divine Aspects, Who are part and parcel of the Divinity in His fulness, are worshipped by the corresponding aptitudes of love of Their respective worshippers.

Sri Krishna is possessed of infinite power (*shakti*). Three aspects of His *shakti* are distinguishable by the individual soul.† These three aspects are *swarupa-shakti*, *jiva shakti* and *mayashakti*.

The power of Sri Krishna stands to Him in the attributive reference. The personality of *Shakti* is, therefore, that of the counter-whole of the Absolute in her three aspects and their transformations. The relationship of service subsists between Sri Krishna and His power in all her aspects and transformations. The infinite Aspects of the Divine Personality Himself, emanating from the Figure-in-Himself (*Swayamrupa*), are related to Sri Krishna as Servitor-Divinities Who are possessors of power.

These Divine Persons show an order of classification into the categories of

Swayamprakasha (Manifestation-in-Himself), *Tadekatmarupa* (Essentially Identical Figure) and *Abesharupa* (The Figure of Divine Superimposition). Of these, *Swayamprakasha* is, as it were, the other self of *Swayamrupa*, and is also One without a second. *Tadekatmarupa* and *Abesharupa* are multifarious. The account of the Divine Personality in all His Aspects is detailed in 'Vrihad-Bhagavatamrita' of Sri Sanatana Goswami summarised in Ch. Ch. *Madhya*, chapter 20, verses 165-374. Each of these Divine Persons possesses His own absolute realm (*Vaikuntha*) where He is served by the infinity of His servitors. These *Vaikunthas* transcend the countless worlds of finite existence constituting the realm of the deluding power (*maya*).

Sri Krishna is possessed of 64 Divine Excellences (*Aprakrita-gunas*). Sri Narayana, the Supreme Object of reverential worship, possesses 60 of the full perfections of Divine Excellence. *Brahmā* and *Rudra*, who wield the delegated powers of mundane creation and destruction, possess 55 Excellences, but not in their full divine measure. Individual souls (*jivas*) possess 50 of the Excellences of Krishna in an infinitesimal measure.** These concrete details are revealed by the *Puranas* and elaborated in the works of the Goswamis.

The clue to the Supreme Excellence of the Personality of Sri Krishna is supplied by the principle of *Rasa* which is defined by Sri Rupa as "that ecstatic principle of concentrated deliciousness that is tasted by Sri Krishna and in sequel reciprocated by

the serving individual soul, on the plane that transcends mundane thought."* Sri Krishna is the Figure-in-Himself of the whole compass of the nectarine principle of *Rasa* (*Akhilarasamritamurti*).† The Figure of Krishna excels all other Aspects of the Divine Personality by being the Supreme Repository of all the *Rasas*.‡

The Supreme Possessor of power, Sri Krishna is inseparably coupled with His *antaranga-shakti* or power inhering in His Own proper Figure. Srimad Bhagavat refers to the service of a particular Gopee (lit, one who is fully eligible for the service of Sri Krishna) being preferred by Sri Krishna to those of all the other Gopees.§ In other words *swarupa* or *antaranga-shakti* is one and all-perfect. She is the "predominated Absolute." She has her own specific figure, viz., that of Sri Radhika. The two aspects of *swarupa-shakti*, namely, *tatasthashakti* and *maya* or *bahiranga-shakti*, reveal themselves in the intermediate and outer regions of the Divine Figure. *Jivas* or individual souls are detachable infinitesimal emanations of the *tatasthashakti*, sharing the essence of the plenary spiritual power. Individual souls appear on the border-line between the inner and outer zones of divine power. They have no *locus standi* in their nascent or *tatastha* state. They are eternally exposed to the opposite attractions of *swarupa-shakti* and *maya-shakti* at the two poles. Their proper affinity is with *swarupa-shakti*, but they are susceptible

* Bhag. 1/3/28

† Svet. 1/3, 1/16, 4/5; Vish. P. 6/7/61.

** Ch. Ch. M. 23/65-80 (Bh. R. S. D. B. 11-25).

* Bh. R. S. D. L. 5/79.

† Bhag. 10/43/17.

‡ Bh. R. S. P. B. 2/32.

§ Bhag. 10/30/24.

to be overpowered by *maya-shakti*, at their option. If they choose to be the subservients of *maya-shakti*, they are subjected to ignorance of their proper nature which results in confirmed aversion to the service of Sri Krishna. In this manner is brought about the deluded condition of individual souls who sojourn in the realm of *maya*. The constitutions of individual souls in their nascent state and the realm of *maya* are comparable to the outer penumbral and shadowy zones respectively of the sun while the position of *antaranga-shakti* is like the inner ball of light which is the proper abode of the Sun-God who corresponds to Sri Krishna.

Individual souls are detachable infinitesimal emanations of the marginal power located on the border-line and exposed to the opposite pulls of *Swarupa* and *maya-shaktis*. They are distinct from the plenary emanations, manifestations and multiples of *Swarupa-shakti* on the one hand and from the products of *maya-shakti* on the other.

The individual soul in his nascent marginal position, is confronted with the alternative of choice between subserviency to the plenary power on the one hand and apparent domination over the deluding power on the other. When he chooses the latter alternative, he forgets his relationship of subserviency to the inner power and his subserviency to Sri Krishna through such subserviency. It is never possible for the conditioned soul to understand the nature of the service of Sri Krishna that is rendered by His inner power. There is, therefore, categorical distinction between the function of individual souls and of the inner power even on the plane of service. Superficial readers of the commentary of Sridhara-Swami on the Bhagavat are liable to miss the importance of this distinction which has not been explicitly stated by the commentator. If any person is led to suppose the function of individual souls to be identical with that of the inner power, on the strength of the brevity of Sridhara, he is liable to fall into the error of *philanthropism*.

An Almanac

FOR THE MONTH OF DECEMBER 1958

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

- 7th Utpanna Ekadashi (fasting)
- 21st Mokshada Ekadashi (fasting)
- 30th Disappearance day of Om Vishnupad Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur illustrious founder of Sree Chaitanya Math and its branches Sree Gaudiya Maths.

Ourselves

Welcome to our Govinda Maharaj

We feel it a great pride in presenting to our readers the most happy news that our respectable and beloved Sripad Radha Govinda Tattanidhi, B. A. has taken Trindanda Sanyas on the auspicious day of the 18th November, 1958, at Sree Saraswat Gaudiya Math, Hardwar during the recent North India pilgrimage of our venerable Acharyadeva, His Holiness Tridandiswami Srila B. V. Tirtha Goswami Maharaj. Henceforth our Sripad Tattanidhi Prabhu will be known by his Sanyasa name His Holiness Tridandiswami Srila Bhaktivaibhava Govinda Maharaj. His Holiness Tridandiswami Sri Srila B. V. Tirtha Maharaj, our revered Acharyadeva, has graced the members of Sri Chaitanya Math and its branches Sri Gaudiya Maths with his boundless mercy by endowing with Tridanda Sanyas to one of the most illustrious disciples of Om Vishnupad (108) Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, the illustrious founder of Sree Chaitanya Math and its branches Sree Gaudiya Maths.

It is all glory to the triumph of Sri Chaitanya Math and its branches Sri Gaudiya Maths for having another bold and celebrated leader like His Holiness Tridandi Swami Srila Bhaktivaibhava Govinda Maharaj.

Sree Govardhan Pooja and Annakuta Mahotsava at Guntur Sree Gaudiya Math

"State with no Religion—Temple with no Deity"

Our generous readers of the Gaudiya are aware that the Guntur Sree Gaudiya Math, a branch of Sri Chaitanya Math situated at Sree Mayapur (W. Bengal), the birth site

of Lord Sri Chaitanya Mahaprabhu, was opened by His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sree Chaitanya Math and its branches Sree Gaudiya Maths on the 12th September 1958 as a preaching centre of Sri Chaitanya Cult. From the very inception this centre of radiation of Sri Chaitanya Cult has become very popular among the public and there is a good number of attendance in the discourse and Bhajana held regularly thrice a day. Since the 2nd Nov. '58 Sri N. Brahmachari Bhaktivaibhava, Secretary of the Madras Sree Gaudiya Math has been staying at Guntur on preaching tour. On his arrival the enthusiasm of the public rose to a climax and every day now on about 400 people are attending the discourses of the Swamiji.

The Guntur people witnessed an unprecedented function celebrated by the members of Guntur Sree Gaudiya Math on the 12th Nov. '58 on the occasion of Sri Govardhana Pooja and Sri Annakuta Mahotsava. With the day break the Swamijis along with fifty persons started a Nagar Sankirtana from the Math and went a round of the whole town in a bus provided for the purpose by Sri M. R. Sundara Rajan, Engineer of M/S. Sri Satyanarayan Transport (P) Ltd. The melodious Sankirtana echoed through the loud speaker fitted in the bus created a serene atmosphere over the whole town. A public meeting organised in this connection was attended by more than three thousand people including the Chairman of the Municipality, councillors and elites of the town. Sri N. Brahmachari Bhaktivaibhava in his deliberate

ration for about an hour lucidly narrated the significance of the day's function in English and the same was interpreted to the congregation in Telegu by Sri Avvari Hanumajiah Garu, a great scholar.

The Chairman of Guntur Municipality Sri Nadimpalle Narasimha Rao Garu in course of his speech stated as follows; "It is Religion alone that perfects the human being and leads him ultimately to Divinity. Japan built its empire on the tenets of Buddhism; Arab States and Pakistan Government adopted Mohameda-

that a State without Religion is like a temple without deity."

"As Government does not propagate religion, religious Institutions like those of yours have to gird up their loins and do the necessary propaganda for the proper uplift and spread of our sacred religion. Please note that I have specially come to your holy Math just to speak out my mind on this subject to you."

After the Chairman's discourse is over, Sri P. P. Subramania Garu, Vice-President, of Guntur Town Congress Committee



Sri N. Brahmachari, Secy. Madras Sree Gaudiya Math (seated on chair 1st from left) addressed a vast congregation at Guntur Sree Gaudiya Math. Seated on his left Sri Avvari Hanumajiah Garu, a great scholar. The Chairman of the Guntur Municipality is seen addressing.

nism; and all Western nations including Britain govern themselves following Christian religion." All Governments in this world have noticed the vital importance of religion and founded their Governments in the bedrock of religion." "From time immemorial our Country was the cradle of our sacred Hindu religion, but our present Government converted it into a secular State,—a State which has nothing to do with Religion. But you have to remember

detailed and spoke highly of the aims and objects of the Gaudiya Math. Afterwards Sri Raghava Anjancyulu Garu, Secretary of Sri Ramanama Kshetram commended to the audience the devotional aptitude of Sri Guntur Subramaniam Garu, the donor of the Guntur Sree Gaudiya Math.

After the conclusion of the meeting Mahaprasadam was also distributed to one and all.

Our thanks to all whose co-operation with the members of the Math made the function all success.

A Solemn Reception

On the 10th November '58 Sri N. Brahmachari Bhaktivaibhava, Secretary of Madras Sree Gaudiya Math who is on preaching tour to Guntur and Sri Nayana-bhiram Brahmachari Sevapran, the Math Command of Guntur Sree Gaudiya Math were taken in his car to the residence of Sri Polisetty Samasundaram, an all India fame tobacco merchant of Guntur. The Swamijis were pleased to observe that not only Sree Samasundaram and his family members perform the religious rituals but also they have given privilege to the workers of their business firm by erecting a temple of Sri Ramachandra at a corner of a very big hall which has got capacity to accommodate several thousands. The Swamijis were told that every evening the workers are given all possible facilities for about an hour to hold a mass prayer and they accordingly assemble there without any distinction of caste or creed (even the Mohammedans join) and conduct Ramabhajana.

The Swamijis were given a solemn reception and with great reverence many presentations were offered to them. Sri Samasundaram who is now about sixty years of age performed a lucid Bhajana about Sri Krishna Chaitanya along with his sons and friends.

Madras Sree Gaudiya Math receives H. H. Srila B. K. Santa Maharaj on his South India pilgrimage

His Holiness Tridandiswami Srimad Bhakti Kumud Santa Maharaj, founder of

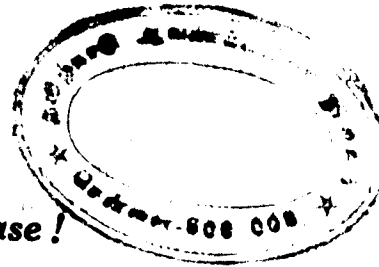
Sri Chaitanya Ashram, Kharagpur, W. Bengal arrived in Madras with a party of hundred pilgrims in the morning of the 10th November '58 on his pilgrimage to South India and camped here for three days. At the Madras Central Station Srila Maharaj was received warmly and garlanded with due respect by the members of Madras Sree Gaudiya Math who also made all necessary arrangements for accommodation and other requirements of the party during their stay in the city. On the day of arrival the morning Prasadam was arranged for the whole party on behalf of the Madras Sree Gaudiya Math. In the afternoon of the day Srila Maharaj with his entourage visited the Madras Gaudiya Math when he along with two other Tridandiswamijis of the party was garlanded and given a warm reception by the inmates of the Math. After circumbulating the Temple Srila Maharaj held a melodious Bhajana at the Sri Krishna Kirtana Hall of the temple. Srila Maharaj was highly impressed with the heartiest service rendered by the Swamijis of the Sree Gaudiya Math who engaged themselves all the time in looking after every comfort of the party during their stay in the city.

His Holiness Srila Santa Maharaj is one of the illustrious disciples of Om Vishnupad Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur the founder of Sri Chaitanya Math and its branches Sree Gaudiya Maths and he has also great regard for our Acharyadeva His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President of Sri Chaitanya Math and its branches Sree Gaudiya Maths.

**Sri Govardhan Puja Annakuta Mahotsava at
Sri Gaudiya Math, Madras**

Sri Govardhan Puja and Annakuta Mahotsava were celebrated on the 12th November, 1958 at Sree Gaudiya Math, Madras in a simple and humble way unlike

the functions of the previous years. The Temple and the Math were illuminated. Mahaprasadam was served to about forty persons who came to attend the evening aratrika.



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