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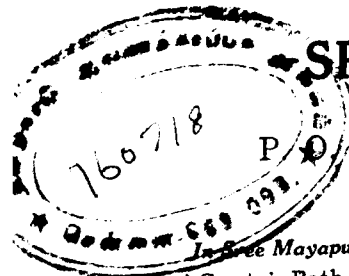
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ALL GLORY TO SHRI SHRI GURU AND GAURANGA

THE
GAUDIYA

A Spiritual Monthly

VOL. I

APRIL 1957

No. 8

**Sree Chaitanya Mahaprabhu, Beloved God of
"Love Transcendent"**

Surrounded on all sides by emerald green paddy fields, the Ganges and the Jalangi flowing hard by, far from the madding crowds of strife and strains, Sree Mayapur, the holy land of birth of Sree Chaitanya Deva, stands in the midst of absorbing silence of meditation and worship in the heart of Bengal, not very far from Calcutta. Sree Chaitanya Deva, Beloved God of "Love Transcendent" appeared before the eyes of men through His supra-logical power with a message of Divine Love and peace to the world just after the sunset in the evening of the 23rd Falgun, 1407 Shak Era corresponding to the 18th February, 1486 of the Christian Era when there was an eclipse of the moon.

A tall figure effulgent like pure gold, more than six feet in height with hands stretching to the knees, voice deep and sonorous like thunder in new clouds, and aquiline nose, a face more beautiful than the full moon, full of love for devotees knowing nothing but Krishna, loving all equally, self-restrained, bestowing highest good to humanity, calm for He never

teaches any Purushartha other than Bhagabat Prem (Love of God), He puts on bangles of sandal wood while the dances are steeped in the ecstasy of love for Krishna:—This is the image of Sree Chaitanya Mahaprabhu given to us by Sree Chaitanya Charitamrita.

For many years Sree Mayapur, heart of old Nabadwip was hidden from the public eyes. The people sometimes mistake the present town of Nabadwip which lies on the Western side of the Ganges, for its old namesake which actually lies on the Eastern side of the Ganges as borne out by all historical and geographical data. A few yards off lies Ballal Dhipi where the ruins of the Palace of King Ballal Sen are still extant. This place has been protected by Governmet under the ancient Monument Preservation Act for future excavation.

Sree Nabadwip has a history of its own, both political and socio-religio-cultural. This was once the heart of a populous town called Nadia which was described in the biography of Sree Chaitanya Mahaprabhu written in the

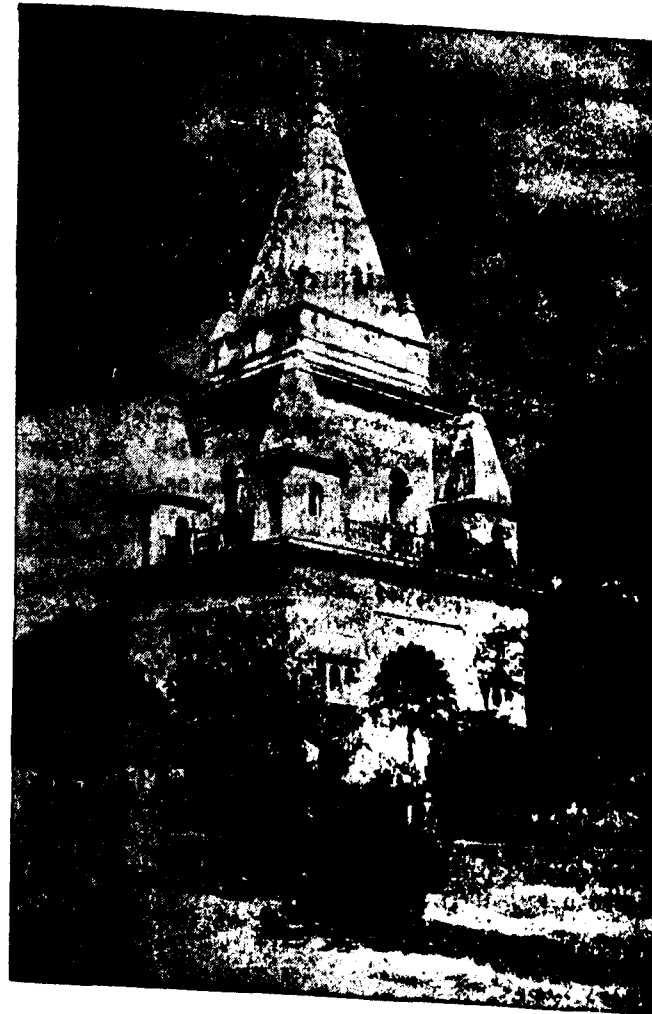
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16th Century as a densely populated university town of learning attracting scholars and students for studies from all parts of India. To speak the truth, the renaissance of Hindu culture and education began to develop here in old Nabadwip. But there was one serious defect in the academic life of the town—that of Godless education. The religious life of Bengal of the 15th Century consisted of intellectual atheism among Pandits and superstitious worship of spirits and hobgoblins and the minor gods and goddesses of decadent Buddhism among the common people. The educated were mostly sceptical and pantheistic. The material prosperity coupled with intellectual vanity made Nabadwip a hot bed of atheism. Nabadwip was then under Moslem ruler who had grown tyrannical.

Sree Chaitanya "Bhagabat" written by Sree Brindaban Das is regarded as the most authoritative and excellent treatment of His early life. Sree Brindaban Das was born in 1507 A. D. and Sree Chaitanya Bhagabat was written shortly after the disappearance of Sree Chaitanya Mahaprabhu in 1533 A. D. Sree Chaitanya Charitamrita of Sree Krishnadas Kaviraj Goswami which deals with the second and third part of Sree Chaitanya Mahaprabhu's life is regarded as the most philosophical and instructive treatment of His most interesting period. Kavi Karnapur had written Chaitanya Chandrodaya Natak in 1572. One should refer, for the most authentic account of Sree

Chaitanya's life, to Chaitanya Chandrodaya Natak, Sree Chaitanya Bhagabat and Sree Chaitanya Charitamrita.

He was called Nimai Pandit in His boyhood. As a student, He was gifted. He was the greatest scholar in grammatical literature, predominant in the Nyaya



Sree Jogapith Mandir erected at the spot where Sree Chaitanya was born 470 years ago.

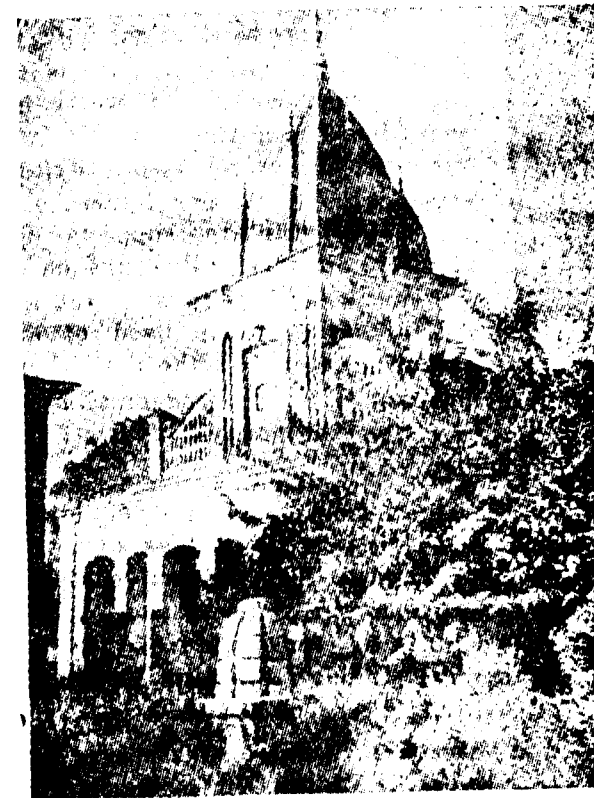
system of philosophy and Alankar (rhetoric). His victory over Keshab Kashmire, who came to the university town after defeating all the Pandits in India, proclaimed to the world of His vast learning, brilliant intellect and great erudition.

It was at the age of fifteen or sixteen He travelled to Gaya with a host of students to perform the post funeral rites of His father. Here He met Sree Iswar Puri; a devout Vaishnava Sannyasi and a disciple of the renowned Madhabendra Puri. He received His spiritual initiation from him. He returned to Nadawip. His religious nature was so strong that the people of Nadia were astonished at this change in Him. He was then no more a contending Naiyayik, a wrangling Smarta and a criticising rhetorician. His pure loving devotion grew stronger which made Him restless and extremely impatient for a glimpse of Krishna. He could not resist the absorbing influence of the Nama-mantra which made Him smile, weep, dance and sing and lose His ordinary

self-control. His first action on His return from Gaya was to substitute spiritual teaching for scholasticism and He tried to change the angle of vision of His pupils and roused them to a clear perception of the value of that kind of learning which brings mankind in personal contact with God.

To lead a strictly moral life and to recite the name of Krishna in love and devotion to Him was His first simple message to the people at large. The recitation of Krishna Nama can only remove all sins and develop a spiritual and divine nature. The essence of His teachings sprang from the universal principle. He believed in the individual personality and maintained the pre-eminence of faith over caste, regardless of tribe and family. It led those who were opposed to His teachings headed by selfish priests and dogmatic scholars and students too oppose the movement with violence.

The Hindus with a complaint approached Chand Kazi, the then Muslim Collector of the town to stop the Sankirtan of Sree Chaitanya. The Kazi came to Sribas Pandit's house, broke the Mridanga (Khole) and issued prohibitory orders against making noise about Sree Chaitanya's queer religion on penalty of conversion to Mohammedanism. Sree Chaitanya did not submit to the orders forbidding Sankirtan. He led a procession of fourteen groups through the streets singing the name of Krishna, had a discussion with the Collector and brought about a change in his mind. The ban was withdrawn. This opposition could not be tolerated and He determined to win sympathy and co-operation of His antagonists by personal sacrifice to asceticism for the greater cause of



Temple at Sreebas Angan where the Kazi broke the Mridanga (Khole).

humanity. The orthodox class sticking to their inert ideas of religion could not understand this dynamic religion of Love. He, one night, leaving Sachimata and Sree Vishaupriya to suffer the pangs of His separation, proceeded to Katwa in Burdwan District, took to ascetic life from Keshava Bharati and took the name Sree Krishna Chaitanya.



"Golok Champaka" tree is 450 years old.
Under its shade lie the remains of Chand
Kari, Collector of Nabadwip.

After His renunciation in the 24th year of His life in the month of Magh (January), He started for Puri. Having arrived there, He went straight to the Temple of Jagannath, looked at the transcendental immaterial image of the Lord Jagannath and fell into a trance. Here He stayed for some time at the house of Pandit Sarbabhouma Bhattacharjee, son of Sree Visharada Pandit of Nabadwip, the then greatest Naiyayik and Vaidantic of Sankara School, who had gone over to Orissa to take protection

under the Hindu king—Sree Prataprudra. He held discussion with him in the course of which He refuted the monistic (Kevala-dwaitavad) doctrine of Sankaracharya.

The monistic view that the Brahmasutra is absolutely devoid of any quality and power—that Brahma is indeterminate, attributeless, identical with individual self, is false, erroneous and is not in consonance with Sruti. Brahma is indeed devoid of phenomenal qualities, but He is indeed full of non-phenomenal qualities and full of infinite excellent attributes. The identity between the Supreme Being and the finite is not a fact at all. The individual souls are within the control of Maya sakti, but God is the Controller of the Mayasakti and through it of the individual souls. Brahma cannot be identical with the individual selves, because He is the source from which the world has come into being and it is He who supports the world also. Neither sense-perceptions, nor inference or Agama or scripture supports the identity. Sruti is a Pramana on its own merit and on its own right and its validity is not in need of any authority other than the texts themselves. It is admitted on all hands that the authority of Sruti is unchallenged and final.

Escape from the ills of births, and deaths is not the goal as exclusive monists suggest. The eternal cessation of sorrow and eternal possession of bliss is the ultimate end of man and this can be achieved through the true knowledge of God in His essence and Bhakti.

According to Sree Chaitanya, the real teaching of the Vedas consists in detachment from Karmic fruits through devotion to God and then attain Naiskarina which is Bhakti.

Intoxicated with the outward glamour of so-called successful Karma, we call civilisation, we turn a deaf ear to its inner true significance. The real aim of Karma is not enjoyment which are ephemeral and misleading but the awakening of the inner consciousness and yearning to know the truth—*Tattwa Jijnasa*.

In the case of knowledge—the voice of Sree Chaitanya is clear, profound and pure. Knowledge acquired through the senses, knowledge of Jiva (soul) and transcendental absolute Jnana are acquired mainly through the scripture. Sreemad Bhagabat is the pre-eminent book of India, the best, the truest and the most impartial interpretation of Brahmasutras. Knowledge is one and all-pervading—different aspects of one Advainana, termed as Brahma Paramatma and Bhagaban. All senseperceptions are deceptive and meaningless if there be no transcendental knowledge of the Whole behind it.

True philosophic knowledge is the secondary effect of Bhakti. True Tattwa Jnana consists in the realisation of God in His threefold form as Brahma, Paramatma and Bhagaban in relation to His threefold powers—Vishnusakti (Swarup-sakti) Kshetrajnasakti (Jivasakti) and Abidyasakti. The reality of God can be properly realised and enjoyed through Bhakti. Knowledge is more remote than realisation. Bhakti brings about not only knowledge, but also realisation.

He travelled widely throughout India and brought conviction to large masses of men in the soundness of His philosophy. In 1512 He started for South India. Shortsighted hedonists are unworthy of the dignity of man. His birth-right is the life eternal, a bliss not of the flesh or of the mind but which is unexcellable transcendence. People were fascinated by the extra-ordinary novelty of His

teachings. They flocked round Him in thousands. The superhuman beauty of His personality attracted them. He was Love Incarnate of Krishna—the one transcendental centre of attraction to all creation. At Kovvur on the bank of the Godavari He met Rai Ramananda, the then Governor of the Southern Province of King Prataprudra's empire and had a long discourse with him which is the very foundation and essence of Gaudiya Vaishnavism. Here He divulged the underlying transcendental principle of Prem Dharma. Society is the practising ground, no doubt, but it should have a supra-social object in view; otherwise, it will be clogged in utilitarian ideas and meaningless ritualism which transfix man in ever increasing complexities of life. Of the five progressive references of approaching and serving the personality of Godhead, as advanced by Rai Ramananda, viz., (1) Devotion to God comes as the result of the performance of caste and Ashram duties, (2) the renouncing of all interests in favour of God, (3) the renouncing of all duties through love of God, (4) devotion impregnated with knowledge and (5) the natural and inalienable attachment of our mind to Krishna, is Prema Bhakti, Sree Chaitanya admitted, the non-empiric fifth proposition which is free from all sorts of foreign conception mixed up with the activity of animation. The different stages lead to Dharma, Artha, Kama and Moksha which are not considered as the function of the unalloyed soul which has the innate quality of eternity, knowledge and bliss combined. Bhakti consists in attaching oneself to Krishna for His satisfaction alone, without being in any way influenced by the desire for philosophic knowledge, Karma or inclination towards worldly things (Vairagya) and without being associated with any desire for one's own interest. Shuddha Bhakti (pure devotion) is that in which the devotee renounces

all desires, all formal worship, all knowledge and work and is attached to Krishna with all his sense-perceptions. Love for Krishna is innate in a man's heart. Sree Chaitanya's teachings begin where Geeta ends.

ACHINTYA VEDAVID

Sree Chaitanya preached a religion based on Bhakti and Prem which attracted all, educated and uneducated alike. His system of philosophy is known as "Achintyavedaveda"—inconceivable simultaneous distinction and non-distinction, which is the most complete and full-fledged theistic system based on the revelatory truth vouchsafed by Prasthan Traya. He recognises all the four systems of theistic philosophy that flourished before Him, namely, Vishista-Adwaita of Sree Ramanuja, Suddha - Dwaita of Sree Madhwa, Dwaitadwaita of Sree Nimbarka and Shuddhadwaita of Sree Vishnuswamy. This attitude of reverence and respect towards other systems of philosophy is rather rare in the philosophical and religious world, as every system of philosophy tries to prove other systems as fallacious in order to prove itself as correct.

According to Sree Chaitanya Mahaprabhu, Sreemad Bhagabata which is the pre-eminent book of India is the source of all spiritual knowledge. It was in the Brahmasutras attributed to Sree Veda Vyasa that the Vedic and Upanishadic texts which prove that Brahma is the one cardinal thing of all Vedas. Then arises the difficulty of interpreting the Sutras in right line although Acharyyas like Sankara, Ramanuja, Madhwa and others before and after them have done that in their own ways. Divergent interpretations of the Brahmasutras gave rise to different sects in India. A real synthesis of all thought movements on earth in the light of their comparative merits and demerits, we find in the Bhagabata which is the best, the truest and the most

impartial interpretation of Brahmasutras, or in other words, of Vedic lore. According to Sree Chaitanya, Sreemad Bhagabat teaches us three great truths, viz., Sambandha (relation), Abhidheya (means) and Prayojana (prospect), dealt with in the Vedanta philosophy. Krishna is the Sambandha Tattwa and Bhakti is the Abhidheya, i.e., means to serve the Sambandha Tattwa and Prem or love for Krishna is the Prayojana Tattwa. The highest and the best form of spiritual idea of Divinity is Krishna who, though is Unlimited Transcendent Entity, assumes limited forms by His inconceivable supra-logical powers to make pastimes with His paraphernalia Gopas Gopees, trees, creepers, rivers, friends and other denizens of Brindaban—His permanent Abode. They are physically existent in limited forms and at the same time unlimited and spiritual as a manifestation of the essence of God. On account of His supra-logical powers, the laws of contradiction do not apply to Him even contradictory qualities and conceptions may be safely associated in our notion of Him. So also His body is not different in nature from Him. He is thus identical with His body (Deha eba Dehi or Bigraha eba Atma and Atma eba Bigraha).

Sree Chaitanya rescued philosophy from a barren intellectualism and religion from empty ritualism. Bhakti was a supra-logical experience in which both man as well as the object of devotion came nearer to each other in transcendental bodies. That was the only way to reach the Ultimate Reality which remained incomprehensible to the mere intellect. He lived only for 48 years in this mortal world of which twentyfour years were spent in Nabadwip and the remaining twentyfour years as an ascetic, a monk and a religious teacher. Of the 24 years, six years were spent on pilgrimage,

(Continued on Page 22)

"THE NOBLE GIFT OF SREELA PRABHUPAD"

(The speech delivered by Sreemad Bhakti Vilas Tirtha Maharaj, President, Sree Chaitanya Math on the occasion of the 84th birth-day anniversary of Sreela Bhakti Siddhanta Saraswati Goswami Thakur on the 19th February at 3 p.m.)

Deep obeisance to Sree Gurudeva who is the best beloved of the Lord.

Whenever this world is converted into a field of anarchism, whenever insincerity, intrigue, ferocity, hatred towards religion, insatiable greed, selfishness, misbehaviour, licentiousness, atheism, blind following and separatist tendencies blur the vision of man and man becomes only too eager to accept the progressive ideas of modern times, forsaking age-old traditions and conventions whenever our national life becomes inactive by disbelief in old sanctified customs and usages in the name of reform, whenever religion is at its lowest ebb and vice is rampant, God and His beloved men appear on this earth for the good of humanity. Science has worked wonders by the invention of aeroplane, steamships, etc., telegraph, television and everything born of electricity may strike wonder in your hearts but they are nothing compared to the wonderful effects of the teachings of great men in restoring peace to the distressed human society. The history of India shows that whenever there is anarchism and great conflict in the political field, peace and unity is restored by the appearance of great men with their wonderful knowledge of philosophy and spiritualism. Such a thing actually happened when our Lord Sree Chaitanya appeared. By chanting the Name of God, He removed the darkness which shadowed the religious life of man and was sapping into the vitals of social life. In short, Lord Gauranga not only brought a religious renaissance but made a great uplift in all spheres of life political and social.

Later on, when the people failing to accept the authority of Sruti as taught by Sree Chaitanya Mahaprabhu and relying on sense-perception and inference again reverted to the primitive stage and began to forget the great teachings of Sree Chaitanya Deva and the religious firmament of India was clouded with various personal ideologies by the acceptance of rituals narrow nationalism, apotheosis, philanthropy preached by self-conceited individuals, there appeared on the 6th February, 1874 (27th Magh) at Puri, near the temple of Sree Jagannath Deva, in the house of Sreela Bhakti Vinode Thakur in the person of Sreela Bhakti Siddhanta Saraswati Goswami Thakur of revered memory.

All learned men are aware that in the dark days of Bengal, when Hindu religion was going to be wiped out of India, our Lord Sree Chaitanya Deva took His birth at Sree Mayapur to remove the dark clouds which had overshadowed true religious thinking and by travelling alone on foot throughout the length and breadth of India and preaching His Gospel of love He brought about a religious upheaval which put an end to all religious conflicts and suicidal fissiparous tendencies. He it was who united the whole of India under one religious banner, showed the real path to religion and initiated His followers in the new form of worship He established. In the chanting of the name of Lord Krishna which was the real road to salvation, His principal followers were Sree Nityananda, Sree Haridas Thakur, Sree Adwaita, Sree Rup, Sanatan Goswamis and others. They

formed as it were, the main pillars of the structure. Without making any invidious distinction of caste and creed, every man was given the right of taking the name of God and it was widely broadcast that a true devotee was he who worshipped God day and night. Race, caste or creed had no place there.

The organisation, which our Gurudeva Sreela Prabhupad Bhakti Siddhanta Saraswati established for preaching the Gospel of Sree Chaitanya and the wonderful arrangements he made for its worldwide circulation, was something unique in the annals of history. Of the ten well known principles of *Pratyaksha*, *Anuman*, *Upaman*, *Arthapatti*, *Sabda*, *Avab*, *Shambava*, *Aitihya* and *chesta*, He has given the foremost place to *Sabda*. Other principles can only be accepted if they follow *Sabda*, otherwise not. The other name of this principle is 'Authority of Veda'. Vedashastra has appeared as a revelation from God. It is the incarnation of real knowledge. Without the help of *Sabda* it is not possible to obtain a knowledge of Godhead.

The Vedas speak of *Sambandna*, *Abhidheya*, *Prayojana*.

According to the annotation given in "Sree Chaitanya Charitamrita", *Sambandha* is nothing but man's relationship with Krishna, while *Abhidheya* is the other name of devotion and *Prayojana* is divine love.

Not only ordinary human being but even supermen and sages, sometimes suffer from wrong thinking. This is due to inactivity of the senses or distraction of mind. The author of Sree Chaitanya Charitamrita therefore, advises us to accept as true the path followed by great men.

As the sun removes the darkness of night and brings light to the world, so the

teachings of great men remove from our mind all ill-conceived ideas about religion and usher forth the light of true knowledge. Other evidences in respect of obtaining divine knowledge can only be accepted if they are in accordance with *Sabda*. *Sruti* has come out of *Sabda Brahma* and it is so called because it enters the heart through the ears. Thus the actual source of divine knowledge can be traced to God Himself and it has reached men through Gurus, Vedas, *Sabda* and *Sruti*. The lotus feet of Sree Guru is therefore Veda itself.

The great savants of Bengal, nay of India, had, therefore, their eyes fixed only on *Mayabad* of *Kebala Adwaitabad*. The subject matter of our discussion, Sreela Prabhupad, widely circulated that the heavenly light of Vedanta Darshana which made no distinction between man and man was being overshadowed by the cloud of *Mayabad*. By forceful arguments and cogent reasons, he has shown the superexcellence and gradual superiority of *Raganuga Bhakti* of Sree Chaitanya Dev in His own contribution of *Achintya Vedabhed* in comparison with the different schools of thought as laid down in the literature of Sreela Madhwacharyya, Sreela Ramanuja, Sreela Vishnuswami and Sreela Nimbarka. He has particularly shown that in Sreejiba Goswami's book "Shat Sandarva", written in the 16th Century and Sree Baladev Vidyabhusan's books "Gobinda Vashya and Geeta Vashya" written in the 18th Century, the truth of the teachings of Sree Chaitanya Mahaprabhu have been proved to be the best teachings acceptable to all countries and in all ages.

Sreela Prabhupad has taken great pains to prove to the hilt that in reality, Gaudiya Vaishnava Darshana is the highest development of the Vedas, true essence of Gayatri, unbiassed annotation of Brahmasutra and free from the desires

of Dharma, Artha, Kama and Moksha Religion, as preached by Sree Chaitanya Deva was above *Sattwa*, *Raja* and *Tama* and it is the religion of Bhagabat. Sree Chaitanya Deva not only preached it but actually followed it and this religion is true for all times, for all peoples and is the sovereign religion. There is no place in it for the customary forms and formalities, rituals and ordinary methods pleasing to the public. It was our Gurudeva who had shown that Atheism, Scepticism, Agnosticism and Pantheism were all born of irresponsible preachings of individuals who posed as religious preceptors. It was he again who had shown to the world how clear and simple were the elucidations made in *Bhagabat* which had warned people that true divine knowledge could not be attained from a blind faith of perverted ideas which stand exposed.

The real path to true religion as laid down by Sree Chaitanya Deva, is not only unknown to the Westerners but even to many Indians and in the writings of many Indian philosophers only casual mention of can it be found. Those Indian philosophers who wield their pen for the publicity of Indian philosophy to the international world, even they have not so far been able to express this aspect of philosophy. The educated men of Bengal had very little idea of the different schools of thought as laid down by Sreela Vishnuswami, Sreela Ramanuja and Sreela Madhwacharyya. By making a comparison of the teachings of the great religious savants whose names have been noted above, Sreela Prabhupad has shown to the world that in the field of religion, the legacy left behind by Sree Chaitanya was more real and practical and simpler too. The religion of love preached by Him attracts men more easily than any other method and mere academic discussion of different schools of thought leads you nowhere.

True realisation of God can only be had by drinking deep into the love of Sree Krishna and Radha. If Mathura is considered to be greater than heaven being the birth place of Sree Krishna, Sree Vrindaban is still greater as the place of His *Leela* and the greatest of all is Sree Radha Kunda being the place of manifestation of His divine love. If a devotee be great, the Gopees are still greater and Sree Radha is the greatest of them all and with Her the well (Sree Radha Kunda).

The renowned annotators of *Naya Sankhya*, *Patanjal*, *Vaiseshika* *Purbamimangsa* and the *Mayabad* interpretation of *Uttarmimangsa*, such talented men have not been able to separate the real from the unreal and while one can gather some knowledge through intellect, this will not help him in the realisation of Truth.

Sreela Prabhupad showed that the teaching of Sree Chaitanya Deva was far above Sectarianism, His philosophic discussion was something unique. Caste, creed or race had no place in His religion.

The gradual evolution of the ten incarnations of God is primarily based on Theism and in Sreela Prabhupad's preachings we notice the peculiarities of certain particular methods.

Amongst the great things which Sreela Prabhupad did, were the resuscitation of many a lost place of pilgrimage, establishment of Maths, especially one at the birth place of Sree Chaitanya Mahaprabhu, publication of annotations in various different languages of the writings of His (Sree Chaitanya's) disciples, publication of periodicals, monthlies and dailies. The circumambulation with Sankirtan parties of Sree Nabadwipmondal, Sree Gaurmondal, Sree Kshetramondal and Sree Brajamondal was another new thing he introduced. Proper arrangements were also made by him for giving spiri-

tual lessons to students at his expense and for this purpose a School was founded. Not satisfied with these, he established institutions for wide publicity of true religious precepts and the expenses of all these were borne by him. Culture of the Vedasastras was also not overlooked, but great stress was laid on the same. The most outstanding things which he did were the publication of a new Calendar "Sree Nabadwip Panjika" and the introduction of the cult of "Tridandi Sannyas" as described in Sreemad Bhagabat. And the crowning act of all was his own acceptance of 'Tridandi Sannyas' on the Falguni full-moon day, viz; on the 13th Chaitra, 1324 B. S. This was followed by the establishment of Sree Chaitanya Math and subsequently its branches in different parts of India.

From his preachings we find that in this world many things which go in the name of religion are, on close examination, found to be self-deception. Let this be the guide to mankind who are in search of a true religion. Let the teachings of Sree Chaitanya be worshipped by all. Let them all be engaged in service to such spiritual institutions as Sree Chaitanya Math established by him. These and these alone can help them to remove the darkness which encircles their mind.

After a long period of lost glory of the Vaishnava world, Sree Prabhupad said that the confusion created by some irresponsible men in their eagerness to capture the seat of a Guru had resulted in the people becoming indifferent to religion. He drew the attention of the people to certain particular features which were generally to be found in a Guru or in his disciple. He also showed the way of testing each other. The one who had impressed the name of God and who was burning with love—he and he alone had the right to initiate others. If all of

us gather together in Sree Chaitanya Math, join in the Sankirtan and offer our worship to God, our life will be blessed. If on the other hand, we in our eagerness to capture the seat of Guru, part company for self-glorification, our senses will get the better of us and we will be acting in an irresponsible manner before which the everlasting glory of our Maths and temples will fade.

In regard to elucidation of the true meaning of the *Vedas*, our last Gurudeva is looked upon as Sree Vyasa Deva incarnate by thousands of his disciples in Sree Chaitanya Math and the various Sree Gaudiya Maths and every year they celebrate his birth-day anniversary in a befitting manner on the Krishna Panchami Tithi (fifth day of New moon) of the Bengali month Magh. On this memorable day they assemble in their thousands and offer their respectful homage at the lotus feet of Gurudeva. Through the grace of Sree Vyasa, we can learn something of "*Sambandha*", "*Abhidheya*" and "*Prayojana*", but it was our Gurudeva who taught us their true implication. Therefore it is the duty of every right-thinking man to worship him and sing his glory. Not far from Sree Chaitanya Math at the residence of Sribash Pundit, Sree Nityananda Prabhu performed Sree Vyasa Puja at the express desire of Sree Mahaprabhu. Under orders of Sree Mahaprabhu, the learned Sribash Pundit acted as the high priest and what did Sree Nityananda Prabhu do? He completed the Puja by putting the garland given by Sribash Pundit round the neck of Sree Gaur Sundar. At this celebration, the name of Sree Krishna was chanted throughout the day and Sree Gaur Sundar Himself distributed *Prasad* with His own hand to the assembled Vaishnavas.

(Continued on page 21)

An Historical Outline of Devotional Thoughts of India

By

SAMBIDANANDA DAS, M.A., PH.D., (London) BARISTER-AT-LAW

(Continued from Seventh Issue)

SRI MADHVA

Next comes Sri Madhva of Udupi, S. India (born in 1238 A. D.) who played a very important part in establishing pure dualism in sharp contrast with Sankara's absolutism. Sri Madhva's philosophical principle is contained in one verse. Divine Hari is the highest godhead of all, and the world is true. There exists a fivefold eternal difference between God, the human soul and matter, the individuals are the servants of Hari and there is a gradation of fitness among atomic souls. To unfold the eternal function, true to its proper nature; brings about the emancipation of each soul. The practice of performing this pure function is Bhakti or loving theism. In direct opposition to Sri Sankara's illusory theory of Maya, Sri Madhva discovers reality in phenomena. His critical analysis of illusion points out the defect in Sri Sankara's subjective unconsciousness in seeing the objective reality. The very notion of Sankara's unreality brings out, as Madhva shows, something very real, which Sankara may mistake for illusion but his mistake cannot in any way destroy the reality. There are three distinct realities 'God', the 'individual soul' and the 'world' existing from all eternity to all eternity, categorically different from one another. These are real and eternal, not temporary or only subjectively existent in false or unreal human existence. The whole energy of Sri Madhva is focussed on establishing the indisputable independence of God and the dependent reality of the Jivas or individual souls, and the

noumena of the world, these three being reduced by Sri Sankara to one undifferentiated twilight of consciousness swallowing up all distinct truths and beauties which would thus make Bhakti or devotion impossible. Sri Madhva's God is the holy embodied form of existence, consciousness and bliss, always delighting in His own nature. There is no difference between His body and Himself because time and space, which give form and differences to the dependent individuals, cannot influence Him. His Divine form, name, beauty, quality and activity are one and the same. He manifests Himself in various forms and appearances who are also identical in their qualities and activities. He is devoid of all defects which Sankara and his Mayavadi followers impose on Him for the sake of making plausible their fanciful theory of Maya.

Sri Madhva's God is not painfully alone. By His side is Lakshmi or the She-God who lives eternally with Him in the Spiritual Kingdom. She is the most beloved consort of Vishnu and the regentrix of the threefold Gunas by the display of which the devatas or minor gods and the human beings are deluded. She presides over 'Prakrti', the material cause of the world. She serves God in various ways as His Divine bed, seat, throne etc., but She is still under the category of Jivas though higher than others. But Sri Chaitanya Mahaprabhu founder of our Gaudiya Vaishnavism does not place Lakshmi in the category of Jiva or atomic souls. She is the predominated aspect of the predominating moiety of the

Absolute. These two aspects of the Gaudiya Vaishnavite God make Him "Rasa Vai Sa". Without the She-God eternal active bliss is not possible. Sri Chaitanya Mahaprabhu retains Sri Madhva's Svatantra Reality (Isvara) who is however far more beautifully conceived by Him. It is interesting to notice the subtle development of God-conception with gradually progressive devotion from Sri Madhva to Sri Chaitanya. The God of Sri Madhva's personal devotion is the Boy Krishna the object of all affection. The lover conception of God seems to have been introduced into this sect by Sri Madhva's grand disciple Narayana Tirtha but it could not make any headway in this sect. This lovable conception of God has found its best expression in Gaudiya Vaishnavism.

The Madhva, Ramanujiya and Nimbarkiya sects were more concerned with establishing the solid philosophy of Bhakti or theism, possibly against Sankarite Mayavadism, than developing devotionism from the Bhakti-from of theism. So the devotionism of the Bhagavata found its way not through any organised sect but through individual cases until the time of Sri Chaitanya Mahaprabhu in the 16th century. Its development in the interval between the Bhagavata and Sri Chaitanya Mahaprabhu was not therefore as great as we might have expected. I must mention here that the question as to whether philosophical study is more essential than devotional fervour in spiritual progress or vice versa led to the division of opinion in these two sects and finally divided each of these two sects into two sub sects. Lokacharya (1213 A.D.) of the devotional sub sect of the Ramanujiya community wrote his Navavidha Sambandha demonstrating the different kinds of 'Rasa' by which God is to be loved. This is the distinct development of Ramanujiya

theism towards Prema. In the Madhva community the Dasa Kuta sub sect was in favour of devotionism which is evident from the time of Narayana Tirtha. It was sufficiently developed by Sri Madhavendra Puri of this sect who was the grand preceptor of Sri Chaitanya Mahaprabhu. But the principle of the main line of the Madhva sect is still based more on dry philosophy than on devotionism.

SRI CHAITANYA MAHAPRABHU

The all-round development and perfection of philosophy of Bhakti or theism is happily blended with devotionism to the fullest extent only in the life of Sri Chaitanya Mahaprabhu and His Gaudiya Vaishnava sect. He was born in Nobadwip (in Bengal) in 1486 A. D. His contribution towards the psychology of devotionism on the solid foundation of Bhakti philosophy is perhaps supreme and unique in the religious history of the world. The enormous volume of literature of this 'Somprodaya' is evidence of how both brain and heart are developed in perfect balance towards the realisation of the fellowship of God in the most intimate relationship.

Philosophy of Gaudiya Vaishnavism

The Gaudiya Vaishnavite philosophy is the result of a thorough study of the philosophies of the South Indian Vaishnava sects and the influence of the Bhagavatas in addition to their own thoughts supplying what was wanting in other sects. This is admitted by Jiva Gosvami, the famous philosopher of the Gaudiya sect in his 'Sad-sandarbha'. In truth the relation of Maya to God and the Jivas with regard to their respective positions and mutuality is not satisfactorily solved save in Gaudiya philosophy. I am sorry that it would not be possible here to discuss this

most important point. The Gaudiya Vaishnavas avoid the difficulty that arises from the hypothesis as to how Brahman being the efficient and material cause remains unmodified in his nature while giving material existence to the world and the Jivas, by making Him only the efficient cause who energises His 'Sakti' which is immediately and materially responsible for the creation and evolution of the world. The Jivas and the world are the result of the revolution of His Two 'Saktis' which derive their energy from Him and this is His activity. The evolution of his 'Saktis' does not mean any transformation of the potential person-God. The theory of 'Sakti' to interpret the relation between 'God' the 'Jivas' and the 'world' without any philosophical contradiction is the distinctive contribution of the Gaudiya Vaishnavas towards the solution of this philosophical problem.

DEVOTIONALISM

The Bhagavata was the principal source of Sri Chaitanya's devotionism, though a few poems by Jayadeva, Chandida and Vilvamangala served to enhance the fervent love of God but neither of these books nor any book prior to the birth of Sri Chaitanya gives us any systematic psychology of devotion. His direct follower Sri Rupa Gosvami thoroughly treated this subject for the first time in his Bhakti-Rasamita-Sindhu and Ujjvala-

Nilmani. He was taught by Sri Chaitanya. He followed the practices of Sri Chaitanya's life in illustrating the principles of the psychology of devotionism.

I am tempted to give a bare outline of devotionism in the least possible words. Bhakti is of two kinds, one is injunctive caused by practices in obedience to scriptural injunctions, the other is spontaneous and selfless love for God which arises in the heart of devotee for no cause or under no obligation other than his natural inclination towards God. Bhakti begins with faith (Shraddha in God). A neophyte in whose heart faith arises should learn the devotional practices which are 64 in number, the first of which is to surrender oneself to an advanced devotee. This number has been reduced to one which is chanting the Name of God without committing the ten-fold offence. Many negative duties should be strictly obeyed for the unimpeded development of Bhakti, the foremost being the avoidance of the company of those who are immoral. Asceticism in its healthy form is recommended. The net result of this stage of devotional practice is the complete suppression of sin and worldliness, after which Bhakti develops into devoutness (Nistha) which is followed by the intense desire to hear and chant the Name of God Krishna with all the fervour of the heart.

SHRI SHRI NITYANANDA PRABHU

The Gaudiya Vaishnavas worship Krishna. He is Godhead Himself—"Krishnastu Bhagawan Swayam", as the Bhagavata calls Him. He manifests His Own Self in two ways—transcendental and immanent. They are two co-ordinate aspects of one Whole, each being complete by itself yet over co-related. This is

possible by the transcendent potency of God—His *Para-shakti*. What we understand as the Oversoul underlying His creation individually and collectively is the self-same part of His immanent Self. And Brahma is the halo of this manifestation who appears identically with the Jiba-soul.

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Every manifestation of Godhead has its personal and immanent aspects. The personality of Godhead is not an illusory (mayic) or anthropomorphic ideation as the absolutists think. He is the embodiment of existence, knowledge and bliss. Krishna is the highest embodiment of them, wherein bliss, the substance of the other two, appears uppermost through His transcendental pastime in relation with His companions. His own Self is entirely given to enjoying the Leela. He ever manifests, through His 'Dham; Name and 'Karma' manifesting space, designation and action. This is possible through His Immanent Self who can come into contact with the created world, of course never losing His Transcendental Identity. So every incarnation of Godhead has His personal manifesting sphere beyond this transitory world of illusion. He appears on earth in order to realise Krishna's Leela through time, space and personality though ever remaining beyond them. Shri Nityananda, the embodiment of the Immanent Self of Godhead is the primal source of all.

In order to understand who and what Nityananda is, we should first of all try to understand this manifesting process of Godhead, or He may appear to us as a superman or a Hero of Carlyle, a mere historical personality. He is the embodiment of the Immanent Self of Krishna appearing in this world as His manifesting agent or Counter-self and His devotee. He manifests God in the Jiba-soul through His love for Krishna. We become free from the clutches of Maya by knowing Him and the world appears to us as the manifesting ground of Krishna. All fear vanishes and we live here as gods enjoying the quintessence of life, pure devotion through His grace for He is God's grace incarnated at His bidding. Krishna and Balarama, the two co-ordinate as-

pects of Godhead appeared as Gauranga and Nityananda in the beginning of Kaliyuga.

In West Bengal, there is a village named Ekchaka. A very pious Brahmin named Haro Ojha lived there. Padmabati was his wife. Shri Shri Nityananda appeared as their only son in the year 1474 A. D. on the thirteenth day of light fortnight in the month of Magh. When a boy, He was called by the name of Kuvera. He was an exceptionally beautiful child, gentle and intelligent. That part of the country called Rarh was full of prosperity from the day of His appearance on earth. He always liked to play with other boys imitating Krishna's pastime with the cowherds in His Brindaban Leela and often went into ecstatic trances. His parents always felt anxious for Him. Everybody loved this extraordinary boy. Thus twelve happy years of His life passed in the house of His parents. Then, one day, a Sannyasi came there. The first sight of the super-human boy attracted him. He was supposed to be Shri Shankaranyapuri, formerly the elder brother of Shri Chaitanya Deva. He wanted to take the boy along with him in his pilgrimages to different holy places of India. Extremely pious as the parents of Shri Nityananda were, they could not deny the request of a Sannyasi guest. Thus Nityananda took to an itinerant life when quite young. He travelled all over India and visited every holy shrine North and South India. While journeying towards the East, an important thing happened. He met Madhabendra Puri Pada, the spring source of pure Bhaktirasa in Gaudiya Vaishnavism. It was a sight for the gods when Shri Nityananda transported with joy was embraced by Madhabendra Puri and both remained so for a long time in beatific transport. Heaven descends down to bless such occasions. It was a great day for the

world when the greatest Preacher of devotional love (Prema Bhakti) thus met the source of it. Sreele Madhabendra Puri with tears in his eyes began to speak highly about the transcendental qualities of Sree Nityananda who regarded him as His own preceptor. Then staying there for some time they parted company. Madhabendrapuri Pada went towards Sarayutirtha and the other towards Setu Bandha. After visiting almost all the places of pilgrimage in South India, Sreele Nityananda Prabhu came to Nilachala (Puri). At the sight of the image of Sree Jagannatha He was filled with heavenly joy and fell into a trance. Then after visiting Gangasagar He came back to Mathura. He stayed at Brindaban living on milk only given unasked for. He waited there for the time when Mahaprabhu Sree Chaitanya Deva would manifest His transcendental Self at Sree Navadvipa. Thus He lived at Brindaban for some time.

On His return from Gaya, Mahaprabhu Shri Chaitanya passed His days in dancing and singing the Names of Krishna Bhagawan in the company of His devotees like Sreebasa and others. In His ecstatic transport He began to manifest various Leelas of Godhead as shown in His numerous incarnations. But in His heart of hearts He was yearning to meet Sree Nityananda. In a dream He could know Nityananda's presence at Navadvip who had come there from Brindaban so eager to meet Sree Mahaprabhu—the one object of His deepest love and devotion.

One day Mahaprabhu sent Haridas and Sreebasa, His two devoted followers to find out Sree Nityananda. But they came back disappointed. Then Sree Chaitanya Himself appeared at the house of Nandan Acharyya with all His companions and found Nityananda in deepest devotional transport. They all

saluted Him and waited. Nityananda recognised His own beloved. He looked and looked at His sublime beauty as if in a trance. At a hint from Mahaprabhu Sreebasa began to recite from the Bhagabata a sloka describing Krishna's celestial beauty as He entered the garden of Brindaban with His boon companions, the cowherd boys. "His head was bedecked with peacock-feather, water lilies hung from the ears, a garland wreathed with flowers of various colours hung from His neck, putting on brilliant yellow cloth, Krishna entered the Brindagarden playing on His flute superbly and was heartily admired by the Gopas", whom His transcendental appearance had fascinated. Sree Nityananda became senseless in joy, awaking from the trance He began to shed tears. In an ecstatic mood Mahaprabhu took Sree Nityananda in His lap. The two looked at each other. Then Mahaprabhu began to narrate Nityananda's transcendental qualities. He said—"as I am, Fortunate I see Nityananda. The signs of deepest devotion evident on His person are not possible unless He belongs to God's own Purna (whole) Shakti, which if once seen, turns one into a constant pure devotee of His. His presence purifies the fourteen worlds. His inconceivable transcendent qualities are beyond all human comprehension. None can transgress Him. He is embodied devotional love (Prema Bhakti) of Krishna—the essence of the four Vedas. His company even for a moment saves one from a million sins. It is to my greatest fortune that I meet Him. I know Krishna has saved me, so that He gives me the company of Sree Nityananda".

Nityananda told Mahaprabhu all about His pilgrimages, how He failed everywhere to see Krishna, then He came to Navadvip and found Him. Some say that he heard about the appearance

of Krishna at Navadwip from Iswar Puri at Brindaban. Thus Nityananda met Mahaprabhu.

These meetings have high spiritual significance. Through them devotees can know the true nature of such divinities and can develop their devotional culture accordingly. None can know God and His incarnations unless they thus manifest their own selves through such blissful greetings of one another. In the Bible, the meeting between Jesus and John, the baptist, let us know who Jesus really was. So every biographer of such transcendental personalities has described them so elaborately.

Then chorus songs along with dancing and ecstatic transports went on with redoubled joy in Sreebas's house as Nityananda, the embodiment of transcendental bliss had joined it.

One day Mahaprabhu asked Sree Nityananda to worship Byasa. This worship has a great meaning in devotional sadhana. Byasa is the embodiment of Krishna's Para Vidya potency. He is also the ideal of preceptors. Through him all Vedic knowledge is propagated. He is Krishna's counter-self as a part of the Asraya bigraha of Krishna—His manifesting medium on earth. So by asking to perform Byasa-worship Mahaprabhu prepared the ground for His own manifestation. It was to be performed at Sreebasa's house. On the night before the day of worship Mahaprabhu in an ecstatic transport suddenly revealed Balarama Bhaba and asked Nityananda to give Him the plough and Baruni. Nityananda came near Him and offered Him His hand, and water of the Ganges was given, in lieu of Baruni (a kind of liquor used by Balarama in Krishna Leela).

(To be Continued)

JADUNANDAN VIDYARNAB, B.A.

THE CONCEPTION OF SRI RADHA

By

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In Gaudiya Vaisnavism, Krishna is the only autoerat in Rasa, the sweetest charm of which is so intoxicating that He (Krishna) becomes mad in its pursuit. He enjoys Himself there. He forgets Himself under its magic spell. He is Rasa incarnate. Radha has been identified with Mahabhava which is the highest development and deepest concentration of that Rasa. Krishna enjoys His own beauty in the person of Radha. Rasa is deepened into her limbs and senses. She is the reservoir of Krishna's beauty and the nectar

which He drinks in and through her. Krishna enjoys His own sweetest grace when it is mirrored in Radha. She is considered by the Vaishnavas as the beauty of Krishna. The Absolute is a pair, not a single person. God is eternally coupled. Radha and Krishna are identical and distinct at the same time. The relation between them is like that of the musk and its scent. They are one and the same, but they assume the two forms only to enjoy the beauty of the beatific sports. They are two aspects of one complete

whole. Madhurya Rasa, the ocean of which is none but Krishna, requires two persons to make its joy more and more ineffable, so Krishna divides Himself as it were, into two, to become Visaya and Asraya of Madhurya Rasa. Visaya Rasa is Krishna and Asraya is Radha. "Other Gopis are her Kayavyuhas or limbs." When this Rasa is restricted, it is called Syakiya as in the case of Krishna's wedded wives of Mathura and Dvaraka. But Radha is the example of the spontaneous, incessant, and unrestricted flow of Rasa. Rasa as its best does not care to be bound or restricted. This notion of love or Rasa strongly contradicts the worldly notion of restricted and un-restricted love which is reversed in the spiritual world of the Vaishnavas. What is higher here is lower there, and vice versa. Santa or calmness is the ideal state that everybody wishes to attain after the fateful restlessness, but it is the lowest of the five relational Rasa in the spiritual world, and in a like manner, what is the worse, being reflected in the world, is the better in its wholesome origin in the spiritual world. According to the Vaishnavite conception of the love of God, we cannot judge the merit of the spiritual activities by the moral criteria of the world. This relation between Krishna and Radha or Gopis, and enjoyment of each other do not seem to be understood by the Vaishnavas in the terms of mundane sexual experience. According to them, the service of Radha in Vraja is neither ideal, i.e. existing only in idea, nor is it within the reach of this gross body. It may be called ideal real in the sense that it exists, as it is and independently, in

Vraja which the Vaishnavas locate in the highest part of the transcendental world.

Gaudiya Vaishnavas following the Vishnu Purana —(i. 12. 69), accept the three kinds of Sakti or potency of the all powerful Krishna, (viz. 1) Antaranga Sakti or intimate potency, 2) Bahiranga or outer potency or Maya Sakti, and 3) Tatastha or Jiva Sakti. Krishna is called Sacchidanandam that is all-existence, all-intelligence and all-bliss. The term Sacchidananda loses all its significance should there be no potency for the display of the threefold significance contained in the term. He is all powerful and always accompanied by his power or Sakti; the two Saktis Bahiranga and Tatastha have, strictly speaking, no concern with Him in His self-display. So His intimate or Antaranga Sakti assumes a threefold aspect; Sambit, Sandini and Hladini, corresponding to Sat, Cit and Ananda, the threefold spiritual ingredients of Krishna's personality. This idea of the threefold aspect of Sakti has been borrowed by the Gaudiya Vaishnavas from Vishnu Purana (i. 12. 48), and partly (two aspects Hladini and Sambit) from Vishnusvami's Sarvajna Sukta. Sri Jiva Gosvami in his Bhakti Sandarbha and Krisnadasa Kaviraja in his Chaitanya Charitamrita (M. XVIII. 114) have quoted it from the latter. But the Gaudiya Vaishnavas developed it in a different way, in order to accommodate it to the conception of Radha. Antaranga Sakti is also known as Svarupa Sakti. She, by virtue of his Sambit aspect, makes Krishna known as God, that is to say, Krishna's Cit or

knowledge is appreciable through the Sambit aspect of the Antaranga Sakti. By the Sandhini aspect, Antaranga Sakti manifests Suddha Sattva or pure matter which evolves into Krishna's sphere, house, seats, beds, and soon. She is responsible for the manifestation of all that is necessary for His Lila. So Krishna's existence (Sat) is fully manifested through the exercise of the Sandhini aspect of Antaranga Sakti. The essence of her third aspect Hladini which makes Krishna's Ananda or bliss possible is called Prema, which deepens into Bhava, the perfection of which is called Mahabhava which is fully embodied in the person of Radha. Ananda or Bliss of Sacchidananda Krishna consists in His relationship with Radha, who is the perfection of Hladini of Antaranga Sakti, though his other two aspects Sat and Cit require to be correspondingly complimented by the Sandhini and Sambit aspects of his Antaranga Sakti, and are equally important and necessary for Krishna as such. As Krishna is the source of all the divine descents or Avatars of Vishnu, so Radha is that of the Saktis of the latter. All Laksmis, or queens, and the Gopis of Vraja are her emanations. She pleases and charms Govinda (Krishna) to whom she is the only all-in-all. She is the head of all beauties. This conception of Radha is strictly Gaudiya Vaishnavite. It is only they who give us the philosophy of the love of Radha Krishna by introducing the theory of Rasa and Sakti in the Sakti in this connexion. All writers on the love of Radha Krishna before Rupa Gosvami, have

simply described it. It is only Rupa who has given it a solid philosophical background, and added new and sublime conceptions of love. This he demonstrated in his Bhakti Rasamritasindhu and Ujjvalanilamani.

Shri Chaitanya, Shri Rupa and other early Gaudiya Vaishnava writers, always kept alive the uncompromising distinction between Krisnaloka where the love of Radha Krishna exists, which is manifested by His Antaranga Sakti out of Suddha Sattva or spiritual matter, and this mundane world created by His Maya Sakti. Spirit can not have any friendly relation with matter, they are as opposed to each other as the poles. Rupa Gosvami and all other writers of the sect, say that Anartha Nivrtti or suppression of worldly attachment is a necessary condition before Rati or attachment to God in love takes possession of the heart of a devotee. They practised severe asceticism and devotional worship to purge their heart of all worldliness. It is so subtle a problem that the Bengal Vaishnavas in the later period confused one with the other and employed this physical body as either an object or subject of Prema or love of Radha Krishna in consequence of which Prema has been degraded into gross sexuality so horrible and repulsive in character that it shocks the moral sentiment of pious people. The beauty and purity of the love of Radha Krishna which Sri Chaitanya Mahaprabhu and His followers used to sing, seems to have been distorted into a form of gross vice and immorality by the pseudo Vaishnavas and Sahajiyas of the later period.

SELF SURRENDER—Course VI

By

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To further classify our point that firm determination to encounter any difficulty, irrespective of the thought of any disastrous consequences, is the indispensable characteristic of self-surrender to God, we are thinking of adding another illustration, far more recent than the ones already furnished. We are going to purify ourselves with the most sacred memory of Srila Haridas Thakur, one of the Parshadas or first-rank associate devotees, dearest to His Godship, Sree Krishna Chaitanya Mahaprabhu.

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On this occasion also I cordially welcome my fellow brothers and other gentlemen who have gathered here to hear of the glory of our revered Gurudeva. The renowned literateur and journalist Sree Dakshina Ranjan Bosu has obliged us by becoming our Chief Guest and to him I extend a most hearty welcome.

Last of all, I shall be failing in my duty if I do not express my sincere gratitude to Dr. Radha Kumud Mukhopadhyaya, an illustrious member of "Loke Sabha" Padma Bhusan whose fame and learning have spread far and wide, for having taken the trouble of coming over to this place inspite of his age, to adorn the chair. Sree Mayapur was the Centre of all learnings during the time of Sree Mahaprabhu and it was from here that literature and Aryan culture flourished. It is only teaching of Sree Chaitanya Deva which makes no distinction of race, caste or creed that can bring about equality, friendship and peace in these days of tension. It is, therefore, in the fitness of things that to perpetuate the memory

At the outset he started with a handicap in the form of his birth in a non-Hindu family. To explain the incongruity of such an accidental and to describe his glorious career, though born outside the fold of Hindu high castes, Srila Vrindaban Das Thakur, who is known among the devout Vaishnavas of the Gaudiya school as a Descent or Avatar of Sree Vyasa Deva in the present era of Kali and who is the earliest biographer of Sree Chaitanya Deva, has narrated in his famous treatise, Sree Chaitanya Bhagavata (Canto I, Chypter XI), that in order to vindicate the Shastric principle of a true devotee of God, born otherwise, being more honoured than a non-devotee highly born, Thakur Haridas was made by God to accept such a birth.

When even a boy, (he was given to cherishing God's memory in his mind and) he left home without thinking who would provide him with food and shelter, and he gave himself up to God's protection. Here is the seed of self-surrender. He got up a leaf-hut far away from home, worshipped Sree Tulasi (plant sacred to God Hari) and chanted the name of God incessantly throughout the day and night, living on whatever he could get as alms

of Sree Chaitanya Deva, a Sanskrit University should be established at Sree Mayapur, which is the Centre of all Maths established by our Gurudeva. This will give all men of genius in India, the much needed Centre of spiritual education and culture. On this auspicious day, this is my humble request to our learned President, the great savant of Bengal.

(Sree Chaitanya Charitamrita, Canto 3, Chapter III).

Now the headman of the locality, one Ram Chandra Khan, who was a scoundrel, did not like the high esteem in which the people around were holding Sree Haridas Thakur. The said headman whose conduct was like that of a headman, out of malice engaged a harlot to seduce the holy man to sensuality and divest him of the people's confidence in him. But his anticipation was wrong and before the holiness of the Thakur's character and strong determination to hold his own, the coquetry of the woman for three successive nights ended in a fiasco. She herself surrendered herself to his holy feet and thereafter led a saintly life in the same hut which Sree Haridas had left to her.

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six years were spent in preaching the cult of Bhakti and the remaining twelve years in deep ecstasies and suffering pangs of separation from His Beloved Krishna in company of Swarup Damodar and Rai Ramanada,

In Sree Chaitanya's life and teachings we find the supreme culmination of Indian thought and culture.

Love of God is an end in itself. It is also a means to attain truth and His name is the highest solace here.

Sreemad Bhakti Siddhanta Saraswati Thakur who founded Sree Chaitanya Math at Sree Mayapur as the main centre of preaching and its 64 branches all over India and Pakistan inaugurated the revival of Sree Chaitanya's teachings which open a glorious chapter in the cultural and religious history of Bengal. The work started by him is now reaching its highest culmination.

Sree Mayapur, the holy land of birth of Sree Chaitanya Mahaprabhu, has now become a place of great interest. People

Thus Ram Chandra's plan failed altogether and in course of time he was hoist with his own petard, as he was entirely ruined with his family by his non-Hindu overlord. Thus he received deserving punishment for his trying to ruin Haridas Thakur.

By the bye, the penitent lady, though once a harlot, following the example of Haridas Thakur's incessant chanting of Harinam (God's name), having adopted him as her Guru and observing his penances, became purified then and there and in course of time came to be regarded as a real saint respected by all in the locality, as the result of coming in contact with the holiest of holy men. Her account teaches us that even derelicts abandoned as hopeless dregs of the society may be reclaimed by the contact of real Sadhus, i.e., true devotees of God like the touch of a magician's wand, for then they learn the value and method of true self-surrender in company of such holy men, Haridas Thakur too having entirely devoted himself to the service of God showed all unflinching determination not to leave

from different parts of India and foreign country come to visit the place and learn the teachings and philosophy of Sree Chaitanya Mahaprabhu. All facilities are given to them by Sree Chaitanya Math. The main temple erected on the birth site of Sree Chaitanya Deva, the Sreebas Angan Temple; the Adwaita Bhaban Temple, Sree Chaitanya Math Temple, the Samadhi Temple of the Founder of Sree Chaitanya Math, the Murari Gupta Temple, the Samadhi Temple of Chand Kazi, Thakur Bhakti Vinode Institute, a Secondary High School, the Basic School, the Sanskrit School, the Ballal Dhipirui of the Palace of the King Ballal Sen, the Ballal Dighi, a big tank are the places of great interest. It has a wonderful spiritual surrounding.

the path leading to God in the teeth of all temptations.

But not only this much opposition had Haridas Thakur to confront. A further ordeal was waiting for him when his name became far and wide known among men for the sanctity of his life and his story reached the ears of the non-Hindu local administrator, who was exceedingly exasperated at the idea of a man of his own creed being a Hindu convert. He came to the Court of the Governor and accused Thakur Haridas whose conduct, as he alleged, was lowering themselves in the eye of the subjects, and he incited the Governor to award capital punishment to him. At the Governor's order, the Thakur was arrested, fast bound to a great torment in the minds of the people who were mostly his admirers. But he was not in the least perturbed, nor frightened.

In the Court seeing his dazzling beauty, the Governor gave him a seat of honour and politely told him not to bring dishonour to his noble birth and advised him to renounce the practices of the Hindus and thus to purify himself. The Thakur then gave a sermon about the oneness of God among all people, Hindu or otherwise, and expressed his determination to follow the inclination that God had planted in him, careless about any consequences that might befall him, even though his body had been cut up in pieces. At this the Governor who had a better understanding asked the local administrator as to what he should do, at which the latter, on the plea that it would be inglorious to the cause of their own religion, if Haridas professing the Hindu faith had been allowed to live, uttered his verdict that Haridas Thakur should be most severely caned at twenty-two forums in the realm, and said that if he survived even this, then it might be allowed that

what wise men thought about him was correct.

Without waiting for the Governor's sentence, the administrator ordered the executioners to beat him to death. These wicked men carried out the order to the letter. People felt extremely aggrieved, some shed tears, some others offered these savages bribes for minimising the severity of the strokes and others wanted to dissuade them by force. But Haridas Thakur did not even feel the least hurt by all this severe beating and reminded the men of the story of Prahlad's persecutions by his father Hiranyakashipu. He only prayed for these sinners to be saved the consequences of their guilt. Such a merciful heart he had!

When they failed to kill him in spite of their most inhuman atrocities, they gave vent to their fear that the administrator would take their life for this failure. Then Haridas Thakur smiled and told them he was dying. He became motionless and void of any symptom of life. When they took his body, dead as they thought it to be, to the Court, they were ordered to throw it into the river, so that he might not get the benefit of proper cremation by burial according to their own rites. Floating and floating, the Thakur regained his external sense and getting on land, he resumed his chanting of Harinam aloud. Receiving this report, the Governor, who was a good man at heart, came to the Thakur and acknowledging him to be a true saint, asked pardon of him and gave him licence to act according to his desire. On return to his place the Thakur was greeted with heart-felt ovations from all sides. On their expressing extreme sorrow at what had happened, he told them it was a condign punishment inflicted by God on him for having heard insulting remarks against Him (God) and

