

The Gaudiya

vol-5

NO-1

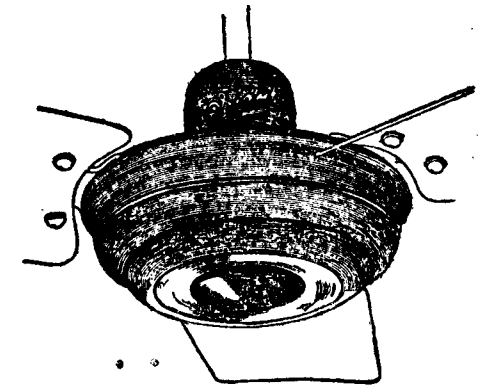
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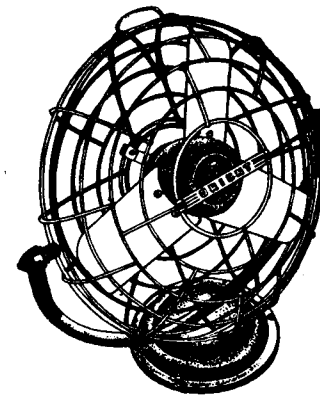
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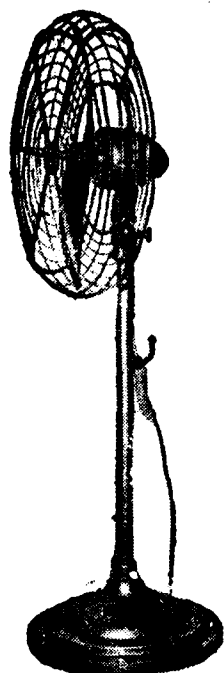
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Srila Acharyadeva is giving the Radio Talk

(At Madras Centre on 13-8-1960)

Chaitanya's Mysticism

It is only the nescience or Maya which creates disputes and difference between so-called high and low, breeding hatred, malice, and exploitation for self interest. This harmful and artificial distinction between man and man cannot be eliminated except through service to God and consequently to humanity. We do not believe that real equality between man and man can be brought about and maintained by any force of law except by cultivation of Bhakti which places everyone on one and the same footing. It is the spirit of service which can do away with all evil forces and anti-social activities disrupting our social structure. Bhakti makes one humbler than a blade of grass, more patient than tree, generous enough to respect one and all, seeking no respect or gain for oneself.

Sri Chaitanya Mahaprabhu adds an enduring and glorious chapter to resplendent spiritual history of India. He rescued abstruse metaphysics from its inscrutable mystery and held it up in the light of a living principle of life. What was so long an impenetrable mystery of philosophy with its dark and confusing intricacies and its intellectual and speculative froth became an open chapter under His teachings and guidance.

He proclaimed that through the name of the Lord a man can develop his spiritual and divine nature and rise above all frustrations and limitations which the flesh is heir to. What was so long a speculation became a science in the hands of the great Master. The Name of Lord is the saviour itself. When the Name of God is uttered with all humility, devotion and sincerity, God identifies Himself with His devotees. His message is "Name the Lord and solve the mysteries of this Universe, and recover your communion with the Divine."

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Messages of Good Wish for this Special Issue

I am pleased to know that you are bringing out a special issue of "The Gaudiya" on the occasion of Sri Krishna Jayanti. In these days of increasing technological progress and secularisation of life we are likely to forget that man has another dimension to his existence, viz., the spiritual; and your journal is most welcome as it contributes to the awakening of the spiritual values.

S. Radhakrishnan,
Vice-President of India.

My best wishes for the sustained efforts of the "Gaudiya Math" to keep the fire of devotion burning. On the occasion of the special issue of the journal of the Math I have pleasure in offering my best wishes for the success of the Special Issue.

C. Rajagopalachari.

I am very glad that, under the auspices of the Gaudiya organisation, an English Special of the "Gaudiya" journal will be published representing all the schools of Sri Vaishnava thoughts and devotion.

As a humble and fervent admirer of Sri Chaitanya it gives me much pleasure to extend to the Journal my best wishes and prayer for its success.

(Sir) C. P. Ramaswamy Aiyer.

I am very happy to hear that Gaudiya, the monthly journal of the Gaudiya Math, intends to bring out a special number. The Gaudiya Math which propagates the spiritual teaching of Lord Gauranga has a special appeal to the south who has for so long been the home of the religion of devotion. Lord Gauranga was one who recognised no difference between the south and the north and integrated the teachings of the Acharyas and Bhaktas of all parts of the country. "The Gaudiya" is performing a valuable service in propagating his most valuable teachings. I wish the special issue all success.

K. M. Panikar, M.P.

My best wishes for the success of the Special Issue of the journal "The Gaudiya" (in English) to be published in August 1960.

Bishnuram Medhi,
Governor of Madras.

I am delighted to hear that the Madras Branch of the Sri Gaudiya Math is proposing to publish a Special Issue of its Journal "The Gaudiya" in English in the month of August. I am sure this Special Issue will both be inspiring and instructive and will be read and appreciated widely throughout the country, specially in South India.

Sri Chaitanya Mahaprabhu was one of the best exponents of the cult of Bhakti, which is a smooth and royal road to God-realization in this age of Kali and his life and teachings are kept alive before the public by the Gaudiya Math and its branches, which have produced great devotees and teachers.

I look forward to reading the Special Issue with interest.

B. Ramakrishna Rao,
Governor of U. P.

The works of your Math is a proof of what it is trying to do, and the way in which it is extending its principles throughout India and the world. You are all doing selfless service and repairing the morals of the world in their true perspective. I wish your work every success.

V. V. Giri,
Governor, Kerala.

I send my humble message of good wishes for the forthcoming Special Issue of "The Gaudiya". It would have been a privilege for me to contribute an article to it, but on account of pressure of work, I have not been able to do so. I always read the issues of Gaudiya to obtain spiritual instruction and guidance. It has always been maintaining a high standard, as it contains learned and informing articles, particularly, on the Chaitanya cult. I am sure the Special Issue will be exceedingly useful to all seekers of spiritual experience.

P. V. Rajamannar,
Chief Justice, Madras High Court.

I am hereby conveying my sincere good wishes for your ensuing special issue of "The Gaudiya" which, I understand, will be printed by the middle of August next. I may add that your math is doing signal service to the humanity by spreading the unique message of love and devotion of Sri Chaitanya Mahaprabhu. I am confident that the publication of your special issue will be an achievement in this direction.

S. R. Das Gupta,
Chief Justice Mysore.

My good wishes on the occasion of the publication of a Special Number of "The Gaudiya" (in English) proposed to be brought out in the month of August next.

Padmaja Naidu,
Governor, W. Bengal.

* * * *

Great exponents of the Bhakti Cult like Sri Ramanuja, Sri Madhva and Sri Chaitanya have also been the exponents of the brotherhood of man. They brought religion to the doors of the common man, interpreted it in the language of the people and evolved a simple way of worshipping God. That is perhaps the reason why the Bhakti Cult appeals to the largest number of people. It is proper that we should pay our homage to these great men of God, the path chalked out by whom is followed by millions in this country.

K. Kamaraj,
Chief Minister, Madras.

* * * *

I am very glad to know that a Special Issue of "The Gaudiya" is being published in English. Religion and devotion play an important role in building up the character of the citizen. I wish the magazine which is being published now will serve a useful purpose in educating the public.

D. Sanjivayya,
Chief Minister, Andhra.

* * * *

I send this message of very cordial greetings and good wishes to "THE GAUDIYA", a monthly spiritual journal, on the occasion of its special issue. The spiritual renaissance of our country means the spiritual renaissance of the World, for India is a living centre for all religions. The spiritual aspiration of man and its realisation is even more urgently necessary in a scientific world, which is unified only in an external sense. May the special issue enlighten contemporary India so that, although we are a 'Secular' State, yet we may re-discover the spiritual foundation of our ancient culture.

N. A. Nikam,
Vice-Chancellor, Mysore University.

॥ श्री श्री गुरु गौरांगे जयतः ॥

THE GAUDIYA

A Spiritual Monthly

VOL. V

SRI JAYANTI ISSUE

No. 1

REVIVAL OF GAUDIYA VAISHNAVISM

To know the revival of Vaishnavism in Bengal one should first of all be acquainted with the life and teachings of Srila Bhakti Vinode Thakur. He came at a time when the influx of western ideas had swept over

past of the ancient land. One of such educated persons once said that they hated nothing as Hinduism which they considered as made up of superstitions, handed down from age to age, and so all the more condemnable. The values of life generated through a high culture of centuries were almost gone and they have not as yet been regained in their proper perspective. Many were the converts to Christianity.

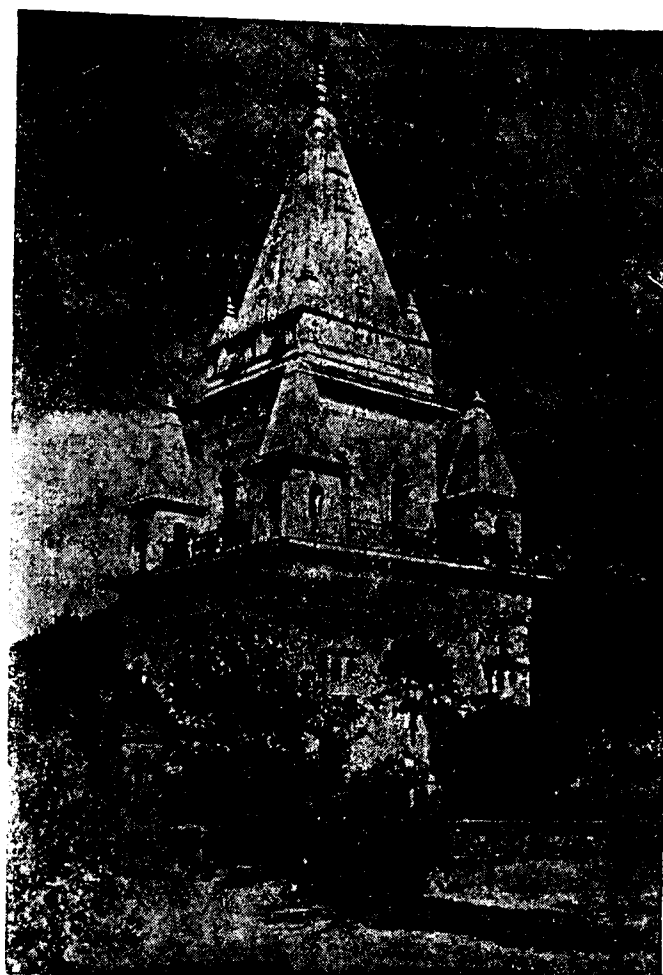


Srila Thakur Bhakti Vinode

the country. Specially the middle class English educated Hindus, who were really the backbone of the society, were carried off their feet by it. They began to hate everything connected with the glorious

To tide over this social breakdown Late Ram Mohan Roy, Maharshi Devendra Nath Tagore, Keshab Chandra Sen and others preached *Brahma-Dharma*. This they regarded as the religion of Vedanta. But Brahma-conception is no religion in the ordinary sense of it; it is only a stage in man's full spiritual involution mainly dealing with the non-designate (*Nirbishesha*) aspect of *Para-Brahma*. In following it they took to the prevailing rationalistic line of thinking and followed western customs and manners in social life, leaving aside all traditional spiritual culture (*Sadhana*) handed down by the great spiritual teachers of India in the past and present. It was a sort of eclecticism which was grafted to the main body of Sanatan-Dharma in India for thousands of years, in order to meet the

exigencies of the moment. It was essentially rationalistic and ethical in outlook, seeking an amalgam of eastern and western ideas about life. Then there arose the idea that there are as many ways as there are different tenets of religion. These were



Sri Jogapith Temple, the birth-site temple of Sri Chaitanya Mahaprabhu

products of the spirit of the age. Behind all these, there flew the eternal current of *Vedic-Sadhana* through the lives and teachings of such great *Acharyas* as Sri Shankara, Sri Ramanuja, Sri Madhwa, Sri Vishnu Swami and Sri Nimbarka culminating in the teachings of Sri Chaitanya Maha-

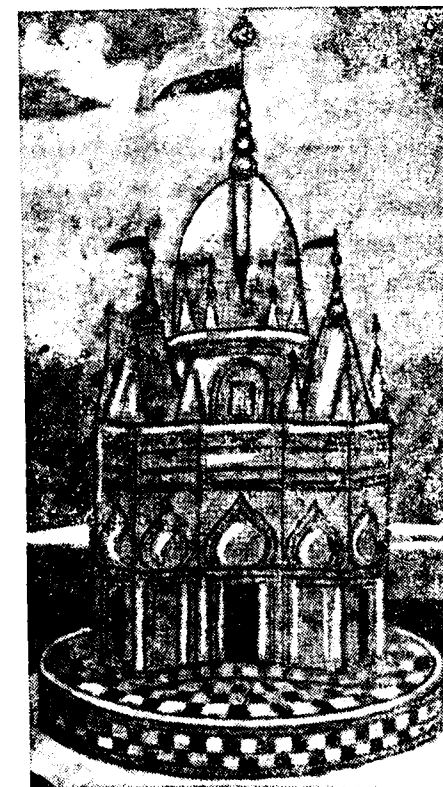
prabhu. Thakur Sri Bhakti Vinode was a great *Acharyya* who by his teachings and life tried to revive Sri Chaitanya's teachings with a comparative study of the philosophies of the above five schools. A vast literature grew up from the pens of His followers.

The highest and purest culmination of Vedic thinking we find in the *Bhagavata*. It gives us the very quintessence of it. So it has been termed as the book of the *Paramhansas*. The *Bhagavata* says:—*Nigamakal-pataror galitam falam Sukamukhat-amrita-draba-sanjutam, Pibata Bhagavatam Rashamalayam Muhur-aho Rasika Bhubi-bhabukah*. The ripest fruit of *Vedic Sadhana* is the *Bhagabata*, full of ecstatic bliss falling from the mouth of Sri Shuka. It has been brought down through a line of *Rasika Bhaktas*, free from all adulterations. The transcendental substance of the *Bhagavata* we find in the Braja Lila of the Supreme Lord Sri Krishna. So it has been called the foundation of *Bhagavata Dharma*. In the life and teachings of Sri Chaitanya Mahaprabhu we see the highest and purest embodiment of it. Where He preached this religion people flocked in thousands at His Feet. A great

spiritual upheaval took place in India. Krishna Himself had come in the guise of His own devotee in order to manifest the *sadhana* of ecstatic devotion (*Prema Bhakti*).

But later on it was grossly perverted by the interpolation of many a popular cult

and materialistic *Smarta Bada* prevailing in caste-ridden Hindu Society. Its original purity was almost lost to the people. The current of pure devotion (*Suddha Bhakti*), the true life-force of all theistic *sadhana* on earth, was thus adulterated in Bengal. The educated section of the people turned away from it seeing its perverted forms in society. It was the advent of Srila Thakur Bhakti Vinode and the discovery of Sridham Mayapur—the birth place of Sri Chaitanya Deva that gave a new impetus to its propagation. Gaudiya Vaishnavism began to be preached in its positive glory through his writings. "He alone did almost what the six Goswamins had done in Vrindavan after the departure of Mahaprabhu," said Sri Sishir Kumar Ghose, the founder of the Amrita Bazar Patrika. The age of New *Gaudiya Vaishnavism* set in. The prevailing popular cults which passed themselves off as *Gaudiya Vaishnavism* stood stubbornly against its propagation.



Sri Chaitanya Math

Vaishnavism in its pure form. He established Sri Chaitanya Math at Sridham Mayapur (West Bengal) and over sixty Branch Maths and places of worship to propagate true *Bhakti-Sadachar*, genuine devotional worship (*Archana*) of *Sri Bigraha* free from all *karmi* trends of thought, *Shuddha-Barnashrama-Dharma* and publication of true theistic literature.

Thus with its centre at Sridham Mayapur Srila Prabhupada preached Sri Gaudiya Vaishnavism throughout India, and sent disciples to England, Germany and other parts of Europe and Burma to preach the message of Sri Chaitanya. He started six journals in different languages, namely,



Prabhupada

The advent of Prabhupada Paramahansa Paribrajacharya Sri Srila Bhakti Sidhanta Saraswati Goswami Thakur is a red letter day in the history of theistic

Gaudiya in Bengali, Harmonist in English Dainik Nadia Prakash in Bengali, Bhagavat in Hindi, Kirtan in Assamese and Paramartha in Oriya.

It is indeed gratifying to note that Sri Chaitanya Math, under the able guidance of its present President—Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, who now stands third in sacerdotal descent from Srila Thakur Bhakti Vinode and tenth Acharya from Sri Chaitanya Mahaprabhu, stands boldly to speak the Truth.

To-day our Head Quarters extends over a mile with a beautiful town of Temples. "Mayapur is now an enchanted place—this is the abode of peace. The atmosphere of the place is charming. The chanting of the holy Name of 'Hari', all day and night—takes one to a celestial place. It is more heavenly than heaven itself.

"It is the sacred Vrindavan of Bengal, hallowed by the dancing steps of the Lord and the air purified by His noble call to prayer.

"Whoever pays a visit to her, will leave her with regret and those who have not yet visited the place will carry their regrets unto death." So said some great sons of India. After having become the President of the Institution Srila Bhakti Vilas Tirtha Goswami Maharaj has been travelling

throughout India and Pakistan preaching the Devotional Cult of Sri Chaitanya Mahaprabhu and he has come in contact with many savants of present India who are all

struck with reverent admiration for his deep knowledge of philosophy. A great son of India remarks: "There is no more distinguished and erudite interpreter of Sri Chaitanya-Vaishnava-thought than His Holiness Srila Bhakti Vilas Tirtha Goswami Maharaj. He has been a prolific writer and commentator and has travelled and discoursed widely in different parts of India. His profound and illuminative discourses have everywhere created a genuine interest in Vaishnava philosophy and in the dynamic religious movement he represents."

In the year 1955 Sri M. A. Chidambaram, the Mayor of the Madras Corporation accorded a Civic Reception to His Holiness Acharyadeva saying:

"It is indeed our privilege to have this honour of welcoming today one of the distinguished sons in the religious firmament of India, His Holiness Tridandiswami



The Mayor and Srila Acharyadeva

Srimad Bhakti Vilas Tirtha Goswami Maharaj. Our pleasure to-day in welcoming one who is born and brought up in our own land and who had spread spiritual

message of India, not only in this country but in foreign countries also, is all the more commendable. This is the only way by which the Corporation can show their great esteem and reverence to one held in high regard all over the country.

It was due to the untiring efforts of Tirtha Maharaj that he was able to induce his Guru to send a band of preachers to Europe to acquaint the savants of the

West with the religious philosophy of India. In that respect, we have to consider Tirtha Maharaj as one of the ardent patriots of the country in preaching Hindu Philosophy in foreign countries****Tirtha Maharaj is a fearless fighter for healthy reform of society based on Bhakti and is a redoubtable champion of freedom of worship among all people, irrespective of caste and creed, and freedom based on purity in life and eradication of sin and impurity."

Editorial

Through the mercy of Sri Chaitanya Mahaprabhu, by the Grace of Om Vishnupada Paramahansa Goswami Sri Srila Bhakti Siddhanta Saraswati Thakur, Founder of the Sri Chaitanya Math and the branch—Sri Gaudiya Maths, above sixty in number all over India, Pakistan and abroad, including this one at Madras, and with the sympathy and co-operation of its religious-minded subscribers, and readers, "THE GAUDIYA" has just stepped into the fifth year of its existence doing service to the people by helping their uplift, adding a moral tone and devout spirit into their life. It has all along sung the glory of God and His closest devotees and offered adequate inspiration to aspirants after true devotion to Him and practicers in the light of the thoughts and deeds therefor. It has

always definitely drawn the marked line of demarcation between unadulterated devotion and the apparent one and has ever tried to save simple-minded persons from a confusion about them. It is for the wise among them to judge how far it has been successful in its endeavour to serve the people spiritually. His Godship Sri Chaitanya Mahaprabhu never allowed any compromise between true and pseudo devotions and this journal, as His faithful servant, has stuck to this principle most scrupulously.

Prema or Love of God, the culmination of devotion, has not been lost sight of and teachings thereon have been profusely inculcated by able writers of devout spirit. Writings of Srila Thakur Bhakti Vinode, fore-runner of the cult of true devotion in the modern age, and of Srila Saraswati

Goswāmi Mahārāj, popularly known as Srila Prabhupāda, his real successor, who kept up the taper lit by him blazing with gradually increasing brilliance,—have also been included to help our readers to keep in touch with great souls like them.

Glimpses of the radiant lives of devotion, such as those of the closest associate-devotees and some well-known favourites of God in the previous eras too, have been utilised to show us the way to true devotion, following which we, too, may lead glorious lives of devotion which may be examples to travellers willing to take the correct path of life.

There have been systematically published articles of archaeological interest in connection with some associate devotees of Sri Chaitanya Deva in which our learned readers may find materials for their meditation. The life-histories of the two Thakuras as mentioned above, who have revived the cult of devotion, which was getting weakened for want of its true exponents about a century or so ago, by upholding its glorious banner and recouping its pristine glory,—have been given, though not so exhaustively, so that our liberal-minded readers may know something of their great achievements in the history of Gaudiya Vaishnavism.

We took up, in the outgoing year, the publication, with translation and elucidation in English, of Sri Kṛṣṇa Karmāmṛtam of Sri Vilwamangala Thakura, one of the two books, the other being Sri Brahma Samhitā (5th Ch.) lately published by us,—which were taken by Sri Mahāprabhu Sri

Kṛṣṇa Chaitanya Deva during His South Indian tour four centuries and a half ago. This has added to the usual interest of such readers of the journal as find pure delight in the melodious sweetness of God's Love, as given expression to by one of the greatest lyric poets and best devotees of God Sri Kṛṣṇa, maddened after His Love as a Gopī. It will continue to be regularly published.

The outgoing year has seen the publication, month after month, of twelve Sainly Lives of the devotees of Sri Chaitanya Mahāprabhu's Cult including some of His closest associates. This feature also will continue.

The new year is ushered in with this Special Issue containing many valuable articles from the pens of some eminent scholars and well-known writers and being favoured with messages of good wishes by the elite of the country like Dr. S. Radhakrishnan (Vice-President of India), Governors, Chief Justices, Chief Ministers, etc., and also by Sri C. R. and Sri C. P.

In conclusion we must most heartily thank our patrons who have so very graciously encouraged us with their good wishes, the scholars who have contributed their learned articles to embellish the body of this journal, young as it is, and our subscribers and readers who are giving us opportunities to serve them. And we hope that they would all continue their support to the journal, so that with their help and good wishes it may stand on a firmer footing year after year and go on serving the people with energy and ardour.

The Forgetfulness of the Humanists

By SRILA BHAKTI SIDDHANTA SARASWATI GOSWAMI PRABHUPADA

The Fountain-head of all eternal and temporary manifestations is confined in Sree Kṛṣṇa alone. The non-absolute phases are emanations from a particular potency whose analytical distributions are known as *gunas* or qualities. In the factor of time, they are branded as *past*, *present* and *future* and their material representations have three characteristics *viz.* evolution, sustenance and dissolution. The Fountain-head is Absolute and His borderland emanations are absolute infinitesimals, though they are recognised in the same qualities. Their quantitative reference is then considered as apart from the Absolute, but swayed by quality and their special characteristic is that the infinitesimal bearing should not be confused with the Infinitude.

The resources of manifestive nature have their common origin in the absolute existence of the Fountain-head. The delegation of the power of the Absolute Infinity is traced in the spirit and the matter. The family of qualitative temporal representations possess numerous isolated entities and so the absolute infinitesimals are grouped together in magnitudinal difference from the Fountain-head.

The present human figure or the figure of a member of the Zoo or of one of the family of photographic species has got a restrictive and depending position and it is liable to change in the shape of growth and deterioration. The eternal nature of the absolute-infinitesimals is spirit and takes the initiative, similar to that of living entities.

The two potencies possessed by the Fountain-head are known as spiritual and material. The frame of the living should never be confused with the life itself. So there is a broad distinction of aspects between the two families of spirit and matter. The predominating phase is exercised in the material atmosphere which is liable to be controlled by animation. The animal world differs from materialistic structure, though it is endowed with a material association in its outward appearance.

We may often distinguish between a living body and a dead one. The generative advent has a smaller beginning to undergo development and growth and the elimination of the life principle from the structure itself has got different denominations.

In the Semitic thought we do not find any metempsychotic speculation; so they are prone to consider the spirit as a composition of chanced incident, and this material combination as the starting point of the souls. So these thoughts are opposed to the theory inculcated by the conception of *seelan wanderung* or metempsychosis. The spiritistic view is quite different from the idea of material congregation which is wrongly considered as the composition of the eternal soul. On the other hand, the non-Semitic thoughts make a departure from the Semitic ideas of non-transmigrating accidental composition.

The explanation of the different methods of the two bearings—the tabernacle and the inner temporal animat-

ing entity—can lead us to a differing element in the transcendental entity, beyond our sensuous conception when we bring to consideration the true eternal position of the absolute infinitesimals, by following the analogy of wrapping the entity by two kinds of garments covering the same as incorporations. The covers, though foreign, are amalgamated to create a confusion of their natural isolated position.

Portions of matter, in the factor of time, are liable to change. But the substratum—the spirit—is not obliged to undergo transformation like the foreign parts attached to the same by conventional practices. The very theory is explained in other words by the encountering attitude of a different potentia of the Fountain-head to effect the conversion by means of temporary decorations. The exercising function of the spirit is more or less impeded by the counteracting agency of a different potency of the Absolute. So the susceptibility of being attacked is an inevitable element in the spirit infinitesimal which is different from the spiritual Infinite.

Conversion in or mixing with the temporary material dust should not and cannot disable or disfigure the Spirit Infinity, as the value of spirits infinitesimals should not and could not be identical with the Fountain-head and His emanation, just like a particular pencil of ray should not be misconceived as the glowing disc from which the rays come. The Absolute Fountainhead of spirit should not to be considered to slumber like absolute infinitesimals who are subject to the other potentia of the Absolute.

The nature of the spirits of border-land potency of the Fountain-head need not be affirmed with the objective knowledge of the mixed up conception. The nature of the Absolute Infinite should not be standardised in the same line as His infinitesimals. The spirits are observed in two different stages; whereas, the eternal Fountain-head of all spirits has no bifurcation. The Absolute Infinite cannot be expected to be accommodated in the finite reference of phenomena which have limiting merits.

The Fountain-head alone has the reservation of Ubiquity; whereas, all ubiquitous aspects are wanting in infinitesimals. So isolation and association of infinitesimals with the Infinite should not be recognised as two different entities. Pleasure and pain are of the same temporary stay and they are counted differently in their gradatory condition.

The eternal and temporal potencies have got their two realms, and on the border of the two, the border-land potentia can easily be traced. The members of the border-land potency can claim one of the two potencies at a time which are double-winged places of their habitation. The mundane phenomena have got a temporal situation; whereas the eternal manifestations of the Transcendence are not subject to the atmosphere of inadequacy, limit and imperfection of phenomena.

The border-land potency can be traced to exhibit her neutral position which is normal and does not espouse at that time the cause of temporal or eternal manifestation of the Fountain-head. The members of this potency are apt to be forgetful of their eternal situation, when

they have stronger affinity to live in this temporal region as lords and by their inherent free-will do not want to submit to their eternal functions of the transcendence.

The forgetful demeanour posed by a member of the border-land potency cannot welcome the guidance of the eternal blissful wisdom of a devotee. The misleading and tempting objects of phenomena often dictate the necessity, in the heart of a weak, cringing forgetful spirit, of his wonted participation in the enjoyment of this material sphere.

The eternal acquisition of the members of the border-land potency cannot be dissociated from their persons. The impersonalist has got a non-differentiative impression of all spirits into one. If an erroneous argument is offered by a silly person of his having been endowed with the susceptibilities of forgetfulness of his eternal function, and therefore, because the Fountain-head is to be blamed for delegating to him inadequate power, he should not have been responsible for the incomplete investiture on him along with complete freedom, then this polemic character of the Semitic school can easily be met by an acquaintance of prepossessions of spiritual independent element inherent in the border-land potency to entangle themselves in undesirable situation. Free-will of an absolute infinitesimal cannot be denied as a limited quality like the material characteristic of phenomenal nature.

The absolute infinitesimal has got his free will, and by his free will he can either pose himself as a forgetful agent or can awaken himself for his original eternal function of remembering his own eternal exploits. The Fountain-head does

never wish to delude nor oblige His parts—the infinitesimal spirits—by depriving them of such free will but allows them the freedom inherent in them.

The conditioned souls, out of their own discretion, rush into moods quite apathetic for not serving the Fountain-head when He Himself sends His message of delivering them through His messengers who act as spiritual guides to the wrong-doers. Both the Semitic and non-Semitic people believe in the impersonality of the Absolute; whereas, the clear eyes of the devotees can see the personality of Godhead as the Fountain-head of many conflicting and contending energies that foster the whims of different parties. Proneness to forgetfulness is afforded by the free will of non-devotees who are found to adopt wrong processes as their guiding principles.

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“Sri Bhagavat”

BY H. H. BHAKTI VILAS TIRTHA GOSWAMI MAHARAJ.

Srimad Bhagavat is the greatest scripture of India.

*Nigam kalpataror galitam phalam
Sukamukhad amrita drava sanyutam.*

“Bhagavat is the very essence and ripe fruit of the tree of thought (Vedas) become nectar from the utterances from the mouth of Sukdeva”. It is called the 5th Veda.

Tadrasamrita tripstasya nanyatra syadrathi kvachit “Whoever has tasted its sweet nectar will never like to read any other religious book”.

Two methods have been adopted in our country from eternity to obtain the knowledge of the Ultimate Reality—one positively by the srouta process, that is by the descent of the transcendental reality or the descending method. It is also called the deductive method or Abarohavad. The other negatively, by the ordinary method of empiricism or the ascending process based on perception of the external world, by the channels of senses, or Adhirohav. Sri Bhagabat supports the former.

Traditional accounts of Indian philosophy begin with a discussion of the pramanas meaning authority and guarantee. Sruti is the source of spiritual knowledge and svatapramana, valid in its own right and at its own merit and its validity is not in need of any guarantee other than the texts themselves. Sruti alone can reveal the fundamental, essential nature of the Ultimate Reality. Sacred texts are self-valid. Bhrama, Pramada, Bipralipsa, Karanapataba dosarahita bachanatmaka sabda eva Mulang Pramanam. Sruti is free from these four kinds of defects inherent in human intellect, the source from which one learns the Highest Truth; and its guarantee should be perfectly free from all errors. The Indian conception of Tattwa Jnana (knowledge

of truth) requires the support of triple authority, viz., Sruti Prasthan (Praman), Smriti Prasthan, and Nyaya Prasthan. The Vedas, the words of Krishna (forming the Smritis including Geeta), the sutras of Vyasa and in subsequent times, Sri Bhagabat—the explanations of sutras by Vyasa, has been added as the 4th authority. In case of doubts in any of the three Prasthanas, the explanation of Sri Bhagabat shall be considered final. This samadhi bhashyam of Sri Vyasa amplifies, supplements and expounds every aphorism of the Brahma-sutra. Any opinion without scriptural basis is nothing but personal ideology. Ordinary human experience and reasoning should not be the basis of philosophy. No correct idea can be formed regarding the ultimate and the state of emancipation from experience. Pramana (Authority) or the testimony and experience of seers and saintly persons should form the basis of spiritual knowledge (Bh. 10.14.3). We know that the Vedas constitute almost all sorts of thought prevailing on earth. The Vedas are the earliest available records of Indian literature and subsequent Indian thought, specially philosophical speculation, but most of us must confess that we have a very vague idea about what these Vedas are. We are proud that the first speculation about the Absolute arose in them, specially in the Upanishads, their culminating parts, on the soil of India. Upanishads have been called Vedanta, but what we call systematic thinking, there is very little of it in them. It was the Brahma sutras attributed to Sri Vedavyas that Vedic thinking was first systematised, but it is very difficult to have a comprehensive view of it as it is concise, merely suggestive and full of obscure references of Vedic literature. They are mainly synthesis among Vedic and Upanishadic texts which

Sep. 1960]

SRI JAYANTI ISSUE

27

prove Brahman is the one cardinal theme of all Vedas. He alone is the object of worship and all sruti texts prove and preach Him.

The supreme Being should be devoutly worshipped and prayed to. No deep genuine and real worship is possible and no sincere and earnest prayer can be addressed unless we know the exact nature and characteristic of Brahma, the supreme cosmic Ruler, the Creator, the Sustainer and Destroyer of the cosmos. He is the Overlord of the universe of organised and unorganised matter of sentient and non-sentient existence. (Bh. 1. 1. 1.)

Sri Bhagavata is a commentary on Vedanta-sutra, most impartial, best and purest, written by Vedavyas himself, author of Brahmasutra, to discard the monistic interpretation of the Upanishads. Arthoyam Brahmasutranam Bharatartha binirnayah Gayatri bhasyaruposu Vedarthaparibringhitah. The Brahmasutra starts with this aphorism Aathato Brahmajijnasa. Now therefore is the inquiry into Brahma. There has been always an insistence on a rational approach right through to religious reality. We have never been called upon to admit anything which is in conflict with our reason. The Upanishad tells us Naymatma Probachanena labhyo namedhaya na bahunya srutena. It is no use in mere listening to the text. We must ponder on them, reflect on them, there must be manana. We again find in the Bhagavad Geeta Tadbiddhi pranipatena pariprasnena. Pariprasna is the essential quality, cross examination, reflection and Nididhyasan of the Upanishads means the worship of God. The life story of Krishna constitutes the most vital part of Sri Bhagabat. The thoughts of Bhagabat are loftily poetic, philosophically illuminating and the style is more difficult. The entire Bhagabat consists of 18,000 slokas in its twelve Skandhas. It contains the best parts of the Vedas and the Vedanta. It is pre-eminently the Book of India. The book has so much influenced the life of millions of Indian people that many saintly philosophers have written commentaries upon it in Sanskrit and various State

languages. Below is a list of some of the important commentaries.

Tatparya-dipika, Tatparya-candrika, Tattva-pradipika, Chaitanya candrika, Krishna-padi, Amrita-rangini, Atma-priya, Bhagavallila-chintamani, Rasa-Manjari, Sukapaksiya Pro-bodhini, commentaries by Janardone Bhatta, Narahari, Prakasa by Srinivasa, Tattva-dipika by Kalyana Raya, Kaura Sadhu, Gopala Chakravarti, Yadupati, Vishnuswami, Srivasa-carya, Satyabhinava Tirtha, Sudarsana Suri, Braja-bhusana, Anvaya-bodhini by Churamani Chakravarti, Bhava-prakasika by Narasimha-carya, Subodhini by Vallabhacarya, Pada-ratnavali by Vijayadhwaja-tirtha, Sarartha-darsini by Viswanath Chakravarti, Bhagabat candrika by Virarraghava, Bhavartha-dipika by Sivarama, Bhavartha-dipika by Sridharasvami, Sneha-purani by Kesavadasa, Bhagavata-Tatparya by Madhvachariya, Bhagavata-puranarka-prabha by Haribhanu, Bhagavata-puranaprathama-skandha-tika by Vallabhacharya, Subodhini by Balakrishna Yati, Budharanjini by Vasudeva, Nibandeva, Nibandha-prakasa by Vithlala Diksha, Anukramanika by Vallabhacharya, Ekadash-skandha-tatparya-candrika by Brahmananda, Anukramanika by Vopadeva, Vaisnavatoshini by Sanatana Goswami, Krama sandarbha by Sri Jiva and Bibriti-sar by Srimad Bhakti Siddhanta Saraswati Goswami.

The word “Dharma” is ordinarily understood as religion or virtue. It means attainment of Heaven by performing Vedic sacrifices only and it is determinable only by the Vedic injunctions. It has been described in the Vedas that by performance of various kinds of sacrifices one may take revenge on his enemies by destroying them or causing grievous injuries to them, but injury to any fellow being cannot be Dharma. But killing of animals in the performance of sacrifices does not produce any sin and must be regarded as being included within dharma. Medhatithi discards not only the Buddhists and Jains not following the Vedic dharma, but also the Bhagavatas who considered all kinds of injury to living beings

to be sinful, which directly contradicts the Vedic injunction to sacrifice animals at particular sacrifices. It is, however, gratifying to note that in some of the later smritis the concept of dharma was extended to morality in general and to some of the cardinal values. Brihaspati, Devala, Yajnavalkya and Mahabharat says ahimsa, satya, asteya, souca, indriyanigraha, dana, patience, regular charity, truthfulness, Guru susrusa, tapas, sraddha constitute dharma.

There is a reference to Devakiputra Krishna (Krishna, son of Devaki) in the Chhandogya, one of the most ancient of the Upanishads. He was instructed by a great sage Ghora Angirasa. This sage, the Guru, was one of those who rejected the purely ritualistic interpretation of Yajna or sacrifice. By Dharma, we mean by which we can fully understand the Reality. (Bh. 1, 2, 8).

We find three stages in the development of the concept of dharma. Dharma as the duty of following the Vedic injunctions, dharma as moral virtues of non-injury, truthfulness, self-control, etc., dharma as self-knowledge. Sri Bhagavat says that those great men, deluded by the influence of Maya, perform the elaborate Vedic yajna to enjoy the pleasures in the heaven and cannot understand the worship of Bhagawan. (Bh. 6. 3. 25, 11. 21. 3.)

We find a new aspect of the notion of dharma from Sri Bhagavat, which consists in the service of God, a worship of God without any motive of dharma (virtue), artha, kama, even moksha. It declares that the vedic sacrifices were frail and unreliable boats incapable of saving men from evil.

Sri Bhagavat brought into Indian philosophy the implications of a new concept of Dharma. The supreme-religion of man is devotion (Bhakti) to Krishna—the Supreme Lord and this devotion is free from any desire for material prosperity and emancipation (Bh. 1. 2. 6.) The fruits of dharma as defined by the Vedic injunctions lead to pleasures to the flesh of the body and it is transitory. Dharma cannot be identified with mere gain or fulfil-

ment of desires. Dharma as supreme devotion to God is superior to Vedic definition of dharma which can produce only sense gratification of various kinds. (Bh. 1. 2. 9, 10).

The whole of this incomparable work teaches us, according to Sri Chaitanya Mahaprabhu, the three great truths which compose the absolute religion of man. Sri Chaitanya calls them Sambandha, Abhidheya and Prayojana, i.e., the relation between the Creator and the created, the duty of man to God and the prospects of humanity. All these are the cardinal points of religion and the whole Bhagavat is an explanation both by precepts and example of these three great varieties. The whole ocean of human knowledge as far as it has been explored up to the era of human progress will be found in these three words: Brahma, Paramatma and Bhagavan.

Sri Bhagavat clearly asserts that the ultimate Reality is one eternal non-dual knowledge (Jnanam Advayam) which is termed as Brahma, Paramatma and Bhagavan. The three names, Brahma, Paramatma and Bhagavan are used in accordance with the emphasis that is put on the different aspects of the total composite meaning. He is the eternally perfect embodiment of beauty, sweetness and love. All sense perceptions appear to be deceptive and meaningless if there be no transcendental knowledge of the whole behind it. True tattvajnana consists in the realisation of God in His three-fold forms as Brahma, Paramatma and Bhagavan in relation to His three-fold powers—Svarupa sakti, (essential) Tatastha sakti (disengaged) and Maya sakti. The concept of Brahma is the partial appearance of the total personality denoted by the word "Bhagawan". When the great sages identify themselves with the ultimate reality, their minds are unable to realise the diverse powers of the Lord. The aspect of Brahma is realised when the specific qualities and powers do not appear before the mind of the devotees. It is the idea of negative Brahma of the pantheistic school.

The same Bhagawan appears as Paramatma in His aspect as controlling all beings and their movements—Isvara, Purusha, Antaryami, Paramatma. He is all-pervading, all-originating, all-sustaining, i.e. the idea of a universal soul—Paramatma of the Yoga school.

In association with all the powers He is called Bhagawan. He possesses infinite number of infinite excellent qualities and attributes. He is the supreme object of admiration, reverence, devotion, meditation, service and love to humanity, i.e. the idea of a personal Deity with all His majesty, might, glory, beauty, wisdom and supremacy combined in the person.

The monistic view that Brahma is nirguna (devoid of all qualities) and as also devoid of all powers (nihsaktika) and indeterminate (nirvisesa). Sri Bhagavat has advanced arguments against the monistic interpretation of Brahma sutra which is not in consonance with the purport of the Upanishads. Any attempt to prove the indeterminateness of Brahma would go against them. They prove His determinate nature and establish the fact that He possesses all possible powers. In the Brahma sutra immediately after launching an inquiry about Brahma, Vedavyas defines His nature as that from which the creation and destruction of the world has proceeded. (Bh. 1. 1. 1).

Brahma is indeed devoid of all phenomenal qualities but full of non-phenomenal qualities. The ideas of Brahma and Paramatma are included in the idea of Bhagavan. These powers are threefold in their nature. The Vishnu-sakti (essential power, svarupa sakti), Ksetraj-

na-sakti (Jiva sakti, Tatastha sakti) and the Avidya sakti. The first power Svarupasakti may further be considered from three points of view, the Hladini, Sandhini and Sambit. These three powers, bliss, being and consciousness are held together in the Vishnusakti. The power of God is natural and unthinkable (acintya). The concept of acintyatva is used to reconcile apparently contradictory notions (durghata-ghatakatvam hi acintyatvam). The internal and essential power (antaranga svarupa-sakti) exists in the very nature of Brahman and also in its various manifestations.

Sri Bhagavat starts with the conception that Krishna is the Supreme spirit (Krishnastu Bhagavan swayam) whom Sri Brahma, Barun, Indra, Rudra and other gods worship, whose greatness the Vedas, Vedangas and Upanishadas sing, whom the yogins see in meditation. (Bh. 12. 13. 1).

We are misled by the recorded accounts of first career and departure of Sri Krishna. Our words and for the matter of that, our language, being in their origin material, cannot describe things spiritual divested of all grossness and as such cannot convey their spiritual import to the minds of readers and listeners.

The laws of contradiction do not apply to Him. The concept of achintya (incomprehensibility) is introduced by Jeeva Goswami (achintya-bhedaveda) in his Sad Sandharva. Krishna is the manifestation of entire Godhood and the support of Brahma and Paramatma. The acintya-bhedabhed is the most complete and full-fledged theistic system, based on the revelatory truths vouchsafed by Prasthanatraya and Bhagavata (the 4th authority).

Is Brahman Saguna or Nirguna?

BY VIDYABHUSANA DR. B. N. K. SHARMA, M.A. Ph. D., Ruparel College, Bombay

This question has always agitated the men of religion and philosophy at all times. There is a common belief that confuses the conception of "Saguna" with a "Personal God", i.e. an anthropomorphic God—with a physical body and organs. The worshipper of the "Nirguna" is supposed by these people to hold the view that God as a spiritual being has and can have no physical body. We are not concerned in real Vedanta with such immature views. The concept of Saguna and Nirguna in our Vedanta has nothing to do with these popular notions. In strict Shastraic terminology, these two words "Saguna" and "Nirguna" stand for entirely different ideas. The Advaita philosophy of Samkara holds the view that "Brahman" or the metaphysical Absolute is essentially attributeless and without any kind of characteristic not necessarily physical by which it could be described or conceived of or distinguished from others (or what is not Absolute); because, it is the only reality that exists in reality and there is nothing else outside it; nor has it any *content* or property or Gunas by which it could be described. The theistic schools of Vedanta, which are as much philosophical in their aim and objective, reject the concept of "Nirguna" Brahman and hold that the Absolute has a content of its own and cannot as such be entirely and absolutely Nirguna in the sense of being "nir-dharma" (*dharma* meaning attribute or characteristic not necessarily physical, by which we can have some conception of the thing in question). This question could be discussed from a purely scriptural point of

view and it could also be argued from the purely logical point of view. We do often hear, in certain modern publications, a hushed reference to the Sruti "*Yato vāco nivatante*" as if it were a final disposal of the problem. But it is *not*. For there are equally pronounced declarations in the srutis which speak of the great cosmic attributes of Brahman '*parāśya saktirvividhaiiva srūyate, svabhāviki jñānai vala-kriyācha*' such as Satyam Jñānam Anantam Brahma *Svet. Up.* "Sāntam, Sivam, Sundaram" and so on. These cannot be empty, meaningless words. They must stand for some meaning, some content. It is that content that makes the Brahman "Saguna" or to put it in proper metaphysical terminology—"Sa-Visesa" (having its own characteristics). These characteristics need not necessarily be physical. The contrast is now between the conception of Brahman as "Nir-Visesa" and "Sa-Visesa". We, as human beings, may not be able to understand fully, much less describe fully, all that *is there* in the infinite being of the Lord. But our inability is itself an evidence of the greatness of the Infinite, rather than a proof of there being *nothing* by way of content in that Being.

The ability to *express* that content is not the criterion of the presence or absence of the content. It is a question of fact. It is this point that the Upanishads emphasize when they say "*Yato vāco nivarante*". It is this truth that the *Bhagavata* expresses when it says: '*mayanantaḡunenante gunatonantavigrahe*' (VI, 4, 48)

(In Me of infinite attributes, and infinite in the measure of each attribute). The

conception of a "Sa-Visesa" Brahman in this way, touches the sublime heights of Mysticism. The devotee *feels* the indescribable reality, beauty and power of the Supreme. Words are inadequate to express all that he feels. There is more, much more, infinitely more, in Brahman than all the words could convey. They are but poor, insignificant vehicles of thought and feeling. Sri Madhvācharya has given us a very expressive analogy in this connection: '*pasyantopi na pasayanti mero rupangvipaschitah*'.

[Though seeing it the sages see it not-like the full form of the Meru mountain]. The full significance of this comparison can be understood by a quotation from a memorable passage from the writings of a great Western thinker Ralph Cudworth, who adopts an identical simile: "It doth not at all follow that because God is incomprehensible to our finite and narrow understanding, He is utterly inconceivable by it; so that we cannot form any idea of Him at all. For, it is certain that we have not such an adequate and comprehensive knowledge of the essence of any substantial thing so that we can perfectly master and conquer it. Truth is bigger than our minds and we are not the same with it but have a lower participation only of the intellectual nature and are rather apprehenders rather than comprehenders thereof. This is indeed one badge of our creaturely state. Yet many rational souls frame certain ideas and conceptions of whatever is in the orb of being proportionate to their own nature and sufficient for their purpose. Though we cannot fully comprehend the Deity, nor exhaust the infiniteness of its perfections, yet may we have an idea of a Being absolutely perfect, such a one as is agreeable and proportionate to our measure and scanning

nostre modulo conformis, as we may approach a mountain and touch it with our hands though we cannot encompass it within our arms" (*Intellectual System of the Universe*, quoted in Chamber's Encyclopaedia of English Literature Vol. i, p. 373 (1894).

It is this true mystic attitude of humility in understanding the glory of the infinite that the Upanishads refer to when they say cryptically: *Navedeti veda ca*. He who knows "I know not", knows.

The logical objections to a Sa-Visesa Brahman are the merest cobwebs of the discursive intellect. If Brahman is beyond logic as is conceded by Absolutists, there must be a super-logical way of disarming and transcending logical objections to the presence of attributes, giving a meaning and content to the idea of Brahman.

That such a way is conceivable and possible is demonstrated by the doctrine of "Visesa" propounded by Sri Madhvacharya in his works:—'*bhedahine tvaparyaya-sabdantara-niyamakah, [vishesha nama kathitah sosti vastushvaseshatah]*'.

[Where there is no difference but established identity along with the use of non-synonymous terms in description, there 'Visesas' are to be accepted to regulate such Vyavahāra. These Visesas exist in all objects.]

We have indisputable evidence from Samkara's *Brahmasutrabhāshya* (ii, 2, 44) that this conception was fully accepted by the Pancarātra Srutis, one of which is quoted in this connection by Samkara himself establishing that Brahman and its qualities are an integral whole. This conception has been rescued by Sri Madhva from the old Panncarātra philosophy of Suddha-Vaishnavism under the name of

"Savisesābheda"-Vāda of Brahman and its infinite attributes. It is this great doctrine that has been inherited by Sri Caitanya directly from the philosophy of Sri Madhva and called by the name of "Acintya-bhedā" which is applied in resolving the logical difficulties in the conception of Brahman and its attributes. The works of Rupa Gosvamin, Sanātana Gosvamin, Jiva Gosvamin and Baladeva Vidyābhūṣaṇa draw upon many passages bearing on the concept of Viśeṣa cited by Sri Madhva in his works, in developing this doctrine in the system of Sri Caitanya. The stock instances given by Baladeva in support of the category of Viśeṣa such as *satta satī; bhedo blinnah, kālah sarvadā asti; desah sarvatra* etc., are bodily taken

from the standard works of the system of Sri Madhvacharya like the *Nyāyamṛta* of Sri Vyāsārāja Svamin (See also Sri Madhva's B.S.B. III. 2, 30). We have therefore to reject as *utterly baseless* the contention of a scholar in his doctoral thesis that Baladeva has not borrowed the doctrine of Viśeṣas from the Madhva school, but from his spiritual preceptor Radha-damodara. As a matter of fact the *Vedānta-Syamantaka* of Baladeva's preceptor himself, borrows the concept, definition and standard illustrations of the category of Viśeṣas from the *Nyāyamṛta* of Vyāsārāja. This is an irrefutable proof of the metaphysical allegiance of the system of Sri Caitanya to Madhva-Siddhānta.

The Monotheistic Conception of Vedānta

By DR. ROMA CHAUDHURI, M.A., D. Phil. (Oxon) F.A.S., Principal,
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The Monotheistic Vedānta, as very ably represented by Ramanuja, Nimbarka, and others, is, indeed, a grand contribution to the History of Human Thought. Its central Doctrine is the famous "Parinama-vada", according to which, the cause is actually,—and not only apparently as held by the "Vivarta Vada" of the Monistic Schools of the Vedānta—transformed into the form of the effect. Thus, according to this Doctrine of Actual Transformation, Brahman, the Creator of the World is actually transformed into the Universe of Souls and Matter.

Objection

But here a serious objection may be raised. For, here, we are, inevitably, on the Horns of a Dilemma as follows:—

If Brahman be without part (Amsa or Avayava), the whole of Brahman will be transformed into the Universe; and if Brahman be possessed of parts, then Scriptures will be contradicted.

Either, Brahman is without parts, or He is possessed of parts.

Therefore either the whole of Brahman will be transformed into the Universe, or Scriptures will be contradicted.

Now, as in the case of a Dilemma, neither of the above two alternatives can be accepted. For, firstly, if the whole of Brahman be transformed into the form of the Universe, then, Brahman will be wholly immanent in the Universe. But, the Vedānta view is that Brahman is neither

wholly immanent, nor wholly transcendent, but both.

Again, secondly, if Scriptures be the only sources through which Brahman can be known, then how can a view regarding Brahman that contradicts Scriptures be accepted? So, the only conclusion we have to accept here, willy—nilly, is that no transformation of Brahman is ever possible. Thus, "Brahma-Karana-Vada" or "Parinama-Vada" is a totally unacceptable Doctrine.

Reply

Here, the Monotheistic Vedantists take their stand on their celebrated Doctrine of Divine Energy.

Take, for example, the case of Samkhya 'Pradhana.' Pradhana or 'Prakriti' the root material cause of the Universe, is, evidently, not itself a material object, but rather a kind of eternal, ultimate, fundamental Physical Energy, not having any parts, like a material object. So, the question that may be raised in connection with an ordinary material object, having parts—viz., as to whether it, as a cause, is wholly or partly transformed into its effects—cannot be raised here at all. In this way, this eternal, ultimate, fundamental Physical object of the Universe; yet it is not exhausted in any of them.

The same, and more so, is the case here. In the Vedānta System, Creation (Srsti) has been described as "Sva-Sakti-Viksepa," or expansion of the Cit and Acit Saktis of Brahman Himself; and Destruction (Pralaya), as contraction of the same.

Thus, Brahman, is, surely, devoid of parts; Niramsa or Niravayava, although He is taken to be an Organic Whole. Hence, Cit and Acit are not His parts, as a leg is a part of a table, or, finally, an atom is a part of a physical whole. These constitute

only His Gunas and Saktis: Attributes the Powers, which are by no means, His physical parts, in the ordinary sense.

Thus, here an easy, yet scientific solution can be found in the Celebrated Modern Concept of Energy.

Due to this Concept, the whole idea of Causation has been revolutionised, and the age-old whole-part conception has been appropriately revised. It is held now that it is not really and ultimately a divisible material object that is transformed into the form of an effect, but it is only the Energy inherent in it that is so. Thus, it is the Energy inherent in the seed that gradually blossoms forth into a beautiful, majestic, full-grown, huge tree,—through every part of the tree, this Energy is manifested, yet it is not fully exhausted in any one of the same. In the same manner, it is the Energy inherent in the Milk or Milk-particles that takes form in butter or curd. This Energy is eternal, it is never exhausted, never dies. Such is the great and grand Conception of Energy, even from the empirical standpoint.

So, how much greater and grander is this Vedānta Concept of Vedānta Energy! The Vedānta Concept of Brahman is of course, a Static One. That is, here Brahman is conceived to be eternally full, eternally perfect, eternally blissful, eternally satisfied. So, He eternally 'Is', and never 'Becomes'. Still, He being All-powerful, is an Eternal Storehouse of Energy; and it is this Energy, pulsating throughout His own self, permeating His own Self, vitalising and vivifying His own Self, that works in His every Attribute, every Power,—in Cit and Acit, variously called His "Guna" or Attributes and "Sakti" or Powers.

The Cit and the Acit are also taken to be constituting the Body of Brahman, He

being its Soul. Now, when the Soul vitalises the Body, who would raise the question of the Soul being wholly or partly immanent in every part of the Body? The Soul, indeed, has no parts; yet it is not wholly exhausted in any of the parts of its body; yet it is fully present in each of the same.

Thus, from whatever standpoint, the matter is discussed, the same conclusion is arrived at, viz. that the Paradox of Energy is the Paradox of Brahman, the Paradox of Life is the Paradox of Brahman, the Paradox of Soul is the Paradox of Brahman. Thus, e.g. the partless, indivisible Life is "fully" present in the smallest particle of the living body; yet not "wholly" exhausted and immanent in it. It is this Paradox between "fully" and "not wholly" that constitutes the real core of the matter here. Very beautifully does the wise Brhadaran-yaka Upanishad refer to this Paradox thus:

*Purnamidam purnamadah purnat
purnamudacyate |
Purnasya purnamādaya purnamebā-
basisyā ||*

"Om. That (Unmanifest) Brahman is Full. This (Manifest) Brahman is Full. If the Full be taken away from the Full, then, too, the Full remains."

Thus, as pointed out above, Brahman is "fully" present in the world; yet He is not "Wholly" exhausted therein. That is why, Brahman, in His unmanifest casual state is Full. Brahman in His manifest effected state or as present in the Universe of Souls and Matter, is Full; and even when He is Fully transformed in the same, He remains Full for ever, as before.

Thus, in every particle of dust, Brahman is fully present; every particle of dust is Brahman, Full, Pure and Perfect; still when millions of such particles are combined

together, the very same Full, Pure and Perfect Brahman remains. This is the wonderful Mathematics of the Vedanta: If from 100, 100 be subtracted, still then 100 remain! Again, if with 100, 100 be added, still then 100 remain! How? For the mere fact that there is really no subtraction, no addition at all, there being only One, All-pervasive Reality, having no outside or inside. So, nothing can be subtracted and taken out from It; and nothing can be added and taken in it. In this way, the Full is Full, at every place, at every time, through and through.

In fact, this is the only kind of Existence that an Eternal, Unchangeable Being can have, if He has to exist at all. For, Eternity and Unchangeability necessarily imply that there is no change at all from the existing state, either qualitatively or quantitatively. So, just as the Eternal, Unchangeable Brahman cannot become otherwise qualitatively by being something else; so also, He cannot become otherwise quantitatively by becoming 'more or less, in any way. Hence, whenever He is, He is what He is eternally; wherever He is, He is what He is eternally; whatever He is, He is what He is eternally. In this way, transcending all conditions of Time, Space and Circumstances, He Is, only Is. Accordingly, when He is the Universe He simply is as He is (Manifest, Effected State), What He is; just like when He is not the Universe (unmanifest causal state).

This is the sublime Vedanta-Doctrine of Creation. Creation is not a happening in time, not a change of states, not a result of needs—yet it is a new something yet it is a real transformation, yet it is a necessary activity. What a sweet and sublime Paradox is this! But is not Life itself a Paradox, and more so, its interpretation, viz., Philosophy?

But, after all, why "new"? Why "actually transformed"? "Why" a necessary action?

"New" because Brahman is eternally New, as He is eternally existent, yet never grows, never changes, never becomes old. So, everything within Brahman is eternally new.

"Actually transformed" because the world is as real as Brahman Himself, containing Brahman "fully".

"A Necessary Action" because Creation is Nature itself and Nature is Necessity.

Very strange, yet very sweet is the Monotheistic Vedanta Conception of Creation.

"Strange" because it is not easily amenable to ordinary reason; "Sweet" because it brings to light a sweet play between Brahman and Jivas, a sweet vision as to how the All-sweet God, with His Ambrosia of Love and Bliss, is eternally sweetening the lives of the so-called suffering and sorrowing souls.

A Word on Dialectic of Love in Caitanyaism

BY DR. MONORANJAN NANDI, M.A., B.L., Ph. D., (Bombay).

In Caitanyaism the Lord (Krsna) and His Para Sakti (Radha) have been spoken of as non-different. It is contended that He separates Himself, conventionally from His Para Sakti for the sake of Lila because the enjoyment of love in its truest sense requires a companion. In other words, He divides Himself into two—the being for self and the being for expression. The former is He Himself and called Krsna, one who draws and the latter is His Para Sakti called Radha - one who adores. Lord Krsna and Radha though one in essence yet different for the sake of Lila or eternal sport. Baba Bharati has rightly said "Radha means adoration or love devotion. Radha is the embodied manifestation of Krsna's love principle—the energy of His soul, i.e., the principle in Krsna which sets His love into motion."

In order that the Lord may enjoy Himself, Radha assumes different stages of the love-relation and appears before Him variously, when the Para Sakti (Radha)

serves as a servant, the Lord is master. when this power loves as friend the Lord is the friend. When Sakti caresses as mother, the Lord is the child and lastly when Para Sakti behaves as wife, the Lord is the Beloved. The sweetness is said to increase from servanthship to friendship and mother and culminates in wifedom. The Being for expression (Radha) thus approaches closer and closer to the Being-for-self (Krsna) and ultimately they become unified again.

Caitanyaism asserts that the loving sport of the Lord never stops. It is eternal. It moves uninterruptedly in a dialectical fashion. When the Being for expression (Radha) becomes unified again with Being for self (Krsna), the God head becomes, as it were enriched, more sweet.

Though it appears that this unification takes place in time it is actually not so. It is Lord's nitya or eternal Lila. We are told that one and the same eternal Lila appears in two-fold way (unmanifest and

manifest) on account of the limitations of the phenomenal Jiva. The Jiva whose 'real nature' is suppressed by *maya sakti* cannot witness or realise the unmanifest dialectic love-life of Radha and Krsna as eternal. He forgets that Radha Krsna, though they appear to be different from Lila points of view, are one in essence. Radha is the Hladini Sakti of the Lord. It is observed in this system that the process of differentiation and integration in the case of Lord Krsna goes on eternally. The Lord Krsna separates Himself from self to return to Himself to be Himself. Dr. M. N. Sircar has beautifully depicted the love-life of this system in this way that in the dialectic expression of love-life, difference heightens the truth and reality of unitive consciousness and brings out the infinite phases of love and its promises. The difference sometimes appears to die out in the unitive consciousness only to reappear in a new form and exhibit the rhythm of love-life in a newer strain and sweeter vein.

In this cult, Lord's love overflows not only to have joy in family groups or in social circles but also to make the entire universe participate in His joyous sport. He longs for all the created monads (Jivas) which including atoms and molecules (anuparamanu) are innumerable in number. He feels, as it were, that He is incomplete without them. It is this conception that Tagore has in his mind when he says :—" In our country the Vaisnavas have realised the truth and boldly asserted it by saying that God has to rely on human souls for the fulfilment of his love."

The most refined shades of feeling and sentiment that come to play in the dialectic procession of Divine Love have been put to criticism by some people who have never cared to go deep into the matter. Besides,

some critics as usual, do not like the attribution of many feelings and sentiments to the most High. But a true devotee of Chaitanya realises that Radha Krsna love though sometimes misrepresented as the pursuit of vulgar sensuality or what is called erotic in English, is really a highly spiritual culture. The sensuous erotic interpretation of it is entirely due to the ignorance of those deeper realisations verified and verifiable, upon which both Vaisnavic theology and art have been built.

In fact, in the ordinary experience of sex passion, if only we minutely analyse them, we find that though it originates in our activities, it always strives to transcend these activities. As long as we have not been able to do so, our sex-love does not and cannot rise to the level of the romantic. The body is not the objective of this passion. The 'whole being' hankers after complete union with that of the object of our love. However in our present conception of life we are not mere spirit or soul, but our spirit or soul is indissolubly bound up with our body, and being influenced by it and influencing it, we cannot, in actual realisation, completely eliminate our body from this hunger for complete union. But though we cannot absolutely negate our physical organs and instruments in the realisation of the highest romantic affection, we always strive to rise above the limitations of these in our desire for the complete union with Eternity. Dr. S. Radhakrishnan has therefore rightly observed " Man is a being who is striving towards infinity in quest of eternity but the conditions of his existence, finite, limited and temporal and mortal, cause suffering. When he attains integrity, there is harmony in his life and its expression is joy."

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SRI JAYANTI ISSUE

Thus according to Caitanyaism, the key to this realisation is not abstraction of the spiritual from the physical but the divinisation and spiritualisation of the latter. Realism and idealism have, therefore, been exquisitely blended together in this system.

Let me however recall here what I have said above about the sweet activity of the Lord in His eternal abode. Let us see how and why in the process of the dialectical movement of love, the Godhead realises Himself by separating himself from Himself as being for self and being for expression, and then uniting again. The sweet home of the Lord is the eternal archetype of all homes. There the Being for expression (Radha) gradually approaches the Being for self (Krsna) step by step as servant, friend, mother, and wife and finally intermingles with the Lord (Krsna).

The first step is called "Calmness" (Santa) when the devotee is lost in the homogeneous experience. The next step is called "Servantship" (Dasya) when the devotee is servant and the Lord is Master. An important point that is to be remarked in this connection is that when the second step is reached, the first step does not cease to exist, it lingers in the background. In other words, this servantship is the servantship of a liberated soul and not of an unliberated person. Similarly the second continues to linger in the background when the third step is reached, which is named Friendship - 'Sakhya'. In this step also the Godhead and the liberated self enter into intimate relationship. In the next stage the relation matures between mother and child (vatsalya). The devotee loves the Lord as a mother does her child. The last step is called "sweet" (Madhura) wherein the Lord and the devotee as lover and beloved are merged

in the sea of delight. This movement of Love knows no one. This is going on eternally. The Supreme goes on manifesting sweeter and sweeter aspects of His, gradually in the round of the dialectical process. The five steps beginning with calmness become fuller and richer gradually. At the last, when the devotee is lost in the love of Krsna there emerges a new tonal quality. When the lover and the Beloved Lord remain absorbed in one another there arises an intense desire to share the same with all and Love overflows. And then and then only 'we know our true selves'. We do realise from within that we come from All Joy, we live in All Joy and we will return to All Joy in the end.

Thus in Love, Caitanyaism finds its final goal. The Caitanya school of Bengal calls this doctrine of Love the "Fifth end" (Pancama Purusarth). This love-experience is said to be Turiyatita i.e. beyond the fourth dimension of reality of the Vedantists. It is in the complete self-dedication or self surrender to Lord Krsna in all absorbing love that the "Fifth end" is realised. The only thing that is ultimately worth doing "for its own sake" is therefore unconditional self-giving to the Infinite. This surrender of one's very being to the Supreme Being implies that the emphasis is no longer and not at all on the seeker not even on the seeking but entirely on the sought. This is the meaning of Para Bhakti, the love of God which transcends even the desire of knowledge of salvation. The delight which one experiences after complete self-surrender is greater in its effectiveness than the delight of Vedantic liberation. When the sun of "divine love" rises in the heart, all the bondages of darkness and ignorance drop off without any additional effort whatsoever.

ever. The best way to achieve liberation, therefore, is to forget all about it in our dedication. Let us, therefore, dedicate our whole heart, our whole life to the loving Lord. Then and then only we lose ourselves into the ocean of sweet love where we can see the Lord face to face. Caitanyaism boldly asserts that the Lord can be seen face to face because the Lord does everything for His devotees. Individual experience tells us that even now and here the Lord makes himself visible to

His entirely self-giving devotee in any form or appearance they like to see.

Caitanyaism thus guarantees God as "All love" to all Jivas without any distinction of any kind and offers an inspiring motive for spirituality. It affords tangible and effective divine ideals towards which imperfect mortals may strive untiringly and grow steadily. May I therefore quote.

"Those who follow this path never tire, Because it is both the way and the destination".

Vaishnavism

BY SRI JADUNANDAN VIDYARNAVA

People generally know Vaishnavism as a sect. In this country, there are a hundred and one sects, and it is one of them they think. Of course in the Vedic hierarchy Vishnu occupies the most prominent place. So His votaries ought to occupy the highest position in the category of worshippers.

Now who is a true Vaishnava? Philosophy and practice of theistic religion depend upon the solution of this question.

Devotional instinct is innate in man. From the earliest dawn of human history we see that man has ever tried to find out his object of worship. He in his fond delusion or sometimes in fear, habitually created him in his own image. But the instinct must be there. Like the dawn ever appearing in the east, it has again and again come to suffuse man's whole being in the glow of multifarious forms of worship. His earliest formula of devotion

and divination promises to be his last also. Vamadeva says in the Rig Veda,—"That which is immortal in mortals and possessed of the Truth, is a god, and established inwardly as an energy, working out in our divine powers. Become high uplifted, of strength, pierce all veils, manifest in us the things of the Godhead". (Aurobinda's translation.)

This is pure devotion. It has all a divine self manifesting process of its own untouched by Karma, Jnana or Yoga. These humanistic trends can only touch its fringe and be enamoured of its transcendental glamour, but cannot be its ascending steps. When this sublime potency of God descended on earth, in the shape of Sri Chaitanya Who is Godhead Himself with the halo of all love of His own self, then what did really happen? Sri Probodhananda Saraswati, one of Sri Chaitanya Maha-

prabhu's intimate associates, says in Chaitanya Chandramrita—that the worldly minded gave up all talks about the world, the wise renounced shastric discourses. The great Yogis gave up the labour of Yoga practice. Ascetics discarded unpleasant practice of tapa (asceticism) Jnaneees gave up all torturous processes of acquiring knowledge when Sri Chaitanya's devotional line was discovered."

The Truth is that one cannot enter into the sublime region of this Prema Bhakti (loving devotion to God) unless and until one completely gives up all other humanistic attempts to acquire spiritual felicity. Godhead Himself in his ultimate behest to Arjuna in the Geeta admonished him to renounce all other religious pursuits and surrender himself wholly to Him who sat before him holding the reins of his chariot horses. Srila Rupa Goswamipada says in Bhakti Rasamrita Sindhu that as a muktha purusha is not bound down by shastric injunctions, so one, fully devoted to Krishna is altogether free to follow his own line unhampered by scriptural behests. Of course, he never disregards them, if they be helpful to serve God. And in order to keep His promise to Arjuna, Sri Krishna appeared on earth, in Kali Yuga as Sri Chaitanya Mahaprabhu,—the one Eternal custodian of Prema bhakti, par excellence. So Srila Probodhananda says,—one may practise religious customs and rituals, visit all places of pilgrimage, can devotedly worship Vishnu, may read the Vedas thoroughly and practise in life their injunctions punctiliously, but all these become altogether useless, unless one approaches the lotus feet of Sri Chaitanya Mahaprabhu with all humbleness of spirit, for He, although Sri Krishna Himself, embodies Prema-Bhakti the purest inner potency of Godhead, in its highest manifestation.

But is this only a sectarian belief? Let us elucidate our line of discussion historically. Most of the Vedic religious sects in India follow the three great Acharyas—Sri Shankara, Sri Ramanuja and Sri Madhwa. We try to deal with them and see how they really culminated in Sri Chaitanya Mahaprabhu.

When Sri Shankara tried to bring back India within the Vedic fold, from Buddhist perversions, he had to take to the path of so called knowledge as distinct from devotion to which he gave a secondary place, in order to defeat his Buddhist opponents, although this is not the basic line of Vedic thought. Hundreds of passages from the Vedas, can be quoted against it as Sri Madhwacharya and Sri Ramanujacharya have done in their works. As an incarnation of Shankara himself, he was a great devotee of Sri Krishna at heart, as it is evident from his Govindastaka and other devotional hymns. That worship is above mukti (salvation) is apparent from his words that Muktas worship Krishna by imagining his Vighraha (image). This spirit of worship pervades and underlies all the Vedic hymns and the Upanishads and worship is the ultimate means of attaining Him who ever exists untouched by worldly degradations, among which innately selfish mukti desire is the worship. Of course worship alone can give salvation in the true sense of the term as the Brahma Sutra says—*Tannisthasya mokshopadesat*—His worship alone gives Moksha as a subsidiary end. But in that atheistic age when people had almost given up the Vedic path Sri Shankara could not reveal this inmost Vedic truth. Life had become so perverted that no basis for pure theism as revealed in the Vedas could be found in it. He had to start his arguments just from the point of Buddha himself in order to

frustrate the atheistic teachings of his followers—that this world is full of manifold sufferings and to get rid of them is the highest purushartha—goal of life. (But the real Veda point of view is just the opposite as evident from such hymns as the *Madhubata ritayate* etc.—Sweetly blows the wind etc, recited in every Vedic ceremony). Then all talks of unadulterated devotion which Bamadeva invokes would have been a far cry for every body who would have turned deaf ears to it. So he could accept and adumbrate the non-designate (nirbishesha) aspect of the Vedanta, forced as he was to base his philosophy on negation (neti-pantha). But *neti* must ultimately lead to absolute non-designation. So Sri Shankara's Brahman is almost like Buddhist shunya-ne science—as the All (Purra), he terms this as the Absolute, free from all relations existing between the knower and the known. 'It' is beyond the ken of all knowledge and words cannot reach It', even the Vedas fail there. But this is directly against the Vedic aphorism given in the Brahmasutra "*Ikshaterna shabdham*". The Brahman is not beyond the Vedic expostulations. The Vedas express Him. "*Sarbe Veda jat padamamanati*" the Katha says, All these diversions of Shankara from direct Vedic knowledge and his acceptance of 'Lakshana' indirect method of explaining Vedic due to the fact that in those days of extreme Buddhist decadence Vedas could not be dealt with directly. The one constructive aspect of his teachings is that the Brahman unlike Buddhist "Shunya" is a self-manifesting entity. The cardinal defect in Shankara's teachings is that he could not establish the relation existing between Karma and Jnana. For in the then society Varnasrama Dharma was almost defunct and their basis the Vedic tenets had no

hold. So Karma outwardly or inwardly following them and ultimately leading to tatvajnana as shown in the Geeta and the Bhagavata particularly could not be asserted. But he helped to establish the supremacy at Brahminism which helped to revive Vedic religion.

After Sri Shankara, came Sri Ramanuja who really re-established Vedic religion and the supremacy of the Vedas. He rectified Shankara's short-coming by showing the inner relation between Jnana and Karma. Vedic Upashanabichar was re-established by him. We find in his teachings the substance of Vedic worship. The greater upholder of Archana Marga, his teachings, rest on Vishistadwaita Vada as inculcated elaborately in his Sri Vashya. This world is the body of Godhead according to him. It is true and is the potency creation of Parabrahman. This is Shaktiparinama Vada not Brahmaparinama as shankarate imagines, Jiva the soul and the world are all true.

Like Brahman Himself, the supreme-most being is the one Lord of all potencies as realised through the world the Jiva and God's will. He is Narayana, the embodiment of all transcendental majesty of Godhead but neither Narayana nor His devotees transgress the Vedas. They do follow their injunctions; voluntarily in the case of Godhead but compulsorily in case of the devotees. The first tenet upon which true devotion—religion of worship is founded is non-recognition of Mayavada as expounded by Shankara and his followers of the so called Jnanee school. A true devotee must be strictly careful about it.

A Narayana worshipper can attain Salokya and Sarupya mukties if he desires but genuine devotion ever wants to serve Godhead even in Vaikuntha i.e. after resurrec-

tion. The substance of worship being *rasa* bliss, he does so in eternal servitude (dasya-rasa) mixed with loving felicity and unwavering faith (sakhya) inspired by the transcendental majesty of Narayana and His supremeness above all as Parabrahma. Sri Ramanuja thus revived Sudhwa Varnasrama Dharma and its spiritual basis in Archana Seva. Its fundamental tenet being that this world being Shakti-parinamavada of Godhead everything here should be first dedicated to Him and then used as His Prasadam as the Ishopanishad says *Ishabasyamidang sarvam* etc. This is *Tyaktena vunjitha* as Prasadam. Then came Madhwa to preach eternal exclusiveness and transcendental purity of devotion as the means to attain Krishna. According to him Godhead above is the one knower of all (Kshetragna). As the Bhagavata terms Him *Artheshu avigwa svarat*—the all knowing Lord of all. He is also enjoyer of all creation. This all enjoying Godhead is Krishna. Jiva, the world and Krishna ever exist as separate entities in order to realise their respective selves, through their relation of duality with one another. The Jiva can know his own self or soul only through God knowledge that is in relation to Godhead. So all the true Shastras preach Hari is everywhere in the beginning, the middle and in the end. So there must be the knower and the known, the enjoyer and the enjoyed, otherwise existence, knowledge and their end bliss will be non-existent,—Daita (duality) is eternal. This alone indicates the relation of God and Jiva. They are co-existent eternal entities, the one never lapsing into the other or existence will be impossible. This relation is expressed through devotion. In Mayavada which says that the one can lapse into the other there can be no ques-

tion of relation. Hence Madhwa says,—*Bhakti revainang nayati Bhaktirevainang darsayati Bhaktivasa purusha, bhaktireva bhuyashi*:—Devotion alone can show God, can lead us to Him, it alone makes godhead subservient to the wishes of the pure devotee. It is the highest and purest Jaivadharm.

We do not dwell here on the theories of other Acharyas as these two really occupy very prominent places in theistic India.

Then Godhead Himself came to show the supreme excellence of pure devotion in spiritual uplift of man. He appears as Gaurasundar (Sri Chaitanya Mahaprabhu) He Graced Madhwa's line of thinking to show that Dwaita is the best gate way to get into the all pure, all luminous, all comprehensive region of Prema-Bhakti which He alone manifested in this world. Sri Ramanuja and Sri Madhwa have both adhered exclusively to Shastric injunctions in order to cultivate devotion. But Sri Chaitanya Mahaprabhu says,—the seat of pure devotion is the soul. Shashtra can help us to develop its functions but cannot be its sole inspirer. He could not accept Madhwa's Tatwa-vada which goes against spontaneity of loving devotion. Sri Krishna alone the embodiment of all beauty, bliss, knowledge and existence is the sole inspirer of it. And the first step towards Him is to take to His Name with all one's heart, soul and mind. This will gradually manifest His appearance, qualities and Leela. This being the highest consummation of man's spiritual life here below. Eternally the one and the all (purnam), manifests Himself as the enjoyer and the enjoyed as the mutually differentiated one and the Whole (Purnam). *Ekatmanavapi bhubipura dehavedang gatau tau*. Sri Radha is Krishna's sole object of enjoy-

ment. And in this Leela of the enjoyer, enjoyment and the enjoyed, *rasa* works as the one eternal means and end of manifestation in so many shapes as Madhur, batsalya, sakhya and dasya etc. So Sri Krishna has been called 'Rasavaisa'. He is embodied *rasa*. In the song sung by Sri Ramananda Roy before Sri Chaitanya Mahaprabhu in Sri Chaitanya Charitamrita when he met him, this has been excellently expressed. He sang—"Na so 'ramana na' hama ramani, duhumana mano bhava peshala-jani"—We are neither of us male or female but eternally related two, though one, to manifest loving ecstasy realised through prema bilasa bibarta—sublime ecstatic delusion of enjoyment through separation as embodied in Sri Chaitanya Mahaprabhu.

This world, the manifesting ground of the three gunas, is but a perverted reflection of this Leela.

Thus we can see that the substance of Vedic religion is Upasana—worship. Jnana and real Karma are subsidiary to it. They maintain its purity from worldly derogations such as Dharma, Artha, Kama and above all Moksha. The highest manifestation of this we find among the Gopees of Vrindavana as Srila Viswanatha Chakravorty Thakur says, —*ramya kachit-upasana brajabadhubargena ja kalpita*,—that most fascinating worship shown by the Gopees of Vrindavana. And this Upasana was revealed to this world by Sri Chaitanya Mahaprabhu in His Mahabhava, although He is the embodiment of all *rasa*—the *Rasamaya*.

The sublime mystery in it is that the eternally worshipped manifests His Self

through His worshipper and his or her modes of worship. Though the sole possessor of all will in creation, maintenance and destruction of the numberless universes, He submits to reveal His Name, appearance, qualities and actions (Leela) through the worshipper alone, yet they both maintain their freedom of will, the eternal crux of all philosophical speculations. Unless we realise this it will never be solved—this question of free will.

Sri Radha is the highest and purest embodiment of this eternal worship. So she has been called Krishnamayee—all Krishna. For Her name, appearance, qualities and actions reveal Him only. Sri Chaitanya Mahaprabhu who appeared here—below (about five hundred years ago) as one covered with Radhabhava is thus the only source of approaching Sri Krishna. Sri Krishna thus came to attract the universe towards Him as His worshipper in separation of Love. His Name transmutes all functions of the body, mind and soul into this worship quite naturally. Harshness of Karma, austerity of Jnana mellow into one eternal desire to serve Govinda and Govinda alone. There is nothing of sectarianism in it as the ignoramus may think. The decaying world becomes the abode of continual, unperturbed bliss, all self-centred activities of body, mind and soul become God-centred embracing the universe as his own—*martastaaa amritatvaya kalpate*.

Vaishnavism is this religion of worship and the Vaishnava—who ever remains as God's own *taliya* is this worshipper. Is not his worship alone everything else? Sri Chaitanya Mahaprabhu came to preach this at Sri Mayapur, His own Dhama—manifesting ground.

Sri Ramanujacharya

By DEWAN BAHADUR SRI K. S. RAMASWAMI SASTRI, (Madras)

A well known Verse says that Sri Mahalaxmi inspired Sri Ramanujacharya, that Brahma inspired Sri Madhwacharya, that Rudra inspired Vishnuswami and that the four Kumaras (Sanaka, Sanandan, Sanatkumar and Sanatsujata) inspired Nimbarka.

Ramanujam Srihsvechakre Madhyacharyam Chaturmukhah |

Sri Vishnuswaminam Rudra Nimbadityam Chatussanah ||

It indicates that the place assigned to Mahalaxmi in the scheme of salvation is a special feature of Sri Ramanuja's doctrine. Another special feature is his exaltation of Bhakti as the supreme sadhana of salvation. Another well-known Verse makes this clear:

Yonityam achyuta padambuja rukmayugma

Vyamohatas taditarani trinayamene Asmat gurorbhagavatosya dayakasindhoh

Ramanujasya charanam saranam prapadye |

The Vaishnava Pancharatra Agamas and the Tamil Prabandhams (hymns) of the Alwars were revered by him as being as valid as the Vedas. The term Ubhaya Vedanta implies that the Tamil hymns and the Vedas were both equally revered. Nathamuni collected the Tamil Vaishnava hymns of the Alwars and brought about the system of the regular recitation of the hymns at the Srirangam Temple and other Temples. His grandson was the famous Yamunacharya called also Alavandar whose works Siddhitraya and Agama Pramaya and Gitartasangraha were followed by Sri Ramanuja who was the greatest figure in Vaishnavism.

Sri Ramanuja was born in 1017 and lived for 120 years and died in 1137. He studied Adwaita under Yadava Prahasa but did not like it. The breach came on account of the words :

Kapyasam pundareekam evam akshini

as being descriptive of God Vishnu's eyes. The accepted meaning was "eyes like the lotus flowers which were red like the posterior parts of a monkey." The description was to point out that the flower was a red lotus flower and not a white lotus. Ramanuja said that kapyasa meant "opened by the sun." But that meaning would apply to a used lotus as to a red lotus. The meaning was taken by the opponents as given in a derisive mood. There was no more derision in that in regard to the description by Valmiki of sandal being red like the blood of a pig

Varaharudhirabhena chandanena sugandhina

Anyhow the breach widened and it is said that when Yadava Prakasa and his pupils were going to Banaras (Kasi) it was proposed to go away with Ramanuja and that he had a miraculous escape and went to Kancheepuram. He continued his studies under his old teacher. Mahapurna was a disciple of Yamunacharya. Mahapurna requested Ramanuja to go to Srirangam to meet Yamuna. Ramanuja did so but before he reached Srirangam Yamuna had died. Three fingers of Yamuna's hand were closed as he counted three talks for Ramanuja. The requests were that Ramanuja should write a commentary (bhashya) on Vyasa's Brahma Sutras and that he

should perpetuate the names of Parasara and Satakopa (Nammalwar). Ramanuja agreed to do so.

One day Ramanuja asked his wife to give food to his friend Kanchipurna who was a Sudra. She did so but she spread with cowdung the place where he ate, Ramanuja was angry. He became an ascetic after he quarrelled with the wife of his friend *Mahapurna*.

He then started to go to Srirangam to meet Perianambi *alias* Mahapurna and other disciples of Yamunacharya for spiritual instruction. Goshtipurna imparted to him the holy Ashtabsara (Om Namō Narayanaya) Ramanuja wanted to teach it to all so that all might attain salvation. He was told that he would go to hell but that those who got illumination from him would attain salvation. Ramanuja got up the Temple at Tirukoshtiyor and taught the holy mantra to all as he had an exalted and unselfish passion that all should attain salvation by God's Grace. Sri Ramanuja mastered both the Sanskrit scriptures and the Tamil scriptures viz. the hymns of the Alvars. He lived at Srirangam and wrote Vedarta Samgraha, Sri Bhashya on the Brahma Sutra, Gita Bhashya, Vedanta Sara, Vedanta Dipa, Godya Sraya and Nitya. He had innumerable disciples and taught Vaishnavism to them. He went all over India preaching his doctrines. At Tirupati there was a controversy as to whether God Venkateswara was Siva or Vishnu. It is said that Ramanuja left conch (vanbha) and discus (Chakra)—which are Vishnu's weapons—in the San-nidhi one night and that the image was found wearing them next morning. He founded 74 spiritual officials called Sin-

hasanadhipatis. He had 700 Sanyasi disciples. He gave the name Satakopa to Kuruga and thus redeemed one of his pledges to Yamuna (Alavandar). He gave name of Parasara to Kurugesha's son and thus redeemed another of his pledges to Alavandar.

Owing to the persecution by the Chola King who wanted to compel him to accept Siva as the Supreme God, Ramanuja went to Mysore and converted that King to Vaishnavism. He remained there for nearly twenty years. He built a famous Vishnu Temple at Tirunarayanapuram (Melkote) in the Mysore State. He had a dream that a Vishnu idol was with a Muslim princess (Tuluka Nachaior) at Delhi. He got it from her and established it in the Melkote temple.

Meantime the Chola King died. Ramanuja then went to Srirangam. He lived a perfect saintly life and attained God in 1137.

His Vishistadwaita philosophy is called Adwaita because it proclaimed the oneness of God while postulating His Visesha or attributes. The souls (Chit) and matter (Achit) are the body of God and are ensouled by Him. God is immanent and Transcendent. Chit and Achit are projected into manifestation by God. His philosophy affirms the reality of God and Soul and Matter and the evolution (Parinama) of Achit into the variegated universe. During involution they are absorbed in His Being. Bhakti, specially its aspect prapatti or saranagati (self-surrender) is the sadhana (means) of salvation. Ramanuja inspired the Vaishnavism of Ramananda in North India, He is thus one of the supreme philosophers and saints of the world.

Sri Chaitanya's Religion is Rational Ethical and Spiritual

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

The religion preached by Sri Chaitanya Mahaprabhu is the most rational, most ethical and all spiritual; rational because it appeals to human reasoning, ethical because it most vehemently detests sinful life and corrupt practices, and spiritual because it mainly deals with spiritual matters—bringing one face to face with the Ultimate Reality.

Rational

Our scriptures deal with only three subjects i.e., relationship (Sambandha), means of approach (Abhidheya), and the prospects (Prayojana). The word relationship implies the knowledge of the beings, non-beings and the Supreme Being i.e., the jiva souls, the world and the Supreme Lord—the creator. Sri Sanatana Goswami who was a popular, influential and rich Minister under King Hussain Shah of Bengal before he took to a mendicant's life under Sri Chaitanya Mahaprabhu, put the following question to Lord Chaitanya—

“Who am I and why do I suffer from three kinds of troubles—physical, internal and external?”

In reply the Lord answered—“Being (jiva soul) is an eternal servitor of the Supreme Being (the Supreme Lord); jiva soul is the borderline potency of the Supreme Lord—a demonstration of difference and nondifference from the Lord at the same time. The Supreme Lord is the Master and beings (jiva souls) are his servitors. The duty of the servitor or servant is to serve the Master, but when this duty is neglected and when the servitor becomes indifferent to the Supreme Lord, the Master,

the neiscience (i.e., Maya or the external potency of the Lord) subjects the jiva souls to pain and pleasure, sometimes sending him to hell and sometimes raising him to heaven.”

Just as a drop of water in quality is the same as the ocean but not the ocean when quantity is concerned, just as a drop of water is an infinitesimal part of the ocean, similarly a being (jiva soul) is an infinitesimal part of the Supreme Being. The sun's rays come from the sun, they are similar to the sun, they belong to the sun, but at the same time they are not the sun. Thus there is simultaneous difference and non-difference between the rays of the sun and the sun. Similarly beings (jiva-souls) who come from the Supreme Being or Supreme Lord are similar to the Lord and different from the Lord at the same time. In spiritual matters the scriptures are the unerring authority, being the voice of the Lord or persons of realisation. The scriptures are free from four kinds of defects inherent in all human beings, namely Bhrama (taking one thing for another), Pramada (inadvertence or laziness), Bipralipsa (desire to get one's ideas accepted by others), and Karnapataba (inadequacy of the senses). Our scriptures—Vedas, Upanishads etc. have certain hymns which indicate similarity between the Supreme Being and the being (jiva-soul) and at the same time the same scriptures contain certain hymns which indicate existence of difference between the Supreme Being and the being. It is not that one is wrong and the other is correct. Both the views are correct. The scriptures

should be studied not in parts but as a whole. Before the Advent of Sri Chaitanya Mahaprabhu there were mainly two schools of thought—one the monists of the Shankara school and the other the dualists of the Bhakti school. The monists stressing on the similarity between the beings and the Supreme Being, while the dualists stressing on the difference between the two. Sri Chaitanya Mahaprabhu made a synthesis of both the views and gave his own contribution in the form of "Achintya Bhedabheda-vada" i.e., unthinkable simultaneous distinction and non-distinction between the Supreme Being and the beings. As explained above the Supreme Being is like the ocean or the sun and the being (individual souls) are like drops of water or the rays of the sun. The individual souls are like atomic particles of the God-head. The Supreme Being is infinitely superior and the beings (jiva-souls) are infinitely inferior. It is the duty of the inferior to serve the Infinite Supreme Being. The relationship between the Supreme Being and the beings is that of the Master and his servitors. It is when this relationship is forgotten or neglected and when the servitor, in place of serving the Lord, himself wants to enjoy, that the trouble starts. Then the Neiscience (i.e. Maya) subjects the beings to pain and sorrow to bring him round.

Ethical

Having understood the term relationship on the rational basis, one must proceed on the path of realisation of the Ultimate Reality. According to the scriptures there are only three ways of approach to Godhead—(1) Karma Yoga—the way of action, (2) Jnana Yoga—the way of knowledge and (3) Bhakti Yoga—the way of devotion.

(i) Karma Yoga—the definition of this Yoga is to do only those actions which are

sanctioned by the scriptures forsaking the fruits thereof. By doing acts forbidden by the scriptures one lands into the hell i.e., demolition. By doing acts prescribed by the scriptures, but with the intention of enjoying the fruits in this life or the next, one gets to the higher worlds or positions i.e., swara. 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 Yoga only when acts are done according to scriptures without attachment to the fruits of action. By adopting this Karma Yoga the heart gets purified and one loses attachment with the material objects and one is ready to adopt Bhakti Yoga.

(ii) Jnana Yoga—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 material enjoyment. True philosophic knowledge is the secondary effect of Bhakti or devotion to Godhead. Knowledge is more remote than realisation. Bhakti is much higher than the philosophic knowledge which is regarded as the secondary effect of it. By mere knowledge of a certain thing, one cannot obtain it—one has to proceed further with that knowledge. This is realisation of God-head through true knowledge about the individual soul, Over-Soul and the world.

(iii) Bhakti Yoga :—Out of the ways of approach to Godhead, Bhakti Yoga is the best, because it is independent of the other two i.e. Jnana and Karma, and Bhakti Yoga is the only way through which the highest aim of human birth can be achieved. The Supreme Lord is independent of all. He cannot be exposed to our senses. It is only through devotion to Him alone that

He may reveal Himself to His devotees. Sri Geeta (VIII/22) says that Supreme Lord is attainable by whole-souled devotion to Him alone in whom all beings dwell and by whom all this is pervaded. Bhakti means service of the Supreme Lord out of love for Him alone and without any idea of self enjoyment. Anything done to satisfy one's own desires is Kama and not Bhakti. To work for the Lord and for His satisfaction and out of love for Him alone is true Bhakti. Therefore a true devotee is incapable of doing any acts forbidden by the scriptures and he most vehemently detests to lead a sinful and corrupt life. Sri Chaitanya Mahaprabhu while ordering his disciples to chant Hari's Name instructs them to carry out the wishes of the Lord to abhor sinful practices. Only those persons are capable of practising this great Bhakti Yoga who have the four great qualifications laid down in the following couplet:

Humbler than a blade of grass, more
patient than a patient tree,
Not claiming any respect for one self,
giving all the respect due to others,
Ever chanting Hari's Name.

A devotee lives in the world of the Lord. He accepts only those things that are related to the Lord, a devotee has no need for anything else. Thus the life of a devotee is most ethical.

Spiritual

The aim of religion is spiritual transformation. It is possible by Bhakti Yoga alone where all the material objects are used in the service of the Supreme Being.

where even the material human body is treated as the temple of the Lord. Anything is not required for the service of the Lord is not touched by a true devotee. A true devotee does not use anything for his enjoyment and he is completely detached from the material world. He is attached to the Lord alone. Bhakti or devotion is the inalienable function of the soul and only possible only in a pure heart, i.e., when mind and body are not attached to worldly things and they are both used and directed in the service of the Supreme Lord. Thus religion is a transcendental process of spiritual transformation. This is possible when one has a correct idea about himself, the world and the creator of both (i.e. the Supreme Lord). The duty of a conditioned soul may be any, but the duty of an unconditional soul is devotion to his Lord who is all Spirit. The Supreme Lord who is Sri Krishna is the origin of all and cause of all causes. His body does not consist of gross matter like ours. The ingredients of His body are Sat (ever existent), Chit (all knowledge), and Ananda (all blissful). We cannot see Him with our material eyes. We cannot know Him with our senses, but through our devotion He can appear before us. Besides being all pervading, He has a Special Abode namely Goloko and through service to Him we can attain that Abode of Supreme Peace and Bliss. And this is possible by following the teachings of Sri Chaitanya Mahaprabhu only, making it possible for the beings to be face to face with the Supreme Being.

A Glimpse into the Bhedabhedavada of Sri Nimbarkacharya

BY DR. RAMSWARUP SINGH NANLAKHA M.A., Ph. D., (Kanpur)

The term 'Bhedābhedavāda' literally means a doctrine or philosophy of difference and non-difference. According to it both identity and difference, unity as well as diversity, are equally real and significant facts.

Sri Nimbārkāchārya, who is generally believed to have lived shortly after Sri Rāmānujāchārya, is the most widely known advocate of 'Behedābhedavāda'. But in fact this doctrine, in some form, seems to have been held even before Shri Shankarāchārya's time, who has definitely referred to some such doctrine in his commentary on Brahma-sutras, III 2.27 and 28. Moreover, Bhāskara, who is believed to have been either a contemporary of Shankara or to have lived just after his time, has interpreted the sutras 27 and 28 of Adhyāya III, Pāda II, of the Brahma-sutras so as to represent the point of view of an advocate of 'Bhedābhedavād'. These as well as other evidences show that the doctrine of 'bhedābheda' must have been known much before Shri Nimbārkāchārya's time. Anyway, this doctrine is generally associated with his name, and, in fact, it is in his works that it is now available in its earliest clear-cut form.

In many of its important details the philosophy of Sri Nimbārkāchārya is strikingly similar to that of Sri Rāmānujāchārya. Apart from some finer differences here and there his conceptions of God (Ishwara or Brahma), soul (Jiva) and the world (Samsāra) are more or less like those

of Sri Rāmānuja. For example, God, according to both of them, is possessed of innumerable good qualities and is both the material and efficient cause of the world, as well as the dispenser of the fruits of the individual souls' good and bad actions. Both hold the individual souls to be of atomic size (anu) and of the nature of bliss and wisdom or intelligence. They are many in number, and agents and enjoyers both, and, unlike those of God, their powers are limited. Similarly, there is hardly any difference between their conceptions of Prakṛti which are very much similar to its conception of Sāmkhya, except that according to Sāmkhya Prakṛti is an independent entity and has the three gunas-Satva, Rajah and Tamah for its constituents, while according to Rāmānuja and Nimbārka it is not an independent entity, but something dependent on God and closely associated with Him, and has the three gunas as its attributes, not as its constituents. Both the Āchāryas have granted an independent status to Kāla or time and have posited an 'aprākṛta' substance which is of the nature of 'suddha-sattva' or pure matter and, as such, different from trigunātmikā Prakṛti and Kāla both. It is called a 'Nitya-vibhūti' of God and by various other names, such as, 'Vishnu-pada', 'Paramavyoma', 'Parama-pada', 'Brahma-loka', etc. The most fundamental difference between these two āchāryas lies in their views about the relation of God, on the one hand, and

the world and the individual souls, on the other. While Sri Rāmānujāchārya seems to waver in his mind with regard to this relation and calls it 'aprathakasthiti' (inseparability), Sri Nimbārkāchārya has explicitly asserted that it is a relation of identity and difference, or identity-in-difference, which means that God is both different and non-different from the Jivas and the world alike.² It is on account of this aspect of Nimbārka's philosophy that it is called 'bhedābhedavāda'.

Like Rāmānujāchārya, Sri Nimbārkāchārya is a sat-kāryavādin. According to him, as according to other sat-kāryavādins, an effect pre-exists in its cause.³ It is not something entirely new, but only an unfoldment of the cause itself.⁴ If it is a previously non-existent something which gets produced, why are then, Nimbārkāchārya would ask, the sprouts of barley, etc., not produced from fire?⁵ As an effect is obtained only when its cause is there, it is, the āchārya says, non-different from its cause.⁶ But in so far as it is an effect and has, as such, its own nature and attributes different from those of its cause, it is also different from the cause. An effect, therefore, is both different and non-different from its cause. So the world with all its objects, concrete as well as non-concrete in forms, stands in the relation of difference and non-difference to Brahman or God, which is its cause.⁷ Brahman or God, as we have already pointed out is, according to Sri Nimbārkāchārya, both the material, and efficient cause of the world, "He is the material cause, since creation

means the manifestation of his powers (sakti) of chit and achit in their subtle forms. He is the efficient cause of the universe, since he brings about the union of the individual souls with their respective karmas and their results, and the proper instruments for experiencing them."⁸ Just as a snake in the form of a rope is the cause of its coil, so also Brahman which is possessed of all powers is both the efficient and material cause of the world, which as an effect, consisting of concrete and non-concrete things, etc., is just like the coiled form of a snake. As the coil of a snake is something dependent, pervaded and an effect, and the snake, in comparison with its coil, independent, pervader and cause, there is difference between them. And in so far as the existence and origin of the coil is not possible without or independently of the snake, it is non-different from the latter. Similarly, the world which is an effect of Brahman possessed of chit and achit powers is naturally different and non-different from its cause, the Brahman.⁹

Just as between the world and Brahman there is the relation of difference and non-difference, so also between the individual souls and Brahman, called Purushottama, the same relation of difference and non-difference is held to be true.¹⁰ Just as light is by its very nature different as well as non-different from its substratum, for the former does not exist independently of the latter and because both are fire, so also a soul which is a part (of Brahman) is by its very nature both different and non-different

2. Nimbārka-Bhāṣya on Brahm-Sutras, I.1.4

3. Ibid. II. 1. 16

4. Ibid. II. 1. 17

5. S. Radhakrishnan : Indian Phil. Vol. II, p. 753 ; and see also Vedānta-Kaustubha, I. 12.

6. Vedānta-Kaustubha, III. 2. 27.

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5. Ibid. II. 1. 18

6. Ibid. II. 1. 15

7. Ibid. II. 2. 27

8. S. Radhakrishnan : Indian Phil. Vol. II, p. 753 ; and see also Vedānta-Kaustubha, I. 12.

9. Vedānta-Kaustubha, III. 2. 27.

10. Nimbārka-Bhāṣya on Brahma-sutras, III. 2. 27,

from that of which it is a part (viz., Brahman).¹¹

"Some scriptural passages refer to the highest self and the individual soul as distinct entities, cf. e.g. Mu. Up. III, 1, 8, 'Then he sees him meditating on him as without parts', where the highest self appears as the object of the soul's vision and meditation; Mu. Up. III, 2, 8, 'He goes to the Divine Person who is greater than the great'; and Bri. Up. III, 7, 15, 'who rules all beings within,' in which passages the highest self is represented as the object of approach and as the ruler of the individual soul. In other places again the two are spoken of as non-different, so e.g. Ch. Up. VI, 8, 7, 'Thou art that'; Bri. Up. I, 4, 10, 'I am Brahman'; Bri. Up. III, 4, 1, 'This is thy self who is within all'; Bri. Up. III, 7, 15, 'He is thy self, the ruler within, the immortal'—As thus difference and non-difference are equally vouched for by scripture, the acceptance of absolute non-difference would render futile all those texts which speak of difference. We therefore look on the relation of the highest self and the soul as analogous to that of the snake and its coils."¹²

It is thus mainly to reconcile the texts of apparently contrary import that Sri Nimbārkachārya and his followers have had recourse to propounding the relation of difference and non-difference between the individual souls and Brahman.¹³ They regard both types of scriptural assertions as

being equally authoritative,¹⁴ so they have deemed it to be necessary to retain both the difference and non-difference between Brahman and Jīva at one and the same time and in one and the same sense. Hence the well-known assertion of the Chhāndogya Upanishad, 'Tattvamasi,' is accordingly interpreted. It is maintained that in so far as the existence of Jīva, which is here signified by the term 'Tvam', depends upon Brahman, which is, as distinguished from the anu Jīva, omnipresent, and omniscient, and for which the term 'Tat' stands in the said-text, the relation between the two is that of simultaneous difference and non-difference, and it is this relation which has been propounded by means of the word 'asi' in the statement concerned.

It is not only with regard to cause and effect, Brahman and the world and Brahman and the individual souls, but also with regard to substance and attributes that the relation of difference and non-difference has been held to subsist. Knowledge which is viewed as an attribute or quality of the soul and also as something constituting its nature is also said to be different as well as non-different from it. Between the substance and its attributes, the qualified and its qualification, it is maintained, there cannot be absolute identity or non-difference as well as absolute difference, for in either case the latter could not be predicated of the former.

11. Vedānta-Kaustubha, III. 2. 28.

12. Sāṅkara-Bhāṣya on Brahma-sūtras, III. 2. 27. (Thibaut's Translation).

13. Vedānta-Kaustubha, III. 2. 22.

14. Ibid. II. 3. 42.

The World—Play of the Divine

By Y. JAGANNATHAM, B.A., (Andhra)

160728

Krishna, the Spiritual Sun

The Philosophy of Love describes the Absolute as the Spiritual Sun. He is finite-looking and endowed with a form when viewed as the central orb or the concrete centre of His effulgence called Love; and He is Infinite and formless by virtue of His Effulgence which is His Abstract Self which pervades and accommodates all the created worlds and all space as the sustaining principle of all existence and which at the same time transcends all creation. Besides, we have to remember that the Image of His finite-looking central form indwells every particle of His Infinite Love—Effulgence just as the form of the central orb of the terrestrial Sun is found impinged on every particle of its far-spreading rays.

Even Acharya Sankara who preached philosophy of monism and not Love gives us the same illustration and says that although Sri Krishna who is Existence—Knowledge—Bliss Absolute appears finite-looking and with form and fixed location as God descended as the Crest-jewel of the shepherd-clan, He is All-Pervading and the Soul of everything in His Effulgence aspect just as the central and circular orb of the Sun though appearing finite-looking and with fixed location illumines the whole creation with his all-pervading effulgence.

We know that the idea of Sun never eschewed any of its component parts—the Central form, its effulgence and the endless images of the orb found in the latter, but comprehended all of them to provide plenary knowledge of the Sun. So is the case with the Spiritual Sun which the Rishis say is Knowledge, secondless and sempiternal, the very nature of the Absolute. Although the Effulgence of the spiritual Sun may be called Brahman, the images of the Sun collectively as Paramatma, and the central finite-looking

form, Bhagavan, the knowers of the Truth never recognised Godhead in this distinctive position, but applied this threefold appellation to the Integer itself who is Sri Krishna, the Absolute.

Jiva's Transcendental Position

The Transcendental Realm which is Goloka Brindavana of Hindu theology and the Kingdom of God as the Bible would put it, is a product of the plenary Cognitive power of Krishna, the All-Love and the place of His Own Power which, besides being cognitive, is His own Self-Conscious Delight, the Ecstatic Power known as Radhika.

The Jivas who are the constituent spiritual particles and eternal self-existing manifestations of the Power-cum-Delight of Krishna are thrown into being by Krishna's will to be His play-mates in His realm to enhance His self-Delightedness under the guidance of Radhika who is the predominated aspect of His own Self. Jiva in that realm is a vehicle of the eternal Divine-Play of Radhika to serve the will and pleasures of pure egoism which helps him to fix his position as a servant of the Godhead of the particular denomination which is in tune with his innate and eternal disposition: secondly, the principle of pure reason which is of the nature of free will inherited from the Godhead to help him to arrive at wise and wholesome decisions in the Lord's services; thirdly, the principle of pure cognition or self-consciousness which serves as the responsive seat of transcendental felicity shared from the Godhead as declared by the Upanishads; and lastly, the principle of pure mind which takes due notice of the existence of other pure Jivas and spiritual entities in the transcendental creation and even of the Godhead Himself as Recipient of service and Object of his eternal cognition and remembrance.

Jiva's mundane position

But the Jiva who is an atom of Krishna's Power inherited in an infinitesimal measure the *Sachchidananda* attributes of Krishna as well as His Free will. He is, therefore, not only a limited being *Anu-Sat*, enjoying partial bliss, *Anu-Ananda*, but even *Anu-Chit*, one with limited cognition which is prone to develop narrow vision in the Jiva to misguide him in the proper exercise of his freewill which is likewise limited and partial but which in its immaculate state does not disturb the natural location and function of the Jiva in the Transcendental Realm.

When, however, through misguidance due to narrow vision the Jiva abuses his freewill and abjures his transcendental position of instrumentation in his relation to the Divine Power and develops a predilection for worldly enjoyment as an independent entity, the Divine Power which is Krishna's Higher Nature, *Para Prakriti*, as the Gita would put it, projects its shadow which now goes by the name of Cosmic Power or Lower Nature, *Apara Prakriti*, to provide a realm for the enjoyment of the Jiva.

The Transcendental Realm with its whole creation which co-exists with Krishna in an inconceivable state of relativity and variegatedness reflects in this shadow-potency and the same now goes by the name of mundane realm with its wholesome contents tainted with the colouring of the triple quality and texture of the Lower Nature of Krishna.

The Jivas descend into this realm for enjoyment; but find themselves as misfits for the same as their spiritual bodies and their inherent principles of pure egoism, reason, cognition and mind are fit only to offer service pleasing to the senses of the All-Love in the relation of love and devotion to Him as willing instruments of His Ecstatic Potency, Radhika.

Immanence of Godhead with Jiva

So the cosmic energy which is the Lower Nature of the Lord now accommodating the Jivas provides them out of Her own stuff a

fivefold tabernacle of matter, life and mind and of supermind and bliss also. As the Jiva is the product and scintilla of the Divine Power and as Divine Power can never be separate from the Divine, it is clear that in everything she creates Godhead must be immanent. So the universal self of every human being is God and his personal self a part of the Godhead, a ray of His Power which is the Jiva-Soul.

The Jiva-Soul in its state of descent into the Lower Nature forgets its inextricable relation with the Godhead although he is His own personal self. Feeling, therefore, finite and limited, it identifies itself with the mundane ego which is the first principle of cosmic creation. This ego is no other than the sullied and inverted form of the pure ego which is the first principle of transcendental creation. It goes now by the name of ego-self and enters into the aforesaid five material bodies viz, matter, life, mind, super-mind and bliss, for lording it over in the mundane region. The Higher Nature will, however, dominate the regions of the supermind and bliss while the Lower Nature holds sway over the regions of matter, life and mind of the Jiva in his present fallen state.

Both the Higher and Lower Natures of Krishna always work up to a result most pleasing to their Lord through the Jivas in their respective realms in the matter of carrying out His Divine Will. While no clashing of wills is possible in the activities of the Divine Nature by reason of the willing instrumentality of the Jivas in Her dominion, there is every possibility of the clashing of the Divine and human wills in the activities of the Lower Nature as she never caters to the mundane enjoyment of the Jivas, being interested only in the fulfilment of the Cosmic aims and purposes of Her Lord by way of effecting restoration of the Jiva to his soul's natural function to ensure once again Divine Life to him.

Human status how transcended

So now the Jiva who has identified himself with the material body, life and mind is a

Sep. 1960]

mere bundle of mundane thoughts and feelings, desires and attachments and habits and instincts. When the forces of Lower Nature act now on him in the shape of lovable objects and surroundings, his mind and senses react and rush out to grab them for enjoyment and domination. This action and reaction constitutes what is known as human Life.

Human will being atomic feels prostrate and powerless through desires, passions and attachments and even our very best efforts and endeavours may produce only poor or poignant results. We grope, falter, stumble, find ourselves let down, in the world and feel frustrated at every step. But we can make a proper use of our freewill which is our divine heritage by the inhibition of all our outward tendencies to secure inner calm and peace; by not saying anything false or offensive even in the innermost depths of our hearts; by dedicating our speech exclusively to the adoration of the All-Love and service to Him; by eschewing everything unclean and ungodly, absolutely undisturbed and undaunted by difficulties and discomfures even of mind-staggering magnitude; by constantly aspiring to higher life in the Divine Power; and by trying to keep in touch with Her for light and illumination in whatever we do, think or feel.

If as a result of the adoption of this reconstituted pattern of our life we give up our

initiative and efforts with the knowledge that nothing happens in this world unless it is willed by the Divine and that which is willed and ordered by the Divine, nothing on earth or anywhere can countermand, then the Divine Power will take up our work and does it in the way pleasing to Her Lord. It is now that our work will become perfect and divine.

Really we cannot ourselves change the nature of the different parts of our being, —we cannot altogether change the habits and instincts of our physical body; give up the desires and attachment of our vital body and thoughts and feelings of our mental body. We cannot even give up our works as Nature has everything to do with our works and has her own way of doing the same. But we can connect all our movements with the Divine Power and submit them to Her working. This union or Yoga sets in when we grow in surrender and devotion to the All-Love.

Our surrender will be complete when we turn towards the calm, immutable, silent, pure consciousness of Purusha within us in the fourth and supramental body of our being which is the region of *Brahma-Cum-Paramatma* aspect of the Spiritual Sun, Krishna, which sustains and underlies all our thoughts, feelings and actions constituting our human life and which is the seat of everlasting peace.

All glory to Sri Krishna-Samkirtana or the chanting of Lord Krishna's Names and Glories (in company), which has seven features: (i) It fully cleanses the mirror of men's mind (of the dust of non-devotional thoughts). (ii) It extinguishes the fire of the forest of worldly life. (iii) It distributes the blessing of true welfare to men, as the moon diffuses its light so beneficial to the water-lily. (iv) It is the very life of true learning which (imparting pure divine love) acts like the dearest consort of God. (v) It adds to the limit of the ocean of true bliss. (vi) At every step it offers the full sweet taste of the ambrosia (of God's love). (vii) It cools down the entire soul with a deep ablution (in the sea of beatific glee).

Sikshashatakam — Sloka 1.

Achintya Bhedābheda-Vāda

BY H. H. SWAMI B. S. NISHKINCHANA MAHARAJ, (Madras)

This is the name of the Gaudiya Vaishnava philosophy as propounded by Lord Sri Chaitanya Mahāprabhu, not in a treatise claiming His authorship, but in the shape of instructions promulgated through His closest devotees like Sri Rupa Goswami and Sri Sanātana Goswami and their followers, immediate and distant, like Sri Jiva Goswami, Sri Rāladēva Vidyābhūṣaṇa and others. The instructions are to be found in the Sri Chaitanya Charitāmṛta of Sri Krishnādaśa Kavirāja Goswami trained in the School of Shāḍ (six) Goswamis of Sri Vrindāvana (-madhya, Ch. XIX to XXV). In this philosophy are found collated the special features of the systems of the four Vaishnava Schools, viz. those of Sri Rāmanuja, Sri Madhwa, Sri Nimbarka and Sri Viṣṇu-swami, particularly Sri Madhwachārya's most forceful refutation of the Kevalādwaita-Vāda or the doctrine of absolute monism of the Sri Śhankara School and the establishment on a firm footing of the *śaṁvīśhaṭva* of *brahman* (possession of designative characteristics) as against the *nirvīśhaṭva* of the monists.

In his *Sarva-saṁvādinī*, Sri Jiva Goswami-pada says as *logomachy* has no *locus standi* in matters spiritual, some Vedantists admit that as both in *bheda* (distinction) and *abheda* (non-distinction) there are numbers of defects, they find it impossible to practise *bheda* with their thought on distinction, and also to practise *abheda* with their thought on non-distinction: as such they accept the doctrine of the inconceivable *bhedābheda* (simultaneous distinction and non-distinction). As the Highest Being possesses inscrutable potencies, the Sri Chaitanya Cult regards Achintya Bhedābheda-Vāda as the right conclusion.

Sri Sanātana Goswami has said, in his commentary on his own *Vṛhad-Bhagavatamṛtam* :- "Just as waves arising in one portion of the

sea and subsiding therein are, on account of their water (with salt etc.) being the same, indistinct from the sea, but wanting in its other properties like depth and abundance of gems are distinct too; they have acquired indistinctness only losing themselves in the sea and not appearing as separate from it;—so *jīvas* too in emancipation having been indistinct from their cause *brahmamsa* in *chit*-form are said to be the same as *brahman*, but being in the very nature separate parts, they cannot get the unlimited character of *brahman* which is ever full of entire transcendental bliss. Under the circumstances *brahman* and *jīvas* (in emancipation) are felt as indistinct from each other, not being seen as distinct, and in some points as distinct, having remained merged as separate parts."

In the *Sruti* (Upanishads) the mantras may appear to be of different implications: some of them indicate *abheda* (or non-distinction) between *brahman* on the one hand, and *jīva* and *jagat* (universe) on the other, and some others indicate their *bheda* (or distinction). Now the Vedas being *apaureṣhya* (or not man-made), they should not be regarded as self contradictory in essence. You must have to admit both the types of injunctions as true and can hold neither of the groups as wrong. Under the circumstances, there must be reconciliation between them in which all the mantras must be taken as true. In this respect Sri Nimbarka-chārya has taken this view, though in many points the Gaudiya Vaishnavachāryas, following, as they do, Sri Chaitanya Mahāprabhu's teachings as referred to above, do not see eye to eye with him at all points. They explain this contradiction with a reference to *brahman* having *śakti* or potency which the Kevalādwaita-vādis (absolute monists of the Śhankara School) deny, having given the go-by to the

Sep. 1960]

SRI JAYANTI ISSUE

55

dualistic aphorisms as merely *vyavaharika* (ordinary for practical understanding alone). The strongest refuter of this view we find in Sri Madhwachāryapada who has laid special stress on the (*dwaita*) dualistic aphorisms of the Upanishads, but he has dealt with the monistic ones in a manner not so convincing and strongly logical and explained them after re-arranging them with some grammatical and linguistic alterations to give them an appearance of a dualistic nature. But all the aphorisms should be read as they are, without adopting any tortuous method, and explained, all told, to bring out a principle supported by every one of them. And this leads to the adoption of *bhedābheda* (identity in distinction) as the true one. Sri Madhwa, however, has admitted the *bhedābheda*, though not so fervently as his *bheda*, when he says (in his Br. S. commentary 2. 3. 43) *bhedābheda* may be accepted but not principally.

The absolute monists, who do not admit *śakti* (or potency) of *brahman* and call it *nihsaktika* (without potency) cannot accept this *bhedābheda*, as it would break down their monism, for how can their indistinct *brahman* have distinction, too? Sri Chaitanya Charitāmṛta has it: "Bṛhad-vastu (—the definition of *brahman*) is called Bhagavan. He has six Supremely Majestic Properties (*śhāḍaiśwarya*), being the Embodiment of the Highest Truth (*paratāṭva*). In His Own Nature there is no trace of *māya* (nescience). He is the Target of all the Vedas. They (monists) deny Him transcendental potency (*chit-śakti*) and call Him *nirvīśha* (without any special features or designations). If you deny Him half of His Nature, His Fulness is affected. "Sri Jiva Goswami again says: "Due to His *achintya śakti* (ineffable potency) He can remain both distinct and non-distinct, for *śakti* and *śakti-mān* (Possessor of Potency) are both distinct and non-distinct. So our doctrine is *achintya bhedābheda-vāda* (inscrutable distinction in non-distinction)."

A question may arise why it is called '*achintya*', not simply *bhedābheda*, what is

the connotation of the word. In the *Mahābhārata* (*Bhishma-parva*) we find: "What is beyond mundane nature is *achintya*, for our knowledge fails there as such, ideas that are beyond nature and so inconceivable should not be assailed with *tarka* or disquisition." Sri Pāda Śhankarachārya admits it saying (in his commentary on Br. S. 2. 1. 27): "When even in the cases of the things of nature like the touchstone, etc., we cannot know their properties only by *tarka*, without being guided by instructions of experts, far less can we ascertain the truth about *brahman* of *achintya prabhava* or unthinkable potency without the help of *śavda* or Vedic injunctions." By the bye, here is an indirect admission of potency of *brahman* which he principally denies. In the *Mundaka Upanishada* (3.1.7) :—" *Brahman* is *bṛhat* or all engrossingly prodigious i.e., all pervading with divine *achintya rūpa* or unthinkable form". In the *Geeta* (8/9) too, we get "*achintya-rūpam*". Here Śrīdhara Swami-pada comments "*achintya*" on account of having possessed immeasurable majesty. "There are many other places in the scriptures including *Kaivalya Upanishada*, *Subalopanishat*, where the word *achintya* has been used to indicate the unthinkable glory of God, and it has been profusely used to denote the relations in the spiritual world in the Gaudiya literature and philosophy.

Śrīla Viṣṇanātha Chakravarty, the famous Gaudiya commentator, has, in a single line of his *Sārārtha-Darsinī-Tika* of the *Srimad Bhagavatam*, nicely given the essence of the Gaudiya philosophy thus :—" *tatpadārthatvampadārthayorjñānam suryopamasya bhagavato vāhyaprabhāvopama jīva, ata eva tāt bhinnatvenabhinnatvenapi vyapadisyante* ". i.e. To have an insight into the knowledge of *tatpadārtha* (God) and *tvampadārtha* (Jiva) Jivas should be regarded as both different and non-different, being likened to God's external effulgence as rays to the Sun's. In the *Laghu Bhagavatamṛtam* (of Sri Rupa Goswami), we have: " *Sachchīdatma Bhagavan* has the *achintya - śakti* to break through contradi-

tions and as such there are simultaneously found in Him mutually contradictory virtues". Sri Baladeva Vidyabhushana, the composer of the Brahma-sutra commentary Sri Govinda Bhashyam, has in many places strongly upheld this principle; rather, it should be said that it is on this principle that he has founded his immense philosophical work. In his commentary on Br. S. 2. 1. 30, he has said:—"Paramatma is possessed of all potencies, as propounded in the srutis such as 'devatma-saktim svagunairnirgoodam', 'ya ekovarno bahudha-sakti-yoga', 'parasya saktir vividhaiiva srooyate,' and also in the smrti like 'vishnu sakti para prokta', 'apanipadoham achinta sakti'": In his Prameya-ratnavali, after Sri Madhwa, we get "achintya saktir.. birodha-bhanjika". So brahman has innumerable potencies whose various activities are unknown to human intellect. Acting through them, in His creation, maintenance and destruction, God remains intact without any tinge, as the Svetaswara Sruti says definitely (6. 16, 19). And His activities in inactivity cannot be explained by any reasoning, being altogether 'achintya', 'atarkya.' To bring these within the fold of our inductive knowledge, we must have to be blind to either of the opposites and think with the Sri Shankara school of making God only a negative entity, denying Him all potencies and other attributes.

This achintyabheda-bheda is the teaching of Sri Chaitanya Mahaprabhu, who, according to His staunch followers, is none else than Lord Sri Krishna Himself Incarnate, and so they regard it as the only truth. The other doctrines are so far true as they tally with it. The Shankara school totally denying the transcendental Personality of God with His Attributes goes direct against the true tenet as inculcated by Sri Chaitanya Mahaprabhu who refuted the Shankara tenet twice before two of the greatest votaries thereof of the time. One was Sarvabhoutma Vasudeva Bhattacharya, the greatest scholar among his contemporaries. It was he who had brought over from Mithila all their famous collection of the Nyaya Sys-

tem of Philosophy by rote, for the Pundits there would not allow any written note to be taken. Then he became the highest exponent of the Shankara Vedanta among his contemporaries in India and got the appellation of Sri Sarvabhoutmacharya. He was the Court Pandit of Orissa, stationed at Puri, when Sri Chaitanya Mahaprabhu, having accepted monastic life, went there. He converted Sarvabhoutma to His own cult. In the course of the reasonings He adduced, as recorded in the Sri Chaitanya Charitamrtam (madhya VI), after hearing the Pandit's discourse on the Shankara Bhashyam of the Brahma Sutras, His Lordship said: "The bhashya covers the plain meaning of the sutras adding imaginary meanings thereto and adopting the process of lakshana (in rhetoric) i. e., the secondary far-fetched interpretation, suppressing the abhidha or true imports of words. Of all proofs, sruti is the chief. To apply lakshana to the axiomatic injunction of the Vedas is to take away its self-accomplished authority. A sutra of Vyasa is like the sun which is covered by the cloud of the bhashya. The Vedas and Puranas ascertain the nature of brahman which has the characteristics of God (Iswara) and you deny him Personality and call Him nirakara or without any form. When the Vedas call Him nirvisesha (without the special characteristics) they forbid the prakrta (material) and establish the aprakrta (transcendental). The universe originates from (ablative) brahman, lives or exists by (instrumental) brahman and loses itself in (locative) brahman (yato vaimani bhutani jayante, etc.), and these are the three characteristics (visesha) of God. When God desired to be many, He cast His look or prakrta-sakti (material potency). The mind and eye of brahman are aprakrita; the sruti (apanipada etc.) rejects prakrta hand and leg of brahman and simultaneously says He walk fast and takes all. Thus sruti accepts brahma as savisesha (with characteristics) and the bhashya giving up the plain meaning speaks of Him as nirvisesha. There are three natural (svabhaviki) saktis and you speak of Him nihsaktik

Sep. 1960]

(without potency)..... God is the Master of Maya and the jiva is under the control of Maya and yet you say God and jiva are non-distinct. The Geeta (7, 4, 5) accepts jiva as a sakti of God and you say they are identical. God's Person is sachidanandakara and you attribute to it a change of the sattva-guna. Parinama-Vada is accepted by Vyasa; God reduces Himself unto the universe through the agency of His achintya-sakti, yet He is unchanged. It is true of the material touchstone that produces gold, remaining unchanged itself, not to speak of transcendental God. Holding Vyasa wrong and finding fault with his sutra, vivarta-vada (theory of mistake as that of a snake in a rope) has been concocted. Real vivarta is when man thinks himself identical with his body. The universe is not false as alleged by you, but is only temporal and temporary undergoing changes. Tat tvamasi is only a partial (Vedic) statement and you call it a maha-vakya putting aside pranava from which all the Vedas have originated." After refuting

all the propositions of Sri Sarvabhoutma, the Lord established His own thesis: "God is the samvandha (all-relation), Bhakti (devotion) is the abhidheya (means of realisation) and Prema (love) is the prayojana (object for attainment). These are the three realities according to the Vedas. Whatever else is said is the outcome of imagination with the application of laksana."

The followers of this Achintya-Bhedabheda-Vada, i.e. the Gaudiya Vaishnavas, pay high regard (1) to the resolute uncompromising refutation of Kevaladwaita-Vada of the Shankara school and worship of Sri Krishna Murti as eternal, of the Madhwa school, (2) to the exclusive devotion to God and service done to devotees of the Ramanuja school, (3) to the conception of tadiya-sarvasva or everything of God and the path of passionate love, of the Vishnu Swami school and (4) to exclusive adoption of shelter with Sri Radhika and service of God as Gopees. of the Nimbarka school.

Govinda Bhashya

(History of its Composition)

By DR. S. DAS, M.A. (Cal. Ph. D. (Lond.), Bar-at-law.

A great controversy arose between the Ramanandi sect and the Gaudiya Goswamin priests of Govindadeva at Galta or Ghati, which is very close to the old capital of Amber. We know that the prince of Amber had installed the Govinda Deva of Rupa Gosvami at Galta to save it from

molestation by the Mahammedan iconoclasts. The headquarters of the Ramanandi sect in northern India has been situated at Galta since the time of Paihari Krsnadasa who initiated Prithviraja, great-grandfather of Mansimha. The prince of Amber made a grant of landed property for the use

Achintya Bhedābheda-Vāda

BY H. H. SWAMI B. S. NISHKINCHANA MAHARAJ, (Madras)

This is the name of the Gaudiya Vaishnava philosophy as propounded by Lord Sri Chaitanya Mahāprabhu, not in a treatise claiming His authorship, but in the shape of instructions promulgated through His closest devotees like Sri Rupa Goswami and Sri Sanātana Goswami and their followers, immediate and distant, like Sri Jiva Goswami, Sri Baladeva Vidyābhūṣana and others. The instructions are to be found in the Sri Chaitanya Charitāmṛta of Sri Krishnādaśa Kavirāja Goswami trained in the School of Shāḍ (six) Goswamis of Sri Vr̥ndāvana (-madhya, Ch. XIX to XXV). In this philosophy are found collated the special features of the systems of the four Vaishnava Schools, viz. those of Sri Rāmanuja, Sri Madhwa, Sri Nimbarka and Sri Viṣṇu-swami, particularly Sri Madhwachārya's most forceful refutation of the Kevalādvaita-Vāda or the doctrine of absolute monism of the Sri Śhankara School and the establishment on a firm footing of the *saṁvīṣeṣatva* of *brahman* (possession of designative characteristics) as against the *nirvīṣeṣatva* of the monists.

In his *Sarva-saṅgavadīnī*, Sri Jiva Goswami-pada says as *logomachy* has no *locus standi* in matters spiritual, some Vedantists admit that as both in *bheda* (distinction) and *abheda* (non-distinction) there are numbers of defects, they find it impossible to practise *bheda* with their thought on distinction, and also to practise *abheda* with their thought on non-distinction: as such they accept the doctrine of the inconceivable *bhedābheda* (simultaneous distinction and non-distinction). As the Highest Being possesses inscrutable potencies, the Sri Chaitanya Cult regards Achintya Bhedābheda-Vāda as the right conclusion.

Sri Sanātana Goswami has said, in his commentary on his own *Vṛhad-Bhagavatamṛtam* :- "Just as waves arising in one portion of the

sea and subsiding therein are, on account of their water (with salt etc.) being the same, indistinct from the sea, but wanting in its other properties like depth and abundance of gems are distinct too; they have acquired indistinctness only losing themselves in the sea and not appearing as separate from it;—so *jīvas* too in emancipation having been indistinct from their cause *brahmamsa* in *chit*-form are said to be the same as *brahman*, but being in the very nature separate parts, they cannot get the unlimited character of *brahman* which is ever full of entire transcendental bliss. Under the circumstances *brahman* and *jīvas* (in emancipation) are felt as indistinct from each other, not being seen as distinct, and in some points as distinct, having remained merged as separate parts."

In the *Sruti* (Upanishads) the mantras may appear to be of different implications: some of them indicate *abheda* (or non-distinction) between *brahman* on the one hand, and *jīva* and *jagat* (universe) on the other, and some others indicate their *bheda* (or distinction). Now the Vedas being *apaureshya* (or not man-made), they should not be regarded as self contradictory in essence. You must have to admit both the types of injunctions as true and can hold neither of the groups as wrong. Under the circumstances, there must be reconciliation between them in which all the *mantras* must be taken as true. In this respect Sri Nimbarka-chārya has taken this view, though in many points the Gaudiya Vaishnavachāryas, following, as they do, Sri Chaitanya Mahāprabhu's teachings as referred to above, do not see eye to eye with him at all points. They explain this contradiction with a reference to *brahman* having *śakti* or potency which the Kevalādvaita-vādis (absolute monists of the Śhankara School) deny, having given the go-by to the

Sep. 1960]

SRI JAYANTI ISSUE

55

dualistic aphorisms as merely *vyavaharika* (ordinary for practical understanding alone). The strongest refuter of this view we find in Sri Madhwachāryapada who has laid special stress on the (*dwaita*) dualistic aphorisms of the Upanishads, but he has dealt with the monistic ones in a manner not so convincing and strongly logical and explained them after re-arranging them with some grammatical and linguistic alterations to give them an appearance of a dualistic nature. But all the aphorisms should be read as they are, without adopting any tortuous method, and explained, all told, to bring out a principle supported by every one of them. And this leads to the adoption of *bhedābheda* (identity in distinction) as the true one. Sri Madhwa, however, has admitted the *bhedābheda*, though not so fervently as his *bheda*, when he says (in his Br. S. commentary 2. 3. 43) *bhedābheda* may be accepted but not principally.

The absolute monists, who do not admit *śakti* (or potency) of *brahman* and call it *nīḥśaktika* (without potency) cannot accept this *bhedābheda*, as it would break down their monism, for how can their indistinct *brahman* have distinction, too? Sri Chaitanya Chaitāmrta has it: "Brhad-vastu (—the definition of *brahman*) is called Bhagavan. He has six Supremely Majestic Properties (*śaḍaiśvarya*), being the Embodiment of the Highest Truth (*paratāṭva*). In His Own Nature there is no trace of *māya* (nescience). He is the Target of all the Vedas. They (monists) deny Him transcendental potency (*chit-śakti*) and call Him *nirvīṣeṣa* (without any special features or designations). If you deny Him half of His Nature, His Fulness is affected. "Sri Jiva Goswami again says: "Due to His *achintya śakti* (ineffable potency) He can remain both distinct and non-distinct, for *śakti* and *śakti-mān* (Possessor of Potency) are both distinct and non-distinct. So our doctrine is *achintya bhedābheda-vāda* (inscrutable distinction in non-distinction)."

A question may arise why it is called '*achintya*', not simply *bhedābheda*, what is

the connotation of the word. In the *Mahābhārata* (*Bhishma-parvan*) we find: "What is beyond mundane nature is *achintya*, for our knowledge fails there as such, ideas that are beyond nature and so inconceivable should not be assailed with *tarka* or disquisition." Sri Pāda Śhankarachārya admits it saying (in his commentary on Br. S. 2. 1. 27): "When even in the cases of the things of nature like the touchstone, etc., we cannot know their properties only by *tarka*, without being guided by instructions of experts, far less can we ascertain the truth about *brahman* of *achintya prabhava* or unthinkable potency without the help of *śavda* or Vedic injunctions." By the bye, here is an indirect admission of potency of *brahman* which he principally denies. In the *Mundaka Upanishada* (3.1.7) :—" *Brahman* is *brihat* or all engrossingly prodigious i.e., all pervading with divine *achintya rūpa* or unthinkable form ". In the *Geeta* (8/9) too, we get "*achintya-rūpam*". Here Sridhara Swami-pada comments "*achintya*" on account of having possessed immeasurable majesty. "There are many other places in the scriptures including *Kaivalya Upanishada*, *Subalopanishat*, where the word *achintya* has been used to indicate the unthinkable glory of God, and it has been profusely used to denote the relations in the spiritual world in the Gaudiya literature and philosophy.

Srila Viṣvanātha Chakravarty, the famous Gaudiya commentator, has, in a single line of his *Sārtha-Darsinī-Tika* of the *Srīmad Bhagavatam*, nicely given the essence of the Gaudiya philosophy thus :—" *tatpadārthatvampadārthayorjñānam suryopamasya bhagavato vāhyaprabhāvopama jīva, ata eva tato bhinnatvenabhinnatvenapi vyapadisyante* ". i.e. To have an insight into the knowledge of *tatpadārtha* (God) and *tvampadārtha* (Jiva), Jivas should be regarded as both different and non-different, being likened to God's external effulgence as rays to the Sun's. In the *Laghu-Bhagavatamṛtam* (of Sri Rupa Goswami), we have: " *Sachchidatma Bhagavan* has the *achintya - śakti* to break through contradic-

of the Ramanandi sect (Varti Prakasika-tika on Nabhaji's Bhaktamala, quoted by Gaudiya Vol. VI P. 206). Raja Jay Sinha ii built a large temple at Galta and installed therein the Govinda Deva of Mansimha's Guru Rupa. The Ramanandi sect was certainly chagrined to find itself superseded by the Gaudiya sect in the favour of the princes of Amber. During the early days Raja Mansimha and his immediate successors were in close touch with the Gaudiya Vaishnava masters; so the Ramanandi sect could not venture to express their sectarian animosity against the Gaudiya sect. When the strong personality and scholarship of the Gaudiya Gosvami priests of the Govinda temple at Galta diminished and their successors became ordinary priests, the learned ascetics of the local Ramanandi sect attacked them under various pretexts to deprive them of the service of the Govinda temple and to expel the Gaudiyas from the place. The Prince Jay Sinha ii was distressed to hear that the Gaudiyas were not eligible to act as priests on the ground that they had no sectarian locus standi. They argued, citing the verses from the Padma Purana "*Sampradaya vihina ye mantraste niaphala matah atah kalau bhavisanti catvarh sampradayinah. Sri-Brahma - Rudra-sanaka - vaisnavah ksitipavanah catvaraste kalau bhavyah sampradaya pravarttakah*," that Mantra however is never effective unless a person actually enrolls himself as an active member of any of the recognised theistic communities which, according to the said text, are four in number in this Iron Age, founded respectively by four great Acharyas viz., Visnusvami, Nimvarka, Ramanuja and Madhva, who in their turn accepted Rudra, Sanat Kumaras, Laksmi and Brahma as the first Gurus of their respective hierarchies. They further challenged the Gaudiyas to

a scriptural controversy as to the validity of their philosophical system in conformity with the Vedanta and Upanisads. The Bengali priests of the Govinda temple at Galta failed to defend their position, but Raja Jai Simha ii, himself a great scholar, could not bring himself to expel the Gaudiya priests and hand over the temple and deity to the Ramanandi sect without first confronting them with the leaders of the Gaudiya sect. He therefore invited Visvanatha Chakravarti to come to Galta and to silence the rival party, if he could, by convincing them of the solidarity of their faith and establishing their sectarian recognition. Visvanatha was then too old to come to Galta but sent his two young pupils, Baladeva and Krsnadeva, two rising stars in the firmament of the Gaudiya Vaishnava world.

There were two broad questions at issue whether the Gaudiyas belonged to the Madhva sect, in which case they should identify themselves with the parent sect in their system of philosophy and ritual, or whether they were independent, in which case they must have their commentaries on the Vedanta. It is an established custom that any sect asserting its independence should have its particular faith by deriving support from its aphorisms. The Gaudiyas had been maintaining a peculiar position, tracing their historical origin from the Madhva sect, but without accepting their Sutra Bhasya as their own because they upheld the 'Achintya Bhedabhedavada' doctrine whereas Madhva founded and advocated 'Suddha-Dvaita-vada' in his Sutra Bhasya. The Gaudiyas differ so much from the Madhvas in their philosophical system and ritual that other sects do not consider them as Madhvas. Neither Sri Chaitanya nor the six Gosvamins accepted Madhvas Sutra Bhasya in its entirety as the official version of the Gaudiya sect,

nor did they write any separate commentary of their own. The Gosvamins have no doubt cited commentaries and views of Madhva in support of their faith but that does not mean that they accepted them entirely. They took as much from Madhva as from Ramanuja, Sridhara and other Acharyas. Sri Chaitanya in his discourse with the Mayavada ascetics of Benares and on many other occasions tried to interpret the Bhagavata Purana as the true commentary of the Vedanta. We have observed in connection with his life how he established it. Sanatana Gosvami in his Brhat Bagavatamrta, and Jiva in his Sandarbhas, earnestly endeavoured to strengthen this view of Sri Chaitanya that the Bhagavata should be accepted as the standard commentary on the Vedanta. But we should bear in mind that the Bhagavata is not the exclusive possession of the Gaudiya sect. It is an ancient book and every Vaishnava sect accepts it as authoritative. The Ramanandi sect demanded that either the Gaudiya should wholly identify themselves with the Madhvas, accepting their Bhasyas and mode of worship, and so in toto, or that they should publish their own commentary on the Vedanta if they were to be a recognised independent sect.

Baladeva followed a middle course, that is to say, he traced the sectarian origin of the Gaudiya sect and some of its fundamental points of doctrine and philosophy to those of Madhva whilst emphasising the original contribution and distinctiveness of the doctrine and practice of the Gaudiyas towards perfection, which placed their system higher than the system of the Madhvas. We have already discussed the points of similarity between the Gaudiyas and the Madhvas in the chapters dealing with Madhva and his sect in relation to the

Gaudiyas. Baladeva first showed a certain correspondence of the Gaudiyas with Madhva in regard to the nine truths promulgated by the latter, viz. that (1) Vishnu is the highest of all, (2) Vishnu is knowable through the Vedas, (3) the world is true, (4) Jivas are different from Vishnu, (5) they are servants of Vishnu, (6) there exists a gradation among the souls in accordance with their state either in emancipation or in bondage (7) emancipation lies at the feet of Vishnu. (8) devotion to the means to that end, (9) Sruti, inference and direct sense-perception constitute the triple evidence. Baladeva endeavoured to impress on his rivals how much the Gaudiyas had developed those points in their own way, which had culminated in the promulgation of their 'Achintya-Bhedabhedavada.' The Gaudiyas do not differ from Madhva, but on the contrary, constructed in part the superstructure of their doctrine on the basis of Madhva's philosophy of the difference between Jiva and Godhead. We have remarked elsewhere that though Madhva was the promulgator of the Suddha Dvaita system of philosophy, which is the theme of all his writings, yet it was he who for the first time gave the idea of and mentioned the 'Achintya-Bhedabhedavada' theory in his Bhagavata Tatparya (XI 7. 51), citing a verse from Brahma Tarka, an ancient treatise on Tantra.

Jiva was aware of the existence of the clue to his 'Achintya Bhedabhedavada' in Madhva's Bhagavata Tatparya when in the beginning of his Sada Sandarbha he tells us that he followed Madhva's Tatparyas and accepted references in them to works such as *Brahmatarka* and so on, as genuine, though he could not consult the latter in the originals.

Baladeva embodied this discussion of his later on in his *Siddhantaratna*, *Prameya-ratnavali*, his commentary on his *Govinda Bhasya* and other works, acknowledging supreme allegiance to Madhva. Though the Ramanandi leaders were convinced that the Gaudiyas had accepted that they were sprung from the Madhva sect and were indebted to Madhva in certain respects for their philosophical system, yet they demanded that Baladeva should produce a commentary of their own on the Vedanta when, doctrinally, they had more to say than Madhva had said, and had developed a distinct philosophical system of their own. It is true that though Madhva mentioned the *Achintya Bheda bhedavada*, yet he did not attach importance to it, nor develop it into a system. He stuck to his favourite doctrine of pure duality which has been combined with monism in a way that is peculiar only to the Gaudiyas. The refusal of the Ramanandi scholars to accept the *Bhagavata* as a substitute for the commentary of the Vedanta occasioned Baladeva to write his famous *Govinda Bhasya* at Galta to silence his rivals. It is said that Baladeva was allowed eighteen days' time to write and produce their *Sutra Bhasya*. Baladeva tells us in his *Vasya*

pithaka that the God Govinda himself directed and encouraged him in a dream to write it (VIII. 31). Baladeva finished it within the appointed time to the admiration of the prince, and again embarked on a disputation on it with the Ramanandi sect, and silenced all their arguments, establishing the supremacy of the Gaudiya Vaishnava philosophy. The Gaudiya world is indebted to Baladeva for saving the Gaudiya sect from disgrace at the hands of the rival sects and finally setting at rest all doubts about the recognition of it as authorised sect. There is no doubt that if the image of the Govinda deva of Rupa Goswami, which is the principal image of the sect, had been seized by the rival sect, and if the Bengali Goswami priests had been driven out of Amber, the prospects of the Gaudiya community in western India would have received a great set-back. The wide-spread success of the Gaudiya mission had caused jealousy to the other sects which took advantage of the period of decline after the death of Jiva and before the arrival of Visvanatha and Baladeva, in which period there was hardly any Gaudiya Vaishnava of extraordinary genuine at Vraja to stand against the oppression of the aggressive sects.

2. O God, Your Grace has been so extensive as to disseminate various Names to suit the different tastes of different men and to infuse your own potency into them; yet my luck is so unfavourable that no attraction of mine has grown towards them.

3. 'Hari' is always to be chanted by one who becomes humbler even than the blade of grass, forbearing even than the tree (that does not resist its own hewing and endures all sorts of weather for the good of men), not anxious for getting honour and even ready to honour others.

Sikshashtakam — Slokas 2 & 3.

Raghunath Das Goswamin

By DR. J. B. CHOUDHURI, M.A., Ph.D., *Secretary of the Sanskrit Siksha Parishat, W. B. Government*

I bow down to Sri Raghunath Das Goswami-Prabhu of Sri Swarupa, dedicated solely to Mahaprabhu and Damodara, Lord of crores and subsequently, simply penniless, who was an eye-witness of the wonderful Life-event of Sri Mahaprabhu in the Gambhira Temple (at Puri), lying prostrate before the holy feet of Sanatana and Rupa, worshipping Sri Radhika in Radhakunda (at Vrindavan), crying at the sight of Jahnavi Devi (Holy Consort of Sri Nityananda Prabhu at the fag-end of his life), and of austere penances.

Raghunath Das Goswami-Prabhu was influenced in his early life by Namacarya Haridas Prabhu when the latter had been to saptagram in course of his Holy sojourn from Phulia-Santipur. Raghunath was the only son of Govardhan Das who was fabulously rich, having an income of 24 lakhs per year. This family was responsible for the maintenance of all the Sanskrit scholars in Nadia and also, for various holy deeds. Govardhan Das's elder brother Hiranya Das had no issue; so, he also showered all his affection on this only son in the whole Zamindar family, viz. Raghunath Das was given marriage to a beautiful damsel who is described as "Apsara sama" (like an Apsara) in Sri Caitanya-Caritamrita. But all this untold wealth, most beautiful wife—they proved to be of no significance to Raghunath.

He used to run away from home very often, only to be brought back by the friends of his family. One day he paid a visit to Nityananda Prabhuji in Khardah with the permission of his parents. Here he got the blessings of Sri Nityananda

Prabhu to the effect that he would in near future be so fortunate as to live in Puri in the near presence of Sri Sri Mahaprabhu himself. Thus, one night he managed to run away from home for good. He reached Puri within 12 days, almost running the whole distance, without food. He had only three meals in these 12 days.

As predicted by Sri Nityananda Prabhu, Sri Raghunath Das Goswami Prabhuji was permitted by Sri Sri Mahaprabhu to stay with Him as the direct disciple of Sri Swarup Damodar, and from that date, he would be known as 'Swarupa-Raghunatha'. Swarupa influenced the life of Raghunath very greatly and Raghunath might really be called the second self of Swarupa.

Then Sri Raghunath took to very austere penances and even his Guru Swarup became apprehensive of the dire consequences that he might face E.g. he used to pick up such food for himself from drains in front of the Jagannath Temple as even animals would not eat. The Mahaprabhu, however, knew fully well of the inner potentialities of this devout disciple and used to encourage him all these pursuits.

The great Saint-Disciple stayed in Puri for sixteen years. He left Puri for Vrindavana, with the sole intent of killing himself by *Bhrigu-pata* i. e. falling from a hill top or some other precipice. But he was dissuaded from doing this by Sanatana and Rupa, who took very kindly to him and looked upon him as their own brother.

Here in Vrindavana he used to practise still more austere penances. He practically fasted the whole day, taking a morsel

of food. viz., small quantity of curd, if at all on almost all the days.

In Vrindavana, he exerted in his turn a great influence on Krishna Dasa Kaviraj, author of the Caitanya-caritamrita.

Very fortunately, towards the fag-end of his life, he had the great satisfaction of falling prostrate before the Holy feet of Sri Jannava Devi, Holy Consort of Sri Nityananda Prabhu, Raghunath Prabhuji did not live long after this.

This is, in short, the life of one of the greatest Gaudiya Vaishnava Saints who is hailed as one of the six Vrindavan Goswamins. Raghunath Das Goswami Prabhuji was an Emblem of "Plain Living and high Thinking". No body can be compared with him in this respect. He was, again, a very sincere devotee of Sri Sri Radha, and it was only very apt that he was blessed with the Holy sight of Mother Jahnava in Vrindavan before he had left his mortal coil.

Monotheism of Hindu Religion

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Hinduism is ancient like Judaism or Zoroastrianism or any other ancient religion. Christians attacked the Hebrew religion of the Jews and conquered it. Many religions have tried to conquer Hinduism but Hinduism has survived. The Vedas and the Upanishads are teaching direct truths or explaining direct truths while Puranas, Ithihasas etc., teach truths and impart moral lessons by parables, illustrations and stories. As Puranas have been embellished by many ornamental things, it happens some times truths are exaggerated. Vedas and Upanishads go direct to the essentials but it is difficult to understand them. It is easy to understand the Puranas and Ithihasas. It is easier by illustrations from the Puranas to convince a layman than by directly quoting from the Vedas and the Upanishads. In the various Puranas which

narrate stories in the various cycles (Yugas) a change in the life led by the people is noticed. In the Krita Yuga; people were meditating and leading a pious life. In the Treta Yuga—three fourth virtue and one fourth falsehood prevailed—during the Ramraj people lived as if they were living in the Krita Yuga. In the case of Dwapara Yuga, there was mixture of truth and falsehood, virtue and vice but at the beginning of the Kali Yuga, the present age, it is said that there was deterioration and there will be deterioration till the stage is set for the Lord Narayana to appear in the form of Kalki to rescue good people and break the might of evil ones, and to establish dharma on earth. The statements made in the Puranas have got their significance, but everything mentioned in the Purana should not be taken as literally true. The outlines

and the essentials are true but the accretions etc., may not necessarily be accepted in their entirety.

Upanishads maintain the oneness of God though there is diversity of belief. There are diverse ways of approaching God as said in the Kena Upanishad. Though the various deities (the various elements), the sun, the Moon, Indra, Agni etc., are all powerful, yet it is said in the Taitreya Upanishad that they are all afraid of the one supreme being. This has to be emphasised. This is the key-note of Hinduism. Hinduism that way is the most monotheistic religion (though it is a tolerant religion allowing people to worship in their own way). The unity and the monotheistic character of Hinduism are maintained throughout. That which is mentioned as enjoyment and paradise of the senses is only a few degrees above human enjoyment. On the other hand he who is not affected by passion and who has got pure conduct is blessed.

A human being as said in the Taitreya Upanishad is one who is healthy, strong and youthful on this earth. Manushya Gandharvas are 100 times happier than human beings. Deva Gandharva's happiness is 100 times more than that of Manushya Gandharvas. The happiness of the pithrus (or manes) is 100 times that of Deva Gandharva. Unclassified Devata's happiness is 100 times that of Pithrus. Classified Devata's bliss is 100 times that of unclassified Devata. Indra's happiness is 100 times that of Karma Devata. Prajapathi's bliss is 100 times that of Indra, Brahma's happiness is 100 times that of Prajapathi. The good man who has no desires and is of pure conduct can attain Brahmananda. Therefore, the paradise of the senses is a fallacy. Heaven could be attained by meditation and pure conduct and not by

aspiring for enjoyment. This should not be confused with worship for some particular purpose which is referred to in the Bhagavatham. In the Bhagavatham worship for attaining certain purposes are referred to in the III Chapter of Skanda II but it is said in the last sloka of that particular portion that whether you have got wishes to be gratified or not you have to worship the Supreme being for the attainment of salvation.

But in Vedanta, Atman stands for 'Spirit within man' and Brahman for 'Spirit behind the universe, and the whole trend of Vedanta is to establish the unity between these two. The Atman has been spoken of as the only principle of Intelligence within man, and here it is asserted that this Atman alone is Brahman, the Spirit behind the universe, and not the extra-cosmic Deities and their symbols that people worship. The wise man relinquishes both joy and sorrow having realized, by means of meditation on the inner self, that ancient effulgent one, hard to be seen, subtle, immanent, seated in the heart and residing within the body.

When the Atman is realized, one attains that state which transcends all relative aspects of life, such as pain and pleasure, life and death, good and bad, etc. And so this state is called the eternal absolute state. The sense of pain or pleasure is derived through the reactions of the body and the bodily associations, there being no modification possible in Atman which is beyond all contacts. The mortal who has heard this and comprehended well that subtle principle, the soul of Dharma, after discriminating it (properly) attains it; he verily rejoices having obtained the enjoyable.

That man who has knowledge for his charioteer and the mind for (well controlled) the reins—he attains the end of the

journey, that supreme place of Vishnu. The objects of sense are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the Great Atman is superior again to the intellect. The Unmanifest is superior to the Great (Atman) and the Purusha is superior to the Unmanifest. Nothing is superior to the Purusha—He is the end, He is the supreme goal. (This is expounded in Kathapanishad).

The cosmic deities—Agni, Vayu and Indra excel the other Gods; for they approached the Spirit nearest and they were the first to know Him as Brahman, as said in Kena Upanishad. Brahman knew their vanity, and He appeared before them but they did not understand who that adorable Spirit was. They said to Agni (fire) "O! Jatavedas (all-knower) find out who this adorable Spirit is." He agreed.

Agni hastened to the Spirit. The Spirit asked him who he was, and Agni replied 'Verily I am Agni, the omniscient. "What power resides in such as you?" asked the Spirit. "Why, I can burn up everything, whatever there is on earth" replied Agni. The Spirit put down a straw before him and said 'Burn it.' Agni dashed at it. But was unable to burn it. So he returned to the gods, saying "I could not find out who that adorable Spirit is."

Then the gods said to Vayu (wind) 'O Vayu, find out who this adorable Spirit is.' He agreed. Vayu hastened to the Spirit. The spirit asked him who he was, Vayu replied "Verily, I am Vayu, the King of the Air. "What power resides in such as you?" asked the Spirit. "Why I can blow away everything that is on earth" said Vayu. The Spirit put down a straw before him and said "blow that away." Vayu dashed at it, but was unable to move.

So he returned to the gods saying 'I could not find out who that adorable Spirit is.'

Then the gods said to Indra (the chief of gods): 'O! Baghavan, find out who this adorable Spirit is?' He agreed and hastened towards the Spirit, but the Spirit disappeared from his view. And in that very spot he beheld a woman who was fair—the daughter of the snowy mountain Himavan. And of Her he asked, "Who could this adorable Spirit be?" "Brahman" she exclaimed. Then alone Indra understood that the Spirit was Brahman. Therefore, indeed, Indra excels other gods; for he approached the Spirit nearest, and was the first to know Him as Brahman.

It was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the sense) is controlled by the gods like Indra, Mitra, Varuna, Agni and Vayu, whose powers are manifested in the cosmic activity. Then again desires and all their evil train are sometimes called Asuras and the pure activities of the senses and mind are conceived as the Devas. The conflict between these two opposing tendencies is termed as the Devasura war, which allegory has been developed with much imagination in the Puranas and has been extended to its cosmic aspect.

In the Mandukya Upanishad, the highest Gnana is taught. The supreme being cannot be seen or argued about, the formless, cannot be comprehended but it is the only (self) Atman pervading the Universe.

"Let all my songs gather together their diverse strains, and flow into a sea of salutation to thee".

—Rabindranath

Sri Madhva's Message

By DR. R. NAGARAJA SARMA, M.A., Ph.D., D.Litt.

I am deeply thankful and grateful to the Editor of "Gaudiya," for the kind invitation to contribute an account of the Message of *Madhva* for publication in the Special Krishna-Janmashtami-Number of 1960. There is also a pressing Philosophical need for a correct statement of the Philosophy of Madhva.

My attention was drawn, some time back, by a former pupil of mine, to a work on "Brahma-Sutra" published by George Allen and Unwin, London (1960). This work contains an account of Madhva and His Thought (PP—60—65) which is full of errors the like of which would not be committed even by undergraduates in colleges.

So, I take this occasion to describe briefly the doctrines of Madhva who, as should be well-known has exercised profound influence on the metaphysical system of Chaitanya-Mahaprabhu.

1.

Madhva maintains that the supremest Reality is Lord Narayana with Consort Mahalakshmi. Lord Narayana is the Brahman of the vedanta-sutras. He is the Purushottama of the Gita. He is the Isa — (Lord) of the Upanishads. The Lord is absolutely Independent (Svatantra). This term should not be confused with its Political rival. The entire creation, animate, and inanimate, is dependent on the Lord.

2.

The entire Universe ranging between tiniest particle of matter and the starry heavens, the Galactic Tracts, is absolutely real as real as Brahman. The supreme Lord is not a mere flower of illusion.

3.

Difference is the basic or foundational category of Madhva-Siddhanta. The whole Universe is dominated by, ruled by and interpenetrated by difference. This difference is

9

five-fold (Pancha-Bheda). There is difference between finite self and the infinite absolute-brahman-Lord Narayana. Further, finite Selves differ from one another. Animate differs from Inanimate. One Inanimate differs from another Inanimate. Inanimate differs from the Infinite. On this five-fold difference all the transactions of the Universe are based.

4.

The different selves are eternally the servants of the Lord. In all states they continue to be different. In waking, dreaming and sleeping states, they are different. In the state of bondage or imprisonment in Transmigration, and in the state of release or final freedom, they are different.

5.

Freedom from evil-ridden finite transmigratory life is Mukti or Final Freedom. It is not the birthright of all.

6.

Souls stand graded. There are three Grades. There are Mukti-Yogas—those who are eligible to secure Mukti. Others are Tamo-Yogas—condemned to eternal damnation or Eternal Hell. Others are Nitya-Samsaris—who are eternally imprisoned in Transmigratory Tract or Prison-House. It would be absolutely impossible to pass or proceed from one grade into another. This gradation-scheme is absolutely rational. It is directly grounded on the doctrine of Gunas found in Sankhya-system (Satva—Rajas—and Tamas).

7.

If freedom from birth-and-death-series is to be secured, the only effective means would be Bhakti spotless devotion to the Lord. Through the teachings of Prahlada the Bhagavatha has emphasized Nine types of Bhakti—(Navavidha-Bhakti) which are well-known.—*Sravana*, (hearing tales of the glory of the Lord) *Kirtana*,

(singing the names of the Lord, *Smarana* (constantly remembering the Lord) *Padasevana* (worship at feet of the Lord). *Archana* (worship of images, idols etc.). *Vandanam* (prostrations and salutations to the Lord) *Dasyam* (servitude to the Lord) *Sakhyam* (friendship to the Lord) and *Aatma-nivedana* (unconditional self-surrender) are the Nine Types.

Nine personalities are respectively associated with these - Parikshit, Suka, Prahlada, Lakshmi, Prithu, Akrura, Hanuman, Arjuna, Bali-chakravathy.

8.

All knowledge has to be secured only through appropriate or adequate means. The means themselves guarantee the validity of knowledge. The Means and Guarantors of valid knowledge are known as *Pramanas*. The object to be known is *Prameya*. In the system of Madhva Three *Pramanas* are admitted. They are *Pratyaksha* (sense-perception) *Anumana*, (Inference) and *Aagama* (Scriptural and non-scriptural texts etc.)

9.

Finally, the Supreme Lord Narayana the Supremest Reality is to be known *only* through the instrumentality of Scripture. The so-called proofs for the existence of God such as Ontological, Teleological, etc., are subordinate to Scripture in the view of Madhva.

These Nine doctrines have been expounded in works like *Prameya-Ratnavali* and each can be elaborated into a full-blown volume.

10.

In the list of spiritual preceptors (Guru-Parampara) read daily in a devotional manner, by followers of Chaitanya-Mahaprabhu, Madhva and some prominent pontiffs in succession-line, have been referred to. From this it must be obvious that the School of Lord Chaitanya had been influenced by Madhva.

11.

It is a downright error to seek to describe the school of Madhva as Monism. It is not Monism at all. It is Dualism and Pluralism.

The School of Madhva is not Idealism. It is out and out Realism. Nor is it Illusionism.

It would be equally erroneous to describe the school as Svatantra-Advaita. It is not Advaita at all. *A fortiori* it could not be Svatantra-Advaita.

Madhva admits the Lord as the only independent entity. That would never mean the system is Advaita. The correct description should be Eka-Svatantra Dvaita—Vada, or Bheda—Vada. Whatever the minor descriptive details, it must be forever incorrect to seek to name the system as any form of Advaita.

12.

To-day the furiously advertised Summit conference has ignominiously failed. The world is witnessing the curious spectacle of Russia and America blaming and accusing one another. All these and similar world-developments are absolutely Nihil ad Rem to real and genuine Philosophy.

Philosophers would never be Kings conversely Kings would never be Philosophers. Even in the case of Janaka and others, they were just Kings. They were not philosophers.

Unless one earns eligibility, (*Adhikara*) he must be deemed unfit to undertake pursuit of Philosophy, Madhva is quite emphatic about this.

You cannot hunt with the hounds and run with the hare. One cannot have one foot in fashionable Occidental Hotels and another foot in Yogic hermitages. It must be clearly understood that Philosophy or Brahma Vidya or Jigyasa begins exactly where economics and politics, internationalism and other forms of intrigues end.

In contemporary Ballot-Box Politics, Madhva's metaphysics has no place whatever.

While a merest mediocre can be easily Ballot-Boxed to the Highest Political Office of a country, no such Feat can be performed in Philosophy.

Madhva and all world-teachers are unanimous in demanding that a person should be

come thoroughly dissatisfied with secular values and pursuits like economics, politics, nationalism, internationalism, population-control and so on. This acutely and intensely psychological dissatisfaction is technically termed-Vairagya.

It should further be noted that a person may have written hundreds of Books on Philosophy. That would *never* make him a real or genuine philosopher.

A person physically and constitutionally weak may have written volumes on Physical-Culture.

Madhva and Chaitanya-Maha-Prabhu insist on the cultivation of the spirit of Vairagya as an indispensable preliminary condition for venturing on pure philosophical pursuits.

Mind, Body, and Spirit or Self-*Tria Juncta in unc*-should be simultaneously purified by strenuous practising of the Discipline of Yoga.

Contemporary Politics throughout the World is to-day Ego-centred. Unless the small and little Ego is subdued and disciplined higher life would be impossible. In economics and Politics the so-called Peaceful Co-Existence is bound to degenerate into merest mockery, and illogical contradiction. Only in Philosophic domain, in higher life such Co-existence may be possible.

13.

On this significant occasion, it would be the sacred duty of all to concentrate devotional attention on the teachings of Madhva and Chaitanya-Maha-Prabhu.

Madhva's system is pure and unsullied Theisms. Or, it may even be styled as Ortho-Theisms, which means, Right Theisms, Or, it may even be described as Partheno-Theisms (as I have done else-where) which means Theisms which is not in need of supplementation from any other school or system.

Man can never, never, hope for attaining to state of Identity or Oneness with the Supreme Lord.

Different forms of Advaita believe in obtaining Oneness with the Lord. It is also said it

is realization of Oneness existing from eternity to eternity.

If man and God were identical, there is no need for religion and philosophy, ethics and spirituality.

In many of his works, Madhva has argued this thesis powerfully and forcefully. Man should constantly think himself to be servant of the Lord.

The philosophical system of Madhva and Chaitanya should be understood to be vital, dynamic, inspiring, energising, and reinvigorating.

The Gaudiya-Math is nobly and valiantly, continuing the work of Madhva and Chaitanya-Mahaprabhu, at the present day.

The Pontiffs of the Gaudiya-Math are endeavouring their utmost to spread and popularise the doctrines of Madhva and Chaitanya-Maha-Prabhu. They deserve all encouragement and unstinted support at the hands of the discerning public.

The psychological turns and twists taken by Devotion are many and sometimes even mysterious. Devotees have even thrown out a challenge to the Lord. They have exclaimed that if such sinners as they, did not exist, there would be no occasion for the Lord to exercise His Saving Grace.

In modern Democracy, there may be strikes and lockouts. In the spiritual and metaphysical Democracy of Madhva, there is no room for direct Action.

When the Self advances along the pathway to Liberation, (*Moksha*) its thoughts and actions are automatically acceptable to the Lord.

Genuine and deserving aspirants, it is hoped, would pursue the pathway to philosophical perfection chalked out by Madhva and Chaitanya-Maha-Prabhu.

Philosophical Truth and Doctrines cannot be indiscriminately broadcast. Only the deserving eligible aspirants would understand and follow them. That is the Main Theisms of Madhva.

The Cult of Gaudiya Vaishnavism

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The word "Vaishnava" means a worshipper or devotee of Vishnu, the Supreme Lord. So as soon as Jiva came into being, he began to worship Vishnu. So Vaishnavism began with the beginning of the creation. Brahma was the first Vaishnava, then Srīman Mahadeva, then the original *pro-japaties*, then Narada, then others. Vaishnavism is eternal and imperishable. It must endure as long as the creation endures, may it must endure even after the annihilation of creation.

There are Vaishnavas belonging to the schools of Sri Ramanuja, Sri Madhwa, Sri Nimbarka and Sri Vishnuswami, but they differ from Gaudiya Vaishnavas or the followers of Sri Chaitanya Mahāprabhu in as much as the doctrines of Sri Chaitanya differed in some of their aspects from those held by the aforementioned Vaishnava teachers. So Gaudiya Vaishnavism is not exactly on all fours with the types of Vaishnavism preached by other eminent Vaishnava teachers. There are fine distinctions among the doctrines of the four Acharyas and the Great Lord Sri Chaitanya Mahāprabhu levels down all the differences by a wonderful, Conciliation called the *Achintya Vedāvedavāda*. There are four *sat* sects Brahma, Rudra, Sanaka and Shri. The Acharya of Brahma sect was Sri Madhwa who held the doctrine of "*Suddha Dvaitavād*", the Acharya of Rudra sect was Sri Vishnuswami who held the doctrine of "*Suddhādvaitavād*," the Acharya of Sanaka sect was Sri Nimbarka who held the doctrine of "*Dvaitādvaitavād*," the Acharya of Shri sect was Sri Ramanuja

who held the doctrine of "*Vishistādvaitavād*".

The Great Lord Sri Chaitanya who took initiation from Srīla Iswara Puri professing the doctrine of Madhva sect removed the imperfections of the doctrines propounded by four Acharyas and established his doctrine of "*Achintya Vedāvedavāda*" perfect in all respects and excelling all the rest. These doctrines are dealt with below in extense.

Sri Ramanuja's "*Vishistādvaitavād*". According to this doctrine there are three main truths—Brahmah (the Supreme Being), *Chit* (the animate creation) and *Achit* (the inanimate creation). The Supreme Being and His animate and inanimate creations are apparently separate (*Vishistha*) entities, but virtually they are one and the same, or it may be interpreted as *Brahma* being one and one only (*Advaita*) with his two aspects animate (*Chit*) and inanimate (*Achit*). As for example judged severally roots, trunk, branches, leaves and flowers are quite separate things; but judged collectively they all merge into one thing—one tree. So the correct import of the doctrine "*Vishistādvaita*" comes to this:—(1) "*Vishistādvaita*" comes to this:—(1) Brahman is one and absolute embodying in His-self the visible and tangible animates and inanimates (at the time of creation) and the invisible and intangible animates (at the time of annihilation). (2) The created being and universe are separate from Brahman as regards their inherent properties and nature, but of the same stuff just like the fire and its sparks. Sri Ramanuja calls it "*Swagata Bheda*" or

Sep. 1960]

SRI JAYANTI ISSUE

personal difference, but Sri Jiva Goswami Prabhu does not admit any difference at all. He says—"*Sri Ramanujiastu Sakti Saktimatorabhadameba Barnayanti-Tathahi Tathabhutayasya Swarupantarangat wat Swarupabhutatwameba Prati-padayantiti Samanah Panthah*."

The followers of Sri Ramanuja lay down a difference between the powerful and His Power. Despite that power is an aspect of His function, and so is included in His function. Those following "*Vishistādvaitavāda*" hold this view. So that view and are view are identical—says Srīla Jiva Goswamipad'.

According to Sri Ramanuja, Sambandha Tatwa or Para Tatwa with whom relationship is to be established is "*Brahman Narayana Purushottama*" Abhideya Tatwa or the means of worship is the practice of "*Bhakti Yoga*" by remaining in the "*Varnasrama*" or in the different stage "*Bhakti Yoga*" seven ways are essentially necessary:—(1) *Vimoka* (want of attachment to desired objects) (2) *Viveka* (Purity of food, body and mind) (3) *Abhyasa* (repeated concentration) (4) *Kriya* (the daily practice of five great sacrifices—Brahma Jagna, Deva Jagna, Pitri Jagna, Nri Jagna and Bhuta Jagna) (5) *Kalyana* (truth, simplicity, kindness, charity, non-violence and greedlessness) (6) *Anabasada* (courage and perseverance) (7) *Anuddharsa* (extreme dissatisfaction).

Nalpe Sukhamasti Bhumoiba Sukham "There is no happiness in a little. There is happiness in plenty alone". But the best way of attainment is "*Prapatti*" absolute resignation. *Prayoyana Tatwa* or the ultimate objective or *summum-bonum* of life is to be the eternal servitor of the Deity.

Sri Madhwa's "*Suddha Dvaitavāda*"—The souls of creatures are the reflections of the creator. The Supreme Being has two parts:—(1) The reflected part (*Pratibimbansha*) and the real part (*Swarupansha*); the numberless souls are His reflected parts and the Matsya and the other Avatars are His real parts. The reflected parts are also of two kinds—(1) immortal (*Nirupadhika*) and (2) mortal (*Sopadhika*). The souls of creatures are immortal reflections of God, while a rainbow in the sky is the mortal reflection of the sun. Sri Madhvāchārya admits, however, the five distinctions: (1) between God and animates, (2) between God and inanimates, (3) between animates and inanimates, (4) between animates and animates, (5) between inanimates and inanimates. The distinctions are eternal and persists eternally even after the soul is free from all mundane bondages.

The doctrine of duality of Sri Madhva signifies that the relation between God and creatures is as between the eternally served and the eternal servitor. The Para Tatwa propounded by Sri Madhwa is "*Vishnu Bhagawan*", the means of attainment is "*Bhakti*"—the firm and selfless service of the Supreme Lord; and his "*Prayayana Tatwa*" is "*Naya Sukhanubhuti*", from service in Vaikuntha or Goloka.

Nimbarka's "*Dvaitādvaitavāda*" or "*Bastava Bhedavedavāda*" or natural or fundamental difference and no difference between 'Jiva' and 'Brahman' at one and the same time. Just as an earthen pot and a lump of earth are two quite different things on account of their shapes and functions, but they are fundamentally the same earth, so Jiva is not 'Brahman' on account of his shape and function, but simultaneously Jiva has no difference with Brahman as

Jiva has the same stuff (Chaitanya) Brahman is made of. Sri Jiva Goswami-pad has refuted this Oupadhika or "Oupa-charika" Bhedavedavāda of Sri Nimbarka by saying that cause and effect are quite different things; they cannot be one and the same. The earth is the cause; the 'Ghata' is the effect; Brahman is the cause and Jiva is the effect: Jiva is defective and Brahma is perfect and stainless; so two contradictory things cannot be identical.

The 'Para Tatwa' of Sri Nimbarka is "Sarabhinabhinnā Bhagawan Basudeva" his 'Avidheya Tatwa' is the "Sadhana Panchaka" or five Practices—(1) Karma (selfless pure work according to the Shastras) (2) Vidya (Knowledge of Brahman - Brahman in all and all in Brahman); (3) Upasana (meditation of Brahman as one inseparable with Jiva); (4) Bhakti (deep love of true soul to the Supreme Lord); (5) Prapatti (absolute resignation) and the prayoyana Tatwa is Brahma Sakshatkar or full manifestation of the unfettered soul.

Vishnuswami's "Suddhadwaitavada" It is distinct from "Kebalādwaitavada" of Shankara in as much as the latter does not admit of Nama, Rupa, Guna and Leela while the former does "Taduktam Sri Vishnuswami-Hladinya Sambidashistah Sachchidananda Iswarah; Swabidya Sambito Jivah Samkleshnikarakarah". "So says Sri Vishnuswami - God is the image of Sachchidananda - all existence, all knowledge, all joy. He stands embraced by His counter part embodying all joy and all consciousness; and Jiva and His creature is plunged in His *maya* or illusion and is subject to all sorts of sufferings." God is the condensed embodiment of eternal existence, eternal knowledge and eternal joy endowed with the joy giving

and omniscient power, while Jiva is plunged in the gloom of *maya* and subject to eternal sufferings. God is the master of *maya* (Mayadhisa), while Jiva in bondage is the slave of *maya* (Mayadhisha) and subject to five kinds of sufferings—(1) ignorance, (2) misconception, (3) difference, (4) fear (5) bereavement.

In the opinion of Sri Vishnuswami God is absolutely pure, uncontaminated and uncontaminable, and one. According to him the creation is the work of Brahman and not of *maya*, so the creation is as true as Brahman Himself and not false as Shankara says. To him the Para Tatwa is "Sachchidananda Iswara" who is Nrisingha. His Abhidheya Tatwa is Bhakti or devotion to Sri Nrisingha and his prayoyana Tatwa is Parānanda or beatific joy.

But Sri Chaitanya Mahaprabhu makes a marvellous compromise of the conflicting doctrines of all the foregoing Vaishnava teachers by establishing his unique doctrine named - "*Achinta Bheda-bhedvada* i. e., Jiva has simultaneous difference and no difference with Iswara-which though inconceivable and incomprehensible to man is possible only with God who is omnipotent. The word "*Achintya*" now requires clarification. The knowledge which cannot be established by reasoning or argument and cannot be admitted as a direct truth is called "*Achintya Jnana* or *Arthapatti Jnana*." The *Arthapatti* is of two kinds (1) *Dristarthapatti* and (2) *Srutarthapatti* of which the latter is more cogent and valid "*Dristarthapatti*" or the idea of a thing seen with one's own eyes may be defective or subject to flounder, but "*Srutarthapatti*" or the idea of thing descended though pure souls from divinity (Amnayadhara) is more convincing; because it has got an authority which is unassailable; and things beyond

the reach of organs of senses can only be established and proved by this *Srutaretha-patti* which has placed "*Achintya Bheda-vedavada*" on a firm and philosophical footing.

Even as Shakespeare has it—"There are more things in heaven and earth, Horatio than your philosophy has ever dreamt of. Not to speak of the spiritual world, even in this universe. This creation of God there are a good many mysteries which are still inconceivable and unbelievable to philosophers and scientists. The conceptions of ordinary people are defective and inaccurate so long as he is not *Anartha—Mukta* "*Mukta*"—Supernatural. Sri Vyasadeva defines "*Achintya*" thus:—

*"Achintya Khalu je bhaba na
tanstarken jojayet,
Prakritivya param jastu tadachinta-
sya laksmanam"*.

The ideas which are conception cannot be established by arguments. The criterion of a thing being incomprehensible is that it is beyond the jurisdiction of nature or "*Aprakrita*" or a thing which is beyond the reach of the senses, is passed on sounds.

In the *Mandukyopanishad* - the Supreme Being is described as "*Brihachcha taddibyam a chintyarupam*" or "*Achintyah sa Atma sa bigneyeh*". He is vast Divine and of incomprehensible nature or that Supreme Soul is beyond conception yet knowledge. The *Upanishad* calls him.

*"Apaniyada jobana grahita
Pashyatyachakshuh Sa Srinotyakarnah,*

*Sa betti bedyam no cha tasyasti betta
Jamahuragrya purusham mahantam.*

"That Supreme Being has no hands and feet, yet He goes very fast and is recipient

of every thing; He has no eyes, yet He can see; He has no ears, yet He can hear; He has no mind yet He can know everything; but nobody can know Him. The sages call Him the source of everything perfect and Great". or, in *Isabasya*—

*"Tadejati tannaijati taddure tadban-
tike,*

*Tadantarasya sarbasya tadu Sarba-
syasya bahyatah."*

"That supreme Being moves and moves and not, He is far away, yet very near; He permeates through all the universe, yet out of them all."

Sri Sridhar Swamipad defines '*Achintya*' as :- "*Achintya tarkasaham jaj Jnanam*" "That which is beyond conception is unsailable by arguments",

Sri Jivagoswamipad as- "*Durghata ghatokatioam hyachintyam*" "When impossible is made possible it is called incomprehensible."

In Sri Gita Sri Krishna defines "*Para Tatwa*". as "That creator of all beings is as refulgent as the sun and exists far beyond the darkness". Srila Kairaja Goswamipad also avers that God is of inconceivable powers. "The nature of God is always incomprehensible".

Now *Bheda* or difference is of three kinds (1) *Sajatiya* (of the same species as between a mango tree and a tamarind tree), (2) *Bijatiya* (of different species as between a mango tree and a mountain) and (3) *Swagata* (of different limbs of the same body as between the roots and the flowers and the leaves of a tree). But God is diverted of all these "*Bhedas*" or differences with Jivas. Yet God and Jiva are not one and the same thing as the former is independent (*Swamsiddha*) and the latter is dependent on the former as a gold orna-

ment is dependent on a lump of gold for its shape and use. Sri Chaitanya Mahaprabhu refused to admit "Kebala Abhedavada" of Sri Shankara. He holds that the sun and its rays are two different things. Yet are inseparable entities - the idea of sun without its rays being observed. So Jiva is not Iswara, yet Jivas are inseparable concomitants of Iswara. "God is as it were a great burning fire, and Jiva or a creature is a minute particle of its spark", - Says Lord Sri Chaitanya. Brahman is all knowledge or knowledge Absolute while Jiva is a particle of knowledge - but in respect of knowledge there is no difference between the two, both being 'Chitbastu' or things of which knowledge is the whole stuff; just as there is no difference between fire and its spark judging from the view point of nature and characteristics and the stuff they are made of. But there is difference between Brahman and Jiva and it is this that while the former is the master of *maya* the latter is bondage the slave of *maya*; while the former is All-Knowing, All-controlling, the latter, is of little knowledge, of little power and under the control of others. Thus Sri Chaitanya has exploded the theories of Sri Shankaracharya as "Shakapala Calpita" or a figment of fancy or a tissue of falsehood-theories such as *Brahma sattam Jagatmitthn, Jibo Brahmananaparah*; "Aham Brahmarshmi", "Brahma Beda

Brahmbhabati" - etc. etc., which run counter to the truths established by Sruti, Brahma sutra and Srimad Bhagavata.

So Jiva's *Bheda* and *Abheda* with God is true at one and the same time. And all contradictory phases, all the yeas and nays live simultaneously in God. This is so mysterious that human intelligence stops short in its conception. We are to believe, We are to admit, we are to take it for granted by means of "Sruttarthapatti" or "Sabda Pramana" - for it is not get-at-able to the limited knowledge of man or understandable by means of natural phenomena. This is the long and short of "Achintya Bhedabhedabada" of Sri Chaitanya Manaprabhu which stands irrefuted and irrefutable for more than the last four Centuries and a half.

According to Sri Chaitanya the Para Tatwa" is Sri Krishna, the Abhidheya Tatwa is Suddha Bhakti which is attainable by "Nama Sankirtana". "Devotion to Krishna divested of desire for anything else, or for the result of knowledge or work, and to do everything for the pleasure of Krishna, are the best forms of Bhakti or devotion".

The Prayayana Tatwa is Krishna Prema That only may be called prema (love of God) which is done for the pleasure of Sri Krishna" alone.

4. O Lord of the universe, I do not crave for wealth, men, nice poetic gift; I only pray that cause-less devotion to Thee may arise in me in all my births (whose cessation I do not want).

5. O Son of Nanda (i.e., Krishna) kindly remember me as a grain of dust at your lotuslike Feet, who am fallen in the tremendous sea of worldly life.

Sikshashtakam - Slokas 4 & 5.

Devotion Absolute

SRI KRISHNA PADA RENU.

Guru's Grace : Man can never find real happiness in his earthly existence. The so-called problems of the world are always pressing man on his hide-bound existence. He can hardly have a quiet mind when he chases the shadows of unreal existence. The world is but the reflection of the Reality which is perceptible to the mind and senses but the soul of man gets bewildered when it sees this reflection of the Reality through the senses. So the great seers have time and often advised the man in perplexity and distress to look within and catch the glimpse of the inner Reality which is aglow with the Divine Radiance. It is the Over-soul or Paramatma. The jivatma or the body-bound soul is unable to know its origin due to the Mayic impressions that appeal to the five senses. The jivatma gets entangled in the web of Maya, unable to extricate itself from its self-imposed dreams. There is the urgent need for a Guru or the liberator or soul from its thralldom of Mayic life.

The Guru appears before the soul or jivatma only when the yearning for liberation (Mukti) is sincere and true, based on the knowledge of the emptiness of the illusive life led by man in the world of senses. It is the illumined soul (Guru) alone that can lead the ignorant to the realm of bliss and true wisdom. All the knowledge that we derive through the senses is illusory, fleeting and unreliable. Hence the sage cries. "O Lord, let all my illusions burn into illumination of joy". It is the Guru who can lead us from darkness of ignorance to the light of wisdom.

10

"Tamaso ma Jyotirgamaya" is the ardent prayer of the disciple.

Just as the match-stick lights the wick, so also the wick of life steeped in worldly oil of ignorance should burn itself out by the light of wisdom lighted by the initiation of the Guru. The saving word is called the Mantra or the Nama of the Deity that can bring about sure transformation of the mundane life into the transcendental, and the utterance of the Name both loudly and silently will finally lead one to the Devotion Absolute. There should be no obstruction in the repetition of the Name, just as 'Taila Dhara' the flow of oil poured from one vessel into the other. This Devotion Absolute will finally lead the soul to the realm of Bliss.

The Divine life is entirely different from earthly life : No real devotee can associate himself in the world of men steeped in material enjoyments. He often shuns the world and tries to live away from the 'madding crowd's ignoble strife'. He seeks peace that passeth understanding. He controls his senses, mind and bodily requirements and attends solely to the Divine, enjoying the sovereignty of the soul as the poet sings, "Self-Knowledge, self-control and self-reverence; these three alone lead men to sovereign power." We cannot understand the nature of such a devotee. He may appear to be mad or queer to the worldly men.

Radha is the embodiment of Devotion Absolute. Lord Sri Krishna is always with Radha as she is the life of His life the soul of his soul. A true devotee is the heart of

the Lord. Just as the devotee rejoices in the Lord, so also the Lord rejoices in His devotee. Both are inseparable. We see them as two Devotee and Divinity. But they are one and inseparable beyond our comprehension.

The greatness of Sri Chaitanya is incomparable: Lord Sri Chaitanya Mahaprabhu combined in Himself the Radha-Krishna principle. He was Krishna Incarnate with the Kanti and bhava of Radha. He appeared to the world as a great Devotee of Lord Sri Krishna and to the Lord as He Himself. But this is difficult to understand by a feeble and impure mind. So we have to console ourselves by saying that God and His devotee are inseparable, though they are beyond our power of understanding. We cannot comprehend this Bheda Bheda-Principle (i.e.) we call this principle Achintya-Bheda-Bheda-For it makes us look at the radiant truth in wonder and ecstasy, like the baby looking at its mother's smile and beauty without knowing what they are. Only that infinite faith and trust of the child in the mother that makes it grow in joy and health. So also a devotee must humble himself before God and own his complete ignorance though he is enjoying all the time the benevolent presence of the Lord.

The Need for Devotion: Hence there is a great and urgent need for Devotion, especially at the present time when we are so

much steeped in materialism. We can hardly hear the sweet songs sung by the devotee in praise of God. We run after the illusions that resemble Reality like the reflected images in water. We must not look down and get frustrated when the images break into pieces at the slightest touch. But we must look above and see the smiling face of the Lord. He is ever calling us, but we cannot hear His voice as long as we are absorbed in the noises of the world. So we must practice devotion all the twenty-four hours of the day. Even in dreams we must feel the presence of Divinity. This is possible only when we associate ourselves with saints or pious men otherwise known as 'Sat-sang' this sat-sang or Devotion Absolute is itself 'Mukti' or liberation from ignorance and sorrow. Let us remember the famous utterance of the sage namely.

"Satsangatve, Nissangatwam, Nissangat-wee, Nirmohatwam, Nirmohatwe, Nischala Tatwam, Nischala Tatwe Jivan Muktihi!

So, the same sage gives the following advice to the 'purblind race of miserable men'.

"Bhaja Govindam, Bhaja Govindam, Bhaja Govindam, Mudha Mathe. Bhaja Gopalm Mudha Mathe" (i.e.) "O ignorant man, chant the name of "Govinda. From this we learn that we should cultivate Devotion Absolute to the Lotus Feet of Lord Sri Krishna.

6. When shall I have the fortune of getting (i) tears roll down from my eyes; (ii) my throat choked up with faltering words, and (iii) hair stand on my entire body, at the time of taking Thy Names?

7. In my separation from Govinda (Krishna) the time of twinkling of the eye seems as long as an era, the eye sheds tears in torrents as in the rains and the entire world appears totally vacant.

Sikshatakam — Slokas 6 & 7.

Sri Madhva's Idea of God

PANDITRAJ Sri M. R. GOPALACHAR, M.A., Principal, Vani Vihar Vidyalaya, Bombay.

A poet said, "An honest man is the noblest work of God." It were better to have no opinion of God at all than any that is unworthy of Him; for the one is bare unbelief, and the other is sheer contempt. No idea has undergone so many metamorphoses as that of God. Even the anthropomorphic concept of God on polyphyletic grounds has assumed shapes galore according to imaginations and intellectual convictions of different races. Here I do not intend to kindle the embers or stir the ashes of ancient controversies, for I do not want to plunge the readers into the maelstrom of metaphysics. The idea of God according to Sri Madhva is too deep to be easily understood. I should like to take in the short compass of this article only a summary survey of his conception of God.

According to Sri Madhva, the golden guerdon of human life is to know God and love Him with all the strength of mind, heart and soul. Life is not worth living if it is not consecrated to and with the Love of God. "Not to love God is not to live." The blustering modern utilitarian who holds that the utility of moral life consists in its fertility of worldly good is only a futilitarian.

Sri Madhva is a monotheist, par excellence. He says that reason and revelation, science and theology establish the infallible truth, viz., the transcendental supremacy of God. God to him is dearer than the mother, deeper than the sea, clearer than crystal, cooler than the moon, brighter than the sun, more essential than air, more universal than heat and light and more useful than food and water. The thought of God to him is the very marrow of his life.

Vishnu is the supreme overlord of the universe: The supreme basis of all phenomena has to be found and is luckily found in

an all-knowing, all-powerful efficient cause of the universe. This cause is traditionally known as God. This God is known as 'Vishnu' in the Vedas, in the Upanishads and the Puranas. "Narayana", "Krishna" etc., denote this 'Vishnu' alone. The meaning of 'Vishnu' is "Eternal all-pervasive perfect Being." Sages delight to refer to Him by infinite names. Any name in its full etymological sense can indicate this supreme God. All the Vedas proclaim only this Vishnu—the one without a second (rival). He is the primum mobile immotum.

God is sat: Vishnu is the fulness of being. In Him eternity and immensity intertwine their arms in inexplicable embrace with ineffable delight. Owing to eternity He outlives all time, owing to immensity outlives all space. Hence He is omnipresent also. Nothing exists in this world without the influx of his presence. A man who says that there is no God must have a terrifying unsoundness of mind. The very mental make-up of his mind must be taken to have been unhinged. The splendours of His divine nature gleam far and wide, nay, infinitely. He is the final cause of the universe, the drive and purpose of life, the sum of its vital processes, the inherent goal of its growth, and the energising entelechy of everything. He is the underlying condition of all that is. "Out of Him there is no rest; short of Him, there is only pest." We find Him in the shining of stars and the blooming of flowers.

God is a concrete reality. He enfolds in Himself the whole of existence as well as transcends it. He, in a sense, integrates in Himself the whole creation-animate and inanimate. He can withdraw this world as and when He thinks fit. He is a great stage-manager (Sutradhara). Old things are withdrawn to make room for the forth-coming novelties.

God is incomprehensible: Vishnu's grandeur is ununderstandable, indescribable and

unapproachable in all its entirety. Minds cannot reach it. Words fail to preach it. The Infinite must, ipso facto, forever remain incomprehensible by the Finite. Sri Madhva does not say that there is a blank and total nescience of God or that He is a sealed book to human beings. He only means that our knowledge is most meagre as against the immensity of our ignorance. The grand result of human wisdom is only a consciousness that what we know is nothing to what we know not. God is not however absolutely inaccessible to our knowledge. According to him, to describe God as absolutely incomprehensible is a contradiction in terms. Still religion becomes irreligious if it professes to know the Perfect in-toto. In this light, vedantic quest of Vishnu is not hopeless.

God's nature is manifested in the grand order of the workings of the world. He inspires man with all his capacities, aspirations and beliefs, progressively guiding him to truth and disciplining him to goodness. He never stops short of what he intends to do. He has no reason to be slow-no cause to be precipitate. He does all things at the right time. He always sails well and in fine and fair weather. It is deplorable intellectual perversity or gratuitous self-stultification to hold that no attributes can be ascribed to the Perfect God. Great men have known Him to be the concrete embodiment of the loftiest aspirations of the noblest human beings in their sublimest moods. To put the same thing in other words-He is the home of all values, the abode of all preternatural excellences, each infinite and inexhaustible. All supra-terrestrial virtues-quiescent or operative-find spacious accommodation in Him. The superabundant plenitude of perfections-Niravadhikapurnatv-is the sovereign feature of Vishnu. He is always in the full blaze of His boundless glory.

God is Chit: He is omniscient. Nothing is unknown to him. Hence He is the supreme architect also. Everything that happens in the world is part of a great plan running through all time. Every blade of grass in the field is

measured-the petals of flowers are counted-the heavenly bodies are placed at exactly such positions as enable the law of gravitation to function. The stars of the sky wheel hurriedly in designedly calculated orbits. Flowing streams-blowing winds-growing seeds-blooming flowers-ripening fruits are all guided by divine laws. All nature is divine art only uncomprehended by us, all chance a providential interference, all discord harmony to be discovered and all good the clearest proof of God. The omniscient perfect God, needless to say, is the impersonation of mercy and justice. In Him these two magnificent virtues mellifluently mingle with and magnify and sweeten each other.

God is Anand - bliss: God overflows with bliss illimitable, bliss ineffable, bliss unimaginable and bliss eternal. The sum-total of the immensest joy that all of us at all times can experience is only a tiny drop out of the shoreless ocean of divine joy. If God were not Bliss and Love myriads of happiest beings would have been submerged in the sea of unspeakable sorrow in one inarticulate gasp of choking agony. Any dreadful picture of desolation and destruction would but be a very faint image and a mildly painted description of what would happen if God Vishnu withdrew Himself from the world and called off that immensity of gratuitous love and blissful form with which He embraces all beings. When we lose ourselves in the ocean of His everlasting joy, we really find ourselves. Only thereby we can steel our hearts against the dread of death, disease and distress. It is a matter of experience that a flash of divine thought fires all our faculties with glorious joy.

God is all love: In fact, the torrential down-pour of divine love on us submerges and overwhelms us. It relieves our mind, increases our trust, gives us a sense of security and supplies our deficiencies and meets our supreme needs. All else may fail us but HE never will. The idea of any selfish motive at the back of His creation is subversive of the plenitude of self-sufficiency which He so patently possesses. No

Sep. 1960]

sooner the flash of light of His smile meets our eye, our prospects become infinitely and endlessly bright. At the gush of His love, our turbulent passions are hushed up-our worries are brushed aside. Once God deigns to dwell in the heart of His devotee, his heyday dawns and his halcyon days commence.

"A loving worm beneath its clod,
Were diviner than a loving God,
Amid His worlds".

Divine love and bountifulness infuse new strength into us. We feel we are engulfed into the caressing, cajoling, indulgent warm arms of God. He bathes us in His inexhaustible and wonderful splendour, enlivens-refreshes and invigorates us. God's love is not showered upon us by fits and starts-it is not seasonal. It flows in a perpetual stream. He simply electrifies us through His overflowing love. Out of abundant love alone He sharpens and quickens our senses. Without His grace all our faculties would be defunct and atrophied heading towards complete corporeal collapse. Without His grace we are completely unable even to detect the insidious aggressions of debasing passions. The moment man feels that God is All Love so that the feeling is a part of his sensible convictions, a sudden transmutation of personality is in evidence; he receives new light, feels new powers.

God is had for the mere asking of Him. His transcendental love for His creation makes Him yearn for our love. He catches at it as if it were a prize and repays it with a fondness beyond human comprehension. His bounties are a proof of His warmth and copious magnificence. God is our rest-house. We return to get rest like a weary bird to its roost. We can anchor nowhere safely save in the capacious harbour of His infinite perfections.

A sense of security easily comes to devotees and wraps them round. When we think of our Master, the cold chill goes from our heart and its dark spots are illumined. The universe has nothing more lovable to give than the love of God. The indulgent nature of God is more

manifest from the fact that He desires our love. He actually asks for it. He prizes it more than the closest of our kith and kin can ever do. The world that ought to have encumbrance or incubus of sin floats mysteriously enough in the ocean of God's all-embracing radiant love. Seas may roar, its waters may form, the earth may quake, the mountains may shake, the servant of God, if he is not a fake, is for ever safe.

In all His dispensations God works for our good. In adversity He tries our submission, in mediocrity our contentment, in prosperity our gratitude, in despair our faith and during temptations our steadiness. Whatever is wrought without faith in God is vanity and vexation of spirit. Pride dries up devotional feelings and hence it is considered to be the deadliest of deadly sins. Sometimes it appears to a superficial observer that villains many times go scot-free. This, it is urged, argues against the omniscience, omnipotence and sound judgment of God. The reply is that God's mills, for reasons best known to Him, sometimes grind slow, sometimes quick, but always sure. The ways of God to men are mysterious. Divine love is expressed in infinite varieties.

The unapproachable God is accessible only to genuine devotees. Devotion is the shortest cut to God. It is the surest and safest also. Other things look wise, they begin well, they sound good but they go aside-they fall behind. The Avyakta Paramatma becomes Vyakta at His sweet will in response to the pining urge of the devotee-who is not satisfied with anything less than seeing God face to face. Great devotees are deliriously happy even when they utter the name of God. Devotion, in very truth, in its highest reaches, is not merely a means of bliss but it is itself unbounded bliss.

God is supra personal: If man-the image of God-the roof and crown of creation is personal, God must, to say the least, be personal. Though He is not confined to one form and one shape, He can assume, at His sweet plea-

sure, any form and any shape at any time. A mere cosmic force or elan vital that is not personal would hardly inspire hopes, love or devotion. It cannot comfort the distressed and hearten the depressed. In like manner, to hold that God is merely the personified ideal is a specious specimen of metaphysical monstrosity.

God is supremely beautiful. The flooding light of His radiant beauty can by far dim and overshadow the flaunting, fleeting, fading pretentious beauty of this garish world.

The Message of Love Divine

BY PROF. SRI BATUKNATH BHATTACHARYA, M.A. B.L., *Kabyatirtha (Cal.)*

Is love stronger than hate or hate stronger than love? The fate of mankind hangs today by a slender thread which is the answer to this question of questions. The sluice-gates of discord and animosity seem to be wide open and at home and abroad one sight only distresses the eyes. It is mankind at cross-purposes at a time when amity and concord are the surest needs. Gloomy forecasts of the end of the world match the terrible threats that the foremost Powers hold out against each other. A gamble with the destiny of the Race seems to be the pastime of the summit figures. The world is full of sick men, it has been somewhat bitterly remarked, and the sickest are at the top. To mobilise hate and to organise violence all in the name of the highest aims that can be professed are the preoccupations of the day. And all this when man is striding forward to the peaks of knowledge and is about to hold the mysteries of Nature in the hollow of his palm. It seems to support the conclusion of some evolutionists that life by perfecting itself seeks its own annihilation.

Verily a crisis of faith is the malaise of the age. Science and technology, history and philosophy, economics and sociology join to create a milieu in which people feel that everything is possible but nothing is certain. Truths and principles to which centuries have paid their homage now seem no better than skittles which a little push of discursive reason may overturn. Nothing is rooted in an inviolate order of things. In the words of the Gita—"Asatyam apratistham the Jagadahurani-swaram." This world has no certitude, no moral basis, these say, and is devoid of God. The shifting gales of opinion and the dust-storm of scepticism tend to blow out the lamp of Faith. And the reason is plain. A heart at strife with itself cannot be at peace with the world and within the soul of man the nexus seems snapped between will and understanding. The laws of mind and the dictates of moral reason though known in the abutment miss their application to the immediate context. In the impatience to realise narrow aims on which the heart is set, the moral texture

Sep. 1960]

of society and the inexorable workings of the spiritual governance of the world are blacked out. A professor of psychology forgets the laws of mind taught by himself as in the typical instance of Dr. Verwoerd who becomes the tragic hero of racial persecution, Mr. Romain Rolland sadly remarks—Our civilisation in dire peril has invoked the spell of great words—Right, Liberty Co-operation, Peace of Geneva or Washington, words void or filled with poison. Nobody believes in them. Behind all this is a crazy scramble for possession. "All our magazines and newspapers," recently wrote Pierre Hmadc, an eminent French savant, "are full of the idea of seizing the forces of nature to conquer happiness, are obsessed with the idea to possess, to possess more, to create more needs. And he pointed to the anxious quest of the occident for some place where wisdom is more honoured than folly or even reason and is still the aim of life and which yet holds to the Truth which brings peace and joy.

The Gita declares clarity of mind manah prasadah) and purity of heart (bhava sam-suddhih) to be the first and the last of mental austerities or disciplinary qualities. These are the attributes of our age and its leaders need most to cultivate them in order to be rid of the vexations which a split personality breeds the double standard, the swollen ego, the confusion of aims, the contradictions between purposes and pursuits, social disintegration, the mad rush towards global war. A sophisticated age implicitly believes in politics to be the solvent of all its problems. And yet at home and abroad the one painful experience of mankind to-day is the mess that political bosses make of its affairs. Verily Religion is not played out, it is the last and age-old

resource for humanities catharsis on cleaning of the moral fabric and clearing of vision on the vital issues of social well-being and spiritual regeneration. It is for Religion to pull up man with the query 'whither goest thou.' "Quo Vadis." It alone can rescue the distracted race from the passionate adoration of profit and pleasure, power and publicity which are taken to be the only values of life. It is a tremendous task thus to reorientate a sophisticated age but it has to be ultimately tackled if the appalling alternative is to be avoided which is extinction from a too crowded and readily combative world. Hence the need of a philosophy and a discipline which will put man puffed up with a sense and softer awareness of his position in the universal scheme.

Facing the infinite and inscrutable Power Supreme, the mysteries and immensities that enfold him, the ineffable principle of Love which lets him live, move and have his being, man's true attitude and temper must be one of humility. Did not the mystic Eekhart say—Every man who counts anything as merit, virtue or wisdom except only humility is an idiot? The acme of wisdom and the essence of reason on the mystery of existence is summed up in the single line—

Jeever swarupa haye Krishner nitya-dasa. The proper nature of the creature is ever to be the servitor of Krishna.

Elsewhere the Chaitanya Charitamrita proclaims—

Nitya siddha Krishnadasa swatantra kabhu nay—A slave of Krishna constituted from eternity, never is he independent. It would be a pity past all words if this axiomatic truth is to be brought home to mankind only through the havoc and miseries of a nuclear war, when all his ingenious

devices and marvels withering on his hands, he would realise that the shaper of his destiny and the director of the cosmic drama is He—"The way and sustainer, Master and witness, habitation and refuge, Friend and Creator and destroyer, final repository, the support and the imperishable seed". *Gattirbharta prabhsh sakinivasah saranam suhrt Prabhavah pralayah sthanam nidhanam vijamavyam.*

This oblivion of the Omnipresent has made man extrovert ever intent on sense-objects. *Krishna Bhuli sayi jiva'anadi bahirmukha*, That creature is outward facing from beginning-less time as he forgets Krishna his entrancing Master. To awake from this spell is for him to realise —

Naham vipra naca narapatirnapa vaishyona sudro

Naham varni naca grihapatirna vānastho yatirva,

Kintu pradyan nikhila paramananda purnamritabdheh

Gopibhartuh pada kamalayor dāsadāśanudāsah.

I am not Brahmin, nor Ksatriya, nor Vaishnava nor Sudra. I am not a student celibate, nor a householder, no forest recluse, no ascetic. I am a slave of a slave's slave at the Lotus Feet of the Master of the milk maids, the ambrosial ocean brimful of Supreme universal bliss.

The springs of human feeling are fast drying up in the desert air of an exclusive economic philosophy and life, losing its fulness of sap in the soil of a parched soul and starved heart, in the anxieties of an atomic age. Europe, one of her eminent thinkers remarked, is on the edge of a volcano. If the fire is not extinguished by a flood of spirituality, it will erupt. Spreading in the bowels of the earth, it is now a

universal menace. Amidst the perplexities of this social disintegration the aching heart wistfully turns to the divine figure of the Great Master—Mahaprabhu Sri Chaitanya Deva—His luminous features irradiating the light of Heaven, in unbroken ecstatic joy and eyes streaming with the drops of melting compassion and the milk of human kindness. The records of four centuries—in homely Bengali and refined Sanskrit, in song series—in rapturous verse and poetic prose make up a real of enthralling pictures—each a balm for the sore stricken heart and all testifying to the alchemy of his solacing, ennobling message and blessed name, the countless spirits he touched to the finest issue to a world-forsaking and life sweetening passion.

Two impulses apparently contrary in man's make up have worked to produce all that is good and noble and worth cherishing in history the spirit of renunciation and the emotion of love and compassion. Sri Chaitanya's gospel of loving devotion is unique in the blending of the two in a heart of enraptured sensibility. The emotional fervour, which was the master current in Sri Gauranga's own life and which it evoked and still evokes in all seeking hearts, is anything but a spiritual luxury in the present context. How aptly and cogently our poet Tagore says:—He is Relish on Emotion itself. If we cannot demonstrate this ever abiding truth afresh in this new age we shall not be able to offer the knowledge of Brahman as religion into the hands of men. The knower of Brahman is not a devotee. Nothing else but emotion can unite, nothing other than Devotion can bind. When inner conflict arises in life when discord between one chord and another of the heart turns into a harsh disharmony, no good results from mere exposition, dissension does not end without emotional suffusion (Sanchaya P. 353).

Visishtadwaita and Ramayana

By V. D. RAMASWAMI, PRESIDENT ASTIKA SABHA.

Valmiki's Ramayana is essentially Visishtadwaitic in nature. The various aspects of Visishtadwaita are dealt with so thoroughly in the epic that it may be safely asserted that one of the main objects of Rama Avatar was to have propounded to the world the Visishtadwaitic mode of life. Valmiki lays special emphasis on the value of service to God and his Baktas, as well as on the supreme necessity for surrendering one's self to the Lord (*Saranagati*).

To the Visishtadwaitin this universe with all the millions of souls is no illusion but real and permanent. His God (*Iswara*) far from being part of *Maya* is a real personality possessing all the auspicious qualities (*Ananta Kalyana Guna Sampurna*). It is interesting to note that *Srimad Ramayana* actually starts with a recital of the Divine qualities of the Lord, Sri Rama. God also has a permanent and bewitching form (*Divya Mangala Swaroopa*).

This universe forms an integral part (*Sareera*) of God and is consequently as permanent (*Anadi*) as God Himself. But God has the power to change at his will, the nature of the universe from its gross (*Stihula*) form to the subtle (*Sookhma*) state or vice versa. It will thus be seen that Visishtadwaita admits of diversity in unity. If we take a lotus flower for our examination we find that the single flower is really made up of several parts like the sepals, petals, stamens and the like, all of which together form the single unit. Even so is the '*Ekameva Adwaitya Brahman*' of the upanishads.

The souls due to Karma get entangled with *Prakrti* in order to reap the consequences of their past deeds. They get involved in an endless series of births and deaths and it is only by realising their true nature that they get redeemed. Visishtadwaita advocates all

the three types of Yoga for attaining freedom from samsara, though the followers of the school have given more importance to Bhakti.

Vaishnavite Saints have indulged themselves in various types of Bhakti. Some have regarded God as their love *Nayaka-Nayaki Bhava*, while others as their dear friend (*Sakya Bhava*) and some others as their revered master (*Dasya Bhava*). While in Krishna Avatar the *Nayaka-Nayaki Bhava* is given greater importance, in Rama Avatar the *Dasya bhava* predominates, though Rama-Sugriva relationship reveals the *Sakya bhava* partially. I say partially because while Rama always treated Sugriva as his friend Sugriva on his part does not appear to have taken as much liberties with the Lord as did Arjuna with Krishna.

This *Dasya bhava* is of two kinds. In the one the devotee regards himself as a humble servant of God, as Lakshmana, Bharata and Anjaneya served Rama. In the other, the devotee attaches himself exclusively to a bakti of the Lord as did Satrugna. Madura Kavi Alwar took a leaf out of the life of Satrugna by serving Nammalwar and he proclaimed that the name of his master Nammalwar sounded to him sweeter than the name of the Lord Himself. Sabari of Ramayana exhibits a bhakti of this type.

Acharyas like Ramanuja and Desika while conceding the merits of the three types of Yoga came to the conclusion that in this age of Kali it would be impossible to adopt them successfully and hence they advocated the principle of self surrender or *Saranagati* as the only effective means for salvation. *Srimad Ramayana* abounds with instances of such self surrender. *Saranagati* of Kakasura, Vibhishana and Lakshmana are too well known to need any mention here.

As already stated Srimad Ramayana gives great importance to *Bhagawata* and *Bhagawata Kainkaryā*. To a Vaishnavite service to God is the ultimate Goal and there exists for him no other state which could be sweeter. Thondaradipodi Alwar in his Thirumalai proclaimed that he would definitely prefer to be a humble servant of Lord Ranganadha to being the Lord of Vaikunta itself.

This aspect of extreme humility coupled with a fervent desire to be a subordinate to the Lord is exhibited by Sita Devi Herself. When Ravana tormented her in the Asokavan she told Ravana that she did not destroy him because of deference to Ram.

Asandesathu Ramasya Thapasaschanupalanath

Na thwam kirmi dasagriva basma basmarha tejasa.

She would undergo all the suffering rather than think of usurping Rama's position as Ravana's destroyer.

It is in the character Bharata that we see this aspect of Bhakti fully displayed. When Bharata returned to Ayodhya from Kekaya he found that Rama had left for the forests leaving the throne of Ayodhya vacant. (Sri-vaikunta is also called by the name of Ayodhya). Vasishta and others pressed on Bharata to accept the Kingship and Bharata had only to have said 'Yes' to have sat on the throne of Ayodhya (Srivaikunta) and proclaimed 'Aham Brahmasmi'. But to a true Vaishnava like Bharata the idea proved most hateful and he flatly refused to their request. 'Niyujyamaṇo Rajyaya Naichat Rajyam Mahabalaha' Valmiki has significantly used the adjective 'Mahabala' here with reference to Bharata in order to make it clear that Bharata's refusal was not due to any feelings of diffidence on his part to shoulder the responsibilities of a ruler. It is thus that Bharata shines as one of the most outstanding characters in the Ramayana.

Conception of God

BY VIDYASAGAR SRI K. L. V. SASTRI, Retd. Sanskrit Lecturer, Presidency College, Madras

There is no system of religion or philosophy without some conception of God as the central or pivotal doctrine. Since the dawn of rational reflection, the laymen and religionists have been endeavouring to solve the problem of God in their own way.

In European philosophy, generally, proofs were offered for establishing the existence of God. They are Ontological, Physico-Theological and Teological. But, Indian thought considers that Reason can prove or disprove anything. So, existence of God is proved with the help of Sruti or Scripture. Madhva has proved the existence of God by reference to

Sruti (In this context, Madhva's "Vishnutattva—Nirnaya" is very important).

The first and foremost postulate according to Dvaita in the classification of tatvas is that they are of two kinds. Swatantra (independent) tatva. The Supreme Lord is the Only Independent Entity or category. The rest of creation Animate and Inanimate would be dependent. God's independence is full of substance, but the reality of other phenomena like those of world, jiva etc. are no doubt real but it is a reality of existence by the sufferance of the Lord.

Having set out the attribute of Lord's Independence according to Sri Madhva a comparison of the dependence of the world on Brahman in other schools of thought would strongly bring into relief why Sri Madhva sets so much store by God's Swatantra. The dependence of the world on Brahman at the hands of Sri Sankara is summarily disposed of as an adhyasa and consequently the question of God's independence is never a serious consideration. With Sri Ramanuja it is a mutual dependence because the soul is described as an inseparable existence with the body so also God has an inseparable existence with the soul. Now this conception would obviously militate against God's independence. Can one lord remain with the soul which is said to constitute his body? Again should we distinguish the reality of God's inseparable existence from the soul, his body from the reality of his own attributes. Such posers as these are impossible in Madhva's conception of the Lord's Swatantra.

The Independent Lord is Omniscient, Omnipotent and so forth. But the Lord during the period of Incarnations as Rama and Krishna and so forth acts as human. That could not interfere with His perfection. It is all mere Play (Leela).

The Lord is Omnipotent. He can do, undo, re-do anything in any manner as He likes. But generally, the Lord observes a natural order and uniformity which is not violated. Thus, God never creates a mare's nest though omnipotent.

"Saktopi Bhagavan Vishnurakartum
Kartmanyatha
Swabhinnam Kara-natshinnam sada
Viswam Karotyaaah.
Saktopihyanyatha Kartum Svecchaniya-
mats Harihe
Karanaireva.....Karoteedam Jagat sada."

This so called independence of God as accessories for creation is not limitation on his

independence as some have misconceived, because the Apeksha of God upon things which are themselves dependent on him is no limitation. The Lord has condemned some souls to eternal damnation. Though he can save them, He does not. For, He obeys a Uniform Universal law. A head-strong Dictator may have power to destroy all, but he does not. Such restraint is rational self-determination.

The Lord is Eternal. So are the Selves (Finite). The Atmas are eternal. Creation in the case of inanimate is energization of the atom and their assemblage or grouping into different objects. In one case of self, creation in encasement in a body of nervous system. Thus the universe is Timeless.

In time are the auspicious attributes of God and countless are His excellences and glories according to the theist. He is also free from faults. A writer humorously puts it thus—the attributes of the both good and bad cannot be counted, for the good qualities are Infinite, and the bad ones are non-existent.

Though the Lord has gone through several incarnations the ten mentioned in the Bhagavata are important and major ones. Sri Madhva holds that there is practically no difference between the Lord and His Incarnation.

The Lord though inaccessible to human senses is worshipped in the form of Idols and Images, in Temples and Private places. Devotion or Bhakti is the best form of approach to the Lord. There are Nine forms of Devotion which are well known. Mankind is thrown out into eddying whirlpool of Transmigration, by the Lord and He alone would liberate deserving souls. Liberation from bondage is Transmigration in Mukti. That state can be secured only by means of Grace of the Lord.

The World is a Theatre for Action-Karma. It is a place of purification. The Lord helps deserving souls to lead into liberation.

Satsang

BY H. H. BHAKTIVAIBHAVA GOVINDA MAHARAJ, *Calcutta.*

Jivas or individual souls are detachable infinitesimal emanations of the Supreme Spiritual Being, sharing the essence of His plenary spiritual power. As they are infinitesimally small and appear on the border-line between the inner and outer zones of the divine power, they have no locus standi in their nascent or tatastha state. They are susceptible to be overpowered by maya. With a view to effecting the liberation of those conditioned souls from the bondage of maya the Geeta instructs: "By complete surrender to the Divinity only you can cross beyond the clasp of maya consisting of the three modes. Which is the source of delusion". The deluded people can have clear conception of the right approach to that direct. Wise men who are well-versed in transcendental knowledge and adepts in spiritual ecstasy, the supreme principle can enlighten them. Any man, be he the greatest intellectual giant or occupy the highest position in mundane point of view, can never be a guide in matters transcendental. Rational attributes are not competent enough to contact the principle objects or entities that are located beyond the range of cognitive endeavour normally practised by the deluded people of the world for their temporary purposes. For this reason out of causeless mercy Sri Krishna, the author of the Geeta, advised Arjuna to proceed in obedience to the injunctions of the Sastras.

He who discards the scriptural laws and acts as his desires prompt him, does not attain either perfection or happiness or the

highest goal. Hence scriptures are the criteria for determining what should be done and what should not be done. Knowing Bhakti to be the purport of all scriptures, thou shouldst do they work in this world!

Men generally act according to personal desires which differ according to their taste and occupation. So deluded persons should regulate the course of their conduct by reference to prescribed Sastric codes and ultimately attain deeper intention of lives meaning and act according to its guidance.

Bhagawan Sri Krishna on the eve of His departure from the arena of the world gave His parting instructions to His beloved devotee and follower, Uddhava that "there is also no other efficient way except the Bhakti Yoga due to the association of sages for I am their goal. Now I am going to tell this profound secret, even though most confidential, for thou art My servant, companion and friend. The Lord continued: Joga, discrimination, piety, study of the Vedas, austerities renunciation, rites such as Agnihotra and works of public utility, charity, vows, sacrifices, secret Mantras, places of pilgrimage, and moral rules—particular as well as universal—none of these, I say, finds Me so much as the association of saints that roots out all attachment for objects of phenomena. The sattwata scriptures like the Bhagavata etc., which may be styled both as religious work and compendium of all Hindu history and philosophy, abound in tales and annals in support of this view. Vritra, Prahlad and others of a Rajasika and Tamasika

Sep. 1960]

SRI JAYANTI ISSUE

85

nature attained Me in different ages through the association of saints. Daityas and Rakshasas, beasts and birds, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas and Vidyadharas, and among mankind—Vaisyas and Sudras, women and outcastes, Vrishaparva, Bali, Bamana, Maya, Vibhishana, Sugriva, Hanuman, the bear Jambavan, the elephant Gajendra, the Vulture Jasaya, the merchant Tuladhara, the Fowler Dharma-vyadha, the hunchbacked Kubja, the Gopis, as well as the wives of the Brahmanas performed sacrifices in Vrindavana and others, had not studied the Vedas, nor observed any vows, nor performed any austerities yet through their association with Me as represented by the saints, they attained Me. The Gopis and even the cows, trees, beasts, serpents and others that were dull of understanding, were perfected and attained Me through intense love and attachment only".

Therefore Uddhava was instructed to whole-heartedly take refuge in the Supreme Lord, giving up injunctions and prohibitions, the paths of enjoyment and renunciation etc. The association of perfected souls is extolled above everything else, as

it imperceptibly cleanses the mind. All evils and evil desires vanish at the touch of the people who are holy and good. The sublime effect of association with holy persons is seen in the scriptures.

Sri Chaitanya Deva gave a practical training to His followers by words and examples. He taught Sanatana laying special stress on this association with a saintly person. He reproduced a story of a hunter who became a devotee of the Lord by his association with saint Narada. So it is written in the Bhakti Rasamrita Sindhu "Blessed are you, Oh saint! for your mercy had its immediate effect. Even a low-born man has attained love for Lord Krishna through your mercy",

Sriman Mahaprabhu's Instructions

"Bonds and attachments of the world are strong enough. Few can escape them. But once their grip is slackened, faith in the Lord Sri Krishna, is born in the mind provided the man receives the blessing of a good association. Without aid from holy persons not a drop of faith can generate in the soul. Even the ties of the worldly life are not slackened what to speak of the attainment of love for Sri Krishna.

8. He (Krishna) is the Lord of my life and none else, whether He embraces me or tramples down over me, or wounds me at heart with keeping away from my sight, or does whatever He likes to please Himself.

Sikshashtakam — Sloka 8.

Who am I?

BY KAVIRATNA JADUBAR BHAKTI SHASTRI, M.A., B.T., SAHITYABHUSHAN.

Everyone of us feels from the core of the heart for acquiring knowledge of one's true self or the soul and its origin.

The existence of one's self is an axiom or self-evident truth. I cannot believe that I have no existence and nobody can do so. The expert surgeons may dissect the limbs of my body and analyse the atoms of each part, but they will not be able to find out any physical or material existence of my 'self'. Still my 'self' exists. There is no doubt about it. Though its material existence cannot be realised or perceived by any organ of sense, yet it has a spiritual existence that can be realised by means of introspection. We may observe the 'Truth' expressed in the following lines:—

"Who am I? I have deeply thought,
But the thing hath not yet been sought.
My eyes, my tongue, my ears, my nose,
My hands and feet, fingers and toes.
This body with its limbs are mine,
My brain mind and intellect shine.
That which are mine are seen by me,
That which I am I cannot see.
Though for that, much grievance I feel,
I've sure satisfaction still."

The real cause of my grievance is that I cannot see my own 'self'. And there is sure satisfaction in such incapacity of seeing my own 'self' or perceiving it with any other organ of sense. What is that satisfaction?

"My 'self' my senses can't perceive.
Yet my 'self' permits them to live.
They will not be able to start,
When from the body it'll depart."

Now, I may really be conscious of my spiritual existence and observe as follows:—

"Oh! I am not that which is mine,
Above my all I always shine.

I am superior to my all,
I am permanent but they fall.
I'm true, but they are made of dust,
And will return to dust at last.
I'm not dust and grave is not goal,
I am real immortal soul."

So I may find my real spiritual existence in the soul which is immortal. Where does the soul get this immortality? There must be some great origin of Immortality from which all the souls get their own virtue or quality.

"The Main of Immortality
Gives the drop its own quality."

There is the Main or the sea consisting of the great many drops. Here the Main is compared to the Supreme Spirit and the drops are to the souls. Both the Main and the drop exist forever like the fire and its power of burning. Their mutual relation is distinct, real, permanent and eternal as preached by the famous Vaishnavacharya Srīman Mādhvacharya who established "Suddha-Dwaitavad", the well known theory of the Holy Dualism or the existence of the two distinct Principles.

Srī Bishnuswami, the founder of the doctrine of "Suddha-Adwaitavad" also preached that the supreme Lord and the world are really distinct in existence and yet they are one in essence.

There is another great Vaishnavacharya Srī Nimbāditya, the founder of the doctrine of "Dwaita-Adwaitavad". He preached that there is in this universe only one Principle in which he also admitted the difference between the creation and the Creator.

Then Ramanujacharya, the founder of the well-known doctrine of "Vishistadwaitavad" clearly preached that the difference in the existence of the Almighty Lord and the souls is true and definite like the existence of the sea and its ripples or waves and ...

and the same in essence. The existence of the waves solely depends upon the existence of the 'Sea', but the existence of the 'Sea' does not depend upon the existence of the waves. 'Sea' can exist without the presence of the waves, but the waves can never exist without the presence of the 'Sea'. Therefore, the difference in the existence of the 'Supreme Lord' and the soul is definitely acceptable according to the four famous doctrines of "Suddha-Dwaitavad", "Suddha-Adwaitavd", "Dwaitadwaitavad" and "Vishistadwaitavad", on the basis of which Srī Chaitanya Mahāprabhu taught and preached His noblest and best Doctrine of "Achintya Bhedābhedavad" or the solution of the inconceivable difference and non-difference between the creation and the Creator to establish the surest and safest creed of the holy service to the Supreme Lord Srī Krishna by means of complete surrender and pure reverence as the real existence of the creation and the created beings lies in the permanent service to the Creator.

How can a created being or a soul realise the relation of the Supreme Lord is an eternal question of the human heart? The One is infinite and unlimited, but the other is finite and limited. The mind, speech and knowledge of the limited soul cannot reach the realm of the unlimited One. The scientists and philosophers are silent in the matter of solving the eternal question of the unlimited One known as 'God', the 'Almighty Father', the 'Supreme Lord', 'Para-Brahman', 'Paramatma', and the like 'by the followers of the different creeds and communities of the world.

People of the different faiths have made various attempts to establish some relation with the Supreme Lord for the sake of performing devotional services to Him. Some call Him the Almighty Father in Heaven, some one most beloved Mother of the universe, some one calls Him the nearest and dearest Friend. All of them are devoted souls no doubt. But the great scientists of the world and the philosophers of the different schools can solve all the matters of the world, but they

cannot solve that unlimited omnipresent One preserving the existence beyond the reach of our organs of senses and our intellectual power of conception. There is a sure consolation in such non-solution of that unlimited One as the devoted soul of the poet observes it in the following lines:—

"O brothers-scientist and philosopher,
Don't regret that you cannot solve
One-thing;
From cares and anxieties when you
'll suffer,
It must bring you a shelter of blessing".

That insoluble unlimited One is the real shelter of Blessing in Which we may take eternal rest to end our suffering from all the worldly cares and anxieties. The Vedas, the Holy Bible, the sacred Koran and all other divine scriptures of the world sing the solemn psalms of the praise of that unlimited One with cheers of a loud melodious voice.

"Looking at One the sun shines in the sky,
And all other planets are moving round;
No conflicts, no struggles among them lie,
They are simply engaged as duty-bound".

Of all the relations of the souls with the Supreme Lord revealed in the hearts of the religious teachers of different creeds of this universe, the relation established and preached by Srī Chaitanyadeva is the sweetest, purest and best.

The relation of the souls with the Supreme Spirit is really distinct and eternal according to the sublime ideals and teachings of Srī Chaitanyadeva. His generous creed really believes no other salvation than the devotional service of self-sacrifice to the will of the Almighty God, Srī Krishna. He definitely teaches us to fully realise that Srī Krishna is the only eternal Lord-Beloved and the so-called created beings or the souls are really His eternal servants. Both the Lord Beloved and His servants exist forever. They were in the past; They are in the present and They shall be in future.

Though different names and forms accepted by the souls during the period of their appearance and disappearance in this world and in the next ones seem to be changeable, still they eternally and spiritually exist with some unchangeable names and forms in their permanent

abode of Immortality known as 'Golok-Vrindavan' where one may fully realise the real existence of all of us engaged in the spiritual service of the Supreme Lord by means of full surrender, true self-sacrifice and devotion of pure love.

The Service of the Lord

By SRI N. DIKSHIT, M.A., B.Ed. *Kanpur.*

The schools based on the doctrine of Madhwa, purely dualistic in character, maintain Bhakti as means to attain the eternal service of the Supreme Lord, Sri Krishna. The Lord, the Absolute, is in His Supersoul and Personal Forms. But we are concerned with this Personal Form, because love is not possible with impersonality. It is possible only when the lover and the beloved are real entities. So there is one Supreme Purusha, the Dominating Agent and the Prakriti, the energy dominated by the Purusha. Our relationship is that of the dominated. Jiva is to serve. The eternal function of Jiva is to serve the Lord. Jiva's function is not to be directed to the enjoyment of power. Jiva is to serve the possessor of power and the source of power, the *vastava vastu* of the Bhagavatam. To violate it is to miss the chance. The aspiration of the soul is not ritualistic performances and the refutable intellectual speculations. The aim is to serve the Lord.

How to serve the Lord? The Bhagavatam and the Geeta supply the answer,

Srimad Bhagavatam and the Geeta have been accepted as the authority, because they are based on the Vedas. The Bhagavatam is said to be the genuine exposition of Vedanta. The Lord Sri Krishna in the Bhagavatam is Himself the highest truth of Vedanta.

*"Nigama kalpataror galitam phalam
Sukamukhād amrita drava samyutam
Pibata Bhagavatam rasamalayam
Muhuraho rasika bhuvi bhavukah."*

It is the fruit of the Tree of thought, Vedas mixed with the nectar of the speech of Sukadeva, It is the temple of spiritual love! O! Men of piety! Drink deep this nectar of Bhagavatam repeatedly till you are taken from this mortal form.

In the Gaudiya Vaishnavism Krishna is the God-head

*"Iswarah Paramah Krishnah
Sachchidanandu-Vigraha*

*Anadiradi Govindah Sarvakarana-
karanam."*

"Sri Krishna is the Supreme God, full of embodiment of *Sat*, *Chit* and *Ananda*, having no origin for Himself, being the Prime Origin of all entities, the root cause of all causes."

Sri Krishna is the Supreme Purusha, the dominating power. Sri Radha, the dominating moiety serves Sri Krishna. But Krishna is identical with Radha. In the Sri Chaitanya Charitamrita we find that Radha is the ultimate development of love to Lord Krishna. She is the energy divine called *Hladini* and hence Radha-Krishna are one and the same, but for the sake of Divine play they separated into two. They have been united and made manifest as Lord Sri Chaitanya. These lines of the C. C. are significant.

It has been advised in the Srimad Bhagavatam to cease all speculative activities and depend on the mercy of the Lord. Similar advice has been given by the Geeta. The Lord is approachable by *Saranāgati*.

*Sarvadharmān paritajya māmekang
saranang vraja*

Surrendering all duties to Me, seek refuge in Me alone.

*"manmanā bhava madbhakto madyajī
māng namaskuru,
māmevatiishyasi satyam te pratijane
priyosi me."*

Fix your mind on Me. Be devoted to Me, worship Me and bow to Me; so shall you without doubt reach Me. This I truly promise to you; for you are dear to Me.

As servitors of the Lord we stand in one or the other relationship of a servant, friend, parents or the consort. There are stages in such relationship. The first stage is the stage of *dāsyā*, the function of a

menial servant of Godhead. The next elevation is *gourava sakhyā*. In it the relationship is of a friend, but there is reverential attitude. Then comes the relationship of parents. Nanda and Yasodā served the Lord at this elevation. The fourth stage is the confidential friendship with the Lord. The fifth and the highest stage is the relationship of consort. In the Bhagavatam all these five stages have been properly illustrated.

Unfortunately we look at these relationships from a lower platform, particularly the fifth stage. The result is that we have the half view, the perverted and erroneous view. We consider the relationship in the light of the mundane one. Really the consort-hood, which is the highest development of the service of Sri Krishna, is free from mundane activities and to reach that stage the *sādhaka* is to be free from all sense-enjoyment. This is no doubt a very difficult *sādhana*, but Sri Chaitanya Mahaprabhu practised it. The five stages of services to the Lord preached in the Srimad Bhagavatam have been practised by Sri Chaitanya. That is why in the C.C. it has been said that "Radha Krishna are One and the same, but for the sake of Divine play they separated into two and again united and made manifest as the Lord Sri Chaitanya."

So the highest elevation of consort-hood is very difficult to reach but there are stages that can take one to such a high elevation with the kind help and guidance of the Divine Master, who is identical with the Lord. The Divine Master is the most favourite of Sri Krishna. The Lord may confer His blessings on His devotee in the shape of the Divine Master. So let us go to Him for help and guidance.

Happy Dialogue with Srila Acharyadeva.

BY SIR M. VENKATASUBBA RAO, *Retired Judge, High Court, Madras.*

Every year my wife and myself take the opportunity to meet the Acharyadeva His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj as usual, when he comes to Madras, for Krishna Jayanti and have very illuminative, interesting and informative talks for hours together.

I remarked that no Pandit thinks it worth his while to talk of any aspect of religion but Advaita. They know *little* of it; they talk to people who know *less* of it. Swamiji observed that he fully agreed with me, and that he had said so to Dr. S. Radhakrishnan, whom he had met at the Chaitanya Research Centre at Calcutta. He emphatically agreed with me that much harm was being done to the cause of Advaita, by preachers who have no clear idea of the subject.

'Ekam Advaitam' being the corner-stone of the Advaitic School, and there being no distinction between Jeevatma and Paramatma, they being identical, how is that concept, reconcilable with plurality of souls, countless, Jeevatmas? Advaita, I said, is a great system but can have no appeal to ordinary people. Moreover, according to Advaita philosophy, Maya is also an entity, being like the Infinite also eternal. This goes to the root of the matter, as the introduction of Maya, an independent entity, destroys the very basis of Advaitic teaching "One and not Two - Ekam Advaitam".

The Swamiji said, Sri Ramanuja wrote a treatise known as Mayavada Sata Dushana against Shankara's Mayavada. Sri Chaitanya's talks with Sarbabhauma and

Prakasananda and other Vaishnava's found fault with it.

Referring to Madhwa, I remarked that I took a prejudice against him, as according to his teaching some men are born sinners, for whom there is no redemption. "How did he support?" I asked "this absurd doctrine"? Swamiji replied, "Of course it was absurd to say so. Madhwa merely stated the doctrine and adduced no reasons in support of it." The Swamiji remarked that Madhwa was the greatest scholar of his time—a remarkable man, in spite of his absurd theory of there being some men born in sin.

Referring to the greatness of Ramanuja, the Swamiji said that he had a sudra disciple by name *Dhanurdas*, who became the treasurer of Srirangam temple. Ramanuja had moreover seventy-four Brahmin ascetic disciples. The Acharya, after his having become old, went to have a bath in the Cauvery; for support he leant upon one of his Brahmin disciples, and while returning after his bath, he leant this time for support on Dhanurdas, his Sudra disciple.

I remarked that 'Visishtadvaita' with which I am fairly familiar, is akin to Chaitanya's philosophy: Swami 'Correct; it is so'. I said that points of similarity are many; differences, if any, are of minor importance. Swamiji agreed.

Q. Visishtadvaitins say that even when a person, with much effort and strenuous Sadhana, makes himself eligible for communion with God, even then unless the aspirant obtains the grace of God at the

final stage, he cannot attain Moksha. This seems to me a little forced. The correct position seems to be, that without having Faith no one will undertake a course of Sadhana. If you say that having Faith is the result of Grace of God, I can understand it. But if it is said that Grace ultimately descends upon you, before you commune with God, I demur. I added it is something like the doctrine that if a man utters "Narayana" with his dying breath, he attains Moksha. They go the length of saying—Name your son 'Narayana', call your servant by that name; you may then have chance to utter Narayana towards the end. Absurd; is it not? This makes no sense. It being necessary for Grace of God to descend upon a Sadhaka towards the end. Absurd! is it not? This makes no sense. It being necessary for Grace of God to descend upon a Sadhaka towards the end, seems in my view, with all respect, equally fatuous.

The Swamiji very cogently explained the position:

Faith is the result of Grace of God. The faith goes on deepening, a continuing process, the result again of Grace of God; so that from start to finish there is grace of God. Therefore, it is said that without Grace, one cannot attain Moksha. The other parts of the chain of reasoning, are left out; that is all. If you understand it in that way, there is no difficulty.

Swamiji continued: Chaitanya Mahaprabhu taught that the Murti (image) in a shrine, is eternal, transcendental, and unchanging. If a devotee offers worship in that spirit to an image, the God talks to the devotee. Sri Gadadhar Pandit, associate devotee of Sri Chaitanya Deva, while he was too old and infirm to put a garland round the neck of Sri Gopinath while in a stand-

ing posture, God, realising the devotee's difficulty, assumed a sitting posture. If there is true bhakti, there being nothing impossible for God to perform, He does everything which the heart of the Bhakta demands.

Swamiji then proceeded to tell us that Krishna Swarupa, Krishna Vighraha and Krishna Nama are in substance identical.

At this stage I said: Swamiji, my wife feels I am taking up much of your time. Here is the advantage of Guru-Sishya relationship. Put questions to his teacher, and how could the teacher satisfy him? Even if the pupils happen to be even a dozen, how could the teacher satisfy them? We are talking to man. The Swamiji said he was immensely pleased with the searching questions I had put, which show an unquenchable thirst for knowledge.

They say that a Sadhaka can seek out a competent Guru; if he possesses the ability to find out which Guru is competent, well, such a man does not need a Guru. For instance, I did not seek out Swamiji. It was Swamiji who came to me to instruct.

Out of a hundred spurious gurus, how could I select the proper one?

Q. We carry with us to our next birth our merits and demerits, tendencies and dispositions, in short, what are termed 'Vasanas'. I think Sri Krishna says to this effect in the Bhagavad Gita, when Arjuna bewails his lot and cries out in anguish, "Krishna, what will happen to me, having made some progress I have left a great deal undone"? Sri Krishna consoles him by saying that Arjuna will take birth in an environment suited to the programme he made in his present birth. This refers if properly understood, as much to the discipline of the intellect as to the

result of the virtuous and sinful acts in the ethical sphere. Swamiji agreed with me. I was very happy to find him support.

The Swamiji laid stress that a true Bhakta of God does not desire individual salvation. What he ardently desires is the salvation of mankind. The Bhakta would not pray for cessation of births, as he would like to be born again and again to serve the Lord; nor would the Bhakta desire to be merged in God. He would like to retain his individuality to be able to have contact with God. The Swamiji referred to the "Lord of Autumn Moons."

I then put to Swamiji a personal question, for his answer. This made us both feel happy. We spent hours together with Swamiji, we had no idea of the passing of time; the talk was so full of interest, so informative.

Swamiji blessed each of us and waited till the car moved off.

While driving back we rejoiced at the thought that on the Krishna Jayanti, a day sacred to us, we had the good fortune to meet the Swamiji and discuss with him several problems. Altogether, a memorable day.

President's Message

TO THE NATION ON THE THIRTEENTH OF THE INDEPENDENCE DAY

It gives me great pleasure to greet my countrymen and all Indian nationals living in overseas countries on the thirteenth anniversary of our Independence. It is a day in our national calendar which we celebrate with countrywide rejoicings and a feeling of silent thanksgiving on having emerged from political subordination and attained the status of a free country. Natural and legitimate as this demonstration of happiness is, many of us are inclined on this occasion to look for the content of our freedom and thus seek to analyse the basis of our rejoicings in order to vest them with still greater significance.

Occasional rumblings here and there notwithstanding, the fact is that our nation as a whole has been busy grappling with the great task of national reconstruction with appreciable success. We know that there can be no short-cut to prosperity. It is an end which can be achieved only by deliberate and successive endeavours made collective by the people. Whatever one might think of the speed and the actual achievements to date, no one can deny the fact that the country has been making progress year after year. I know that situations have arisen now and then causing concern to Government and other patriotic

elements, but howsoever tricky such situations might appear I would plead that these must not dishearten or unnerve us. When the complicated mechanism of reconstruction moves on a gigantic scale in a vast country like India, creaking sounds of certain parts of the machine should surprise none, provided we are ready to deal with them in the interest of the parts concerned and the mechanism as a whole. Be that as it may, we feel happy that the process of reconstruction is proceeding apace, that our industrial output is mounting up, that our small and cottage industries and our traditional handicrafts have also a secure place in this plan and that, thanks to improvement in our agricultural production as also large-scale imports of food-grains from abroad under favourable conditions, our food situation has lately shown signs of becoming easier.

Increased production and steady progress in tapping the material resources of the nation are good enough reasons to feel happy on this occasion. But I would like to draw your attention to another matter which has a vital bearing on our future prosperity—namely, on our very existence as a free and sovereign nation. From our own experience we know that one of the biggest factors, governing an individual's life is the will to live, the will to fight down all difficulties and to get the better of unfavourable situations. Human endeavour no doubt paves the way to success, but no less determining is this factor, the will to live, which imposes a certain kind of discipline on an individual that he follows without demur in the wider interests of his well-being.

The same thing holds good of a nation. Unless the individuals composing a nation evolve some discipline for themselves in

the national and ultimately in their own interest, the nation cannot hope to forge ahead and make the best of the opportunities proffered by the most meticulous exploitation of its material resources. Let us be sure, therefore, that our nation's march to progress rests on the solid foundation of individual and national discipline, without which our resolve to build up a welfare State and our efforts to eradicate all misery and suffering from this land may ever remain a dream. Call it by whatever name you like, we have to develop a sense of discipline, which is only another name for devotion to duty, which will at once provide a norm for our day-to-day behaviour and an ideal to strive for and, if necessary, to suffer for.

It may seem strange but it is none the less necessary to lay stress on the unity of our country. The concept of Indian unity and the social and moral sanctions buttressing it are as old as our history. That sense of unity has survived all political wars and revolutions and the people from the Himalayas to Kanya Kumari have always felt bound and held together by forces other than political and in fact in spite of and against political disruptions. We must admit that the political and administrative unity of the country was achieved and maintained by the British and we have inherited it as also the idea and principles underlying our Constitution largely from them. This political unity, which our struggle for freedom nurtured into a concrete ideal and which, we hoped, would be further strengthened in the bracing climate of Independence, sometimes presents itself as a hazy picture. Occasional happenings, howsoever casual, serve to remind us that there is something wanting in our picture of unity and that the integration of the

various parts and regions is not complete as yet. Merely stating this point is enough to show how serious and vital a matter it is for the future of our nation. I feel that it is as necessary to emphasise and reinvigorate those social and moral concepts which had kept the feeling of oneness alive in the midst of adverse circumstances as to strengthen and reinforce the concrete achievement of political unity under one Constitution and one Republic, if we are keen on giving permanency and unassailable stability to our Republic.

If we want our efforts in the direction of reconstruction to bear fruit and if we desire that India should continue to enjoy other nations' respect and the reputation which luckily we have been able to build for ourselves since Independence, we must rise above all parochial considerations of casteism, communalism and regionalism, and may I add also linguism? Unless we

wake up and meet squarely the challenge of these forces, I am afraid we may be losing the opportunities which freedom has brought in its wake, we may be belying all hopes built up by our people and, what is worse, we shall be exposing ourselves to the charge that we have learnt nothing from our own history.

I would appeal most earnestly to all my countrymen to ponder over these matters and concentrate not only on their industrial plans but also to develop and cultivate what I consider to be a precondition of our existence as a free and independent nation, namely, a spirit of patriotism, deep sense of national discipline and personal loyalty to the country above everything else.

Once again I would like to greet all our brothers and sisters on this happy occasion and wish them the best of luck.

JAI HIND.

Book Reviews

"A HISTORY OF DVAITA SCHOOL OF VEDANTA" VOLUME I, BY DR. B. N. K. SHARMA, *Head of the department of Sanskrit and Ardha-magadhi, Ruparel College, Bombay-16; with a foreward by Dr. S. Radhakrishnan, Vice-President of India; published by Book Sellers Publishing Co., Bombay-4; Pp. 18+372, demy 8 vo; Price Rs. 17-50 nP. Printing Paper and get-up nice.*

At the outset we cannot withhold the temptation of giving the very learned author high enlogium for his all round scholarship that he has shown in his book, viz. a great proficiency in Sanskrit and a vast study of the scriptures and philosophies of all the schools of thought, specially that of Sri Madhwacharyapada which he most heroically champions against the other ones, specially the absolute monism of Sripada Shankaracharya, which Sri

Madhwa and his followers Sri Jayatirtha, Sri Vyasaraja and others in the line refuted most vehemently with all their vast erudition and dialectic power.

He has most emphatically and very rightly pointed out on the very first page of his preface: "Tho' chronologically the last,—yet it is to the Dvaita-Vedanta of Madhwa and his eminent followers that we have to turn for a robust and uncompromising metaphysical resistance to Advaita philosophy." He continues: "It...stood up for Realism in Indian thought against all forces of idealism and acosmism." He has shown that as distinct from Samkhya Dualism, "the Dualism of Madhwa, while admitting two mutually irreducible principles as constituting Reality as a whole, regards only one of them, viz. God, as Independent and the other as dependent... The dependent reals exist no doubt from eternity; but they do so not in their own right, but on the sufferance of the Supreme."

He has most pertinently pointed out that one of the earliest commentators was Bhatrapranca who gave realistic interpretation of Vrihadaranyaka Upanishad by treating the world and souls as real emanations from *brahman*.

He has given proof of much patient study of the Vedas, specially the Rig Veda in his support of Madhwa's establishment of the highest position of Vishnu-Narayana in the pantheon of deities.

He has informed his readers that from the cosmogonic theories of the Vedas the reality of the world was taken for granted by Madhwa, refuting all claim of the monists for illusion. He concludes that the reality of the world was taken for granted in the Mantras and that there was no need to establish it with arguments or emphasis.

His thesis on the Upanishads is based on both the psychological and metaphysical consideration of the divergent statements of the truth and the commentators' attempts to work at synthesis therefrom. His treatment of the Shvetasvatara, a major Upanishad, as fully supporting theism, is very nice, though it is neglected by extreme monists who do not even want to hear its name. He has most adeptly handled the history of the literature supporting the Vedic principles and also denouncing them.

His treatment of the Brahma-Sutras, at places quite contrary to absolute monism, as admitted by the modern scholars, has been very scholarly. He has very nicely traced the monism of Sankara from Buddhism through some Upanishad Mantras of a monistic turn of language, citing authorities for it, both Indian and Western. He has shown the ignorance of many modern writers of very high position, including Dr. Bhandarkar and Dr. Ghate and Swami Vivekananda, of Madhwa's masterpiece "Anu-vyakhyanam" on Br. Sutras, who have thus, as he thinks, not fully realised Madhwa's strong stand against other commentaries on them, and so have done grave injustice to him.

He has had a long dissertation against Sri Ramanuja's philosophy, specifically on the doctrine of 'Parama Samyam', which he has refuted on the strength of the Sutra 'jagad-vyapara-varjam' (B.S. 4.4.17).

He has with good propriety given a very important place to Madhwa's refutation of Sankar's attribution, in his Br. S. annotation on Utpatti Adhikaranam, to Pancaratra the teaching of some objectionable doctrines. He has with equal skill dealt with Madhwa's refutation of Sankar's Anirvachaniya in his Gita Tatparya (ii-16) leading to a critique of the "Nirvisesha Brahman."

It is, however, not possible to fill in with his views at every point, as has been very apply hinted in the Foreword. But this will not take away our high appreciation of this very learned work of his, which will not fail to draw high estimation of eminent scholars of Indian Philosophy.

—Swami Nishkinchana.

THE BHAGAVAD—GITA OR THE LORD'S SONG—BY MRS. BELA BOSE, Published by "Kitabistan", Allahabad; Pp. 200, d. cr. 16 m. o.; Price Rs. 3-75 nP.

This nice compendium contains Conspectus of the Lord's Song, Introduction, Summary of the Lord's Song in brief, Translation, sloka by sloka of all the eighteen chapters, and Index, for it has already found a room in the library or, for want of that, in the niche, of every Hindu household and of many well-read families of all faiths all over the world.

The learned authoress has proved her erudition in Sanskrit, including even the earlier Vedic literature, and also the clarity of her conception of the teaching of the Lord's Songs. Generally the interpretations of the Gita are given from the two main springs of (1) Karma for the elevationist and (2) Jnana for the emancipationist. But she has grasped also the other, rather the most important, one viz. Bhakti or self-less devotion to God. By Brahmasutra, however, she seems to have meant Sankara—Sarirakabhashyam only, losing sight of the most masterly written commentaries of the four Vaishnava Schools, though their names are incidentally cited.

At places she has evinced her intimate knowledge of western philosophy, both of the post and pre-Christian periods. But the

beauty of her Introduction rests in the most skilful handling of the slokas themselves in the perspective of their inter relations and most adeptly bringing out the Lord's Teachings from the different parts of His Songs in a classified manner in different groups. This portion of her work, most careful and assiduous as it is, has brought her under lime-light of pre-eminence by most prominently showing her power of grasping and collating right types of materials for building up the edifice after her choice.

Showing the parallelism of the Gita and the Upanishads at many places, she has taught people that though the Gita sometimes denounces Vedic rites as not leading to eternal blessedness, the Lord's Teachings are not at all non-Vedic, for what are the Upanishads if not the culmination of all the Vedic teachings and, as such, known as "Vedanta"?

At another place she shows her apathy towards paying proper attention to the cult of devotion, which, however, she has so well delineated as taught in the Gita, and its store-house the Srimad Bhagavatam, even while dealing with "Krishna, God Incarnated" on P. 72. Her non-reference to these two important sources of philosophy has taken away much from her impartiality which she might have otherwise rightly claimed for having cited many treatises, both ancient and modern, in support of her statements, and these two, as every learned person should admit, are far above many of those that she relied on and are not at all worth being slighted, as they have been at her hands.

Indeed her book is worth reading.

—Prof. K. Vaidyanathan.

YATRA MARGADARSI (TELUGU) 2nd EDITION—BY RAGAM VENKATESWARLU, Published by Sri Sita Rama Nama Sankirtana Sangham (Regtd), Sri Rama Nama Kshetram, Guntur, Andhra Pradesh; 600 pages. Price Rs. 4-50 Glaze paper with Tricolour jacket, neat printing, excellent get up with two maps.

The author has been at great pains to gather much detailed information regarding railway and bus fares and other travel expenses for holy centres of pilgrimage, besides giving picturesque descriptions of all the important places. The book is profusely illustrated and divided into three important sections.

The first section deals with the eulogistic praises of pilgrimage, how to travel, what things are to be observed during pilgrimage, how to refer to Guide books etc. The second section deals with a description of the various important shrines which a pilgrim is expected to visit in his tour of the South, beginning from Guntur to the very tip of Cape Comorin.

The third section exhaustively gives important words and sentences that a pilgrim will have to use during his travel with their English, Maharashtra, Gujarati, Hindi, Bengali and Oriya equivalents, and also a list of the important choultries at the various places. On the whole it is very useful to an intending pilgrim knowing Telugu.

—N. Damodaran.

ORIGIN AND DEVELOPMENT OF CASTE:—BY SRI G. K. PILLAI, Director of the Centre of Indology, Allahabad; published by Kitab Mahal of Allahabad, Bombay and Delhi. Pp. 258+14, d. c. 16 mo.; price Rs. 5/-.

In the preface the author says: "The four castes, Brahmana, Kshatriya, Vaishya

and Sudra, are the result of breeding or bringing up or training—and are according to profession, while the three thousand and more Jatis that are found in India are concomitant with birth." The Brahmanas say that the caste is based on Purushasukta of the Vedas as interpreted in Manu Smriti. The historians cite other hymns to assert that the Aryans, the invaders, helped by their gods overcame the Dasya or Dasa tribes, the original inhabitants. The author wants to refute this popular belief and says that the Aryans were not foreigners. He continues that Indra and other gods were nature gods and Dasyas were catastrophes; Vedic Rshis deified natural phenomena and reckoned malignant forces as demons. Atharva Veda XIX 6 (6) and Rg. Veda X 90 (12) make the Brahmana the face of the Purusha, the Rajanya His arms, the Vaisya His middle or thigh and the Sudra was born of His feet. Sudras were not servants in the Vedas. But post-Vedic texts like Aitareya Brahmana makes Sudras slaves. Again according to Kautilya's Arthashastra Sudras were not slaves as a caste, but were such under circumstances and even Brahmanas might be slaves.

In Vedic days even born Sudras might become Brahmanas and make hymns. Restriction on Sudras must have been of a later period. In ancient days Sudras were not debarred from study of the Vedas. Manu says (in Man. Dhar. II. 241, 238) that a student may learn the Veda from a non-Brahmana and should honour the teacher with obsequious assiduity. "In the Vedic period there was no difficulty for any one to become a Brahmana provided one was prepared to go through the dvija baptism."

During the Mohommadan rule, and later during the British rule, the Brahmanas had considerable power. Madhavacharya (1330-

1385) wrote a commentary on Parasara Sruti. Books like this gave supreme superiority to Brahmanas and the general impression that these have Vedic sanction is false, for they were written when the Hindus had no political freedom and the Brahmanas were fighting for privileges in the courts of the Mohommadans. Jati or caste originated with the totem or clan-token of the aborigines. Caste is based on totem restrictions on inter-dining and inter-marriage. If taboos on these are removed, then only will caste begin to vanish.

The caste in Kerala was formerly a social adjustment based on profession or occupation. There would be no change of profession among the castes. Untouchability had its origin in hygiene first and then in religion. Unapproachability in South India has originated in temple arrangements out of a sense of purity.

The author highly speaks of Hindu toleration as proof of which he says that

Christians, Jews, Parsis were given all facilities to worship their gods in their own way. According to the author, from the original aboriginal state, the caste or group differences and distinctions arose gradually, as men disclaimed association with their brethren in toil and claimed new importance for themselves, both divine and social.

Towards the conclusion, the author says: "Caste is a form of social assortment based on herd instinct or innate desire among the primitive people to group together on ideals of mutual assistance and social service."

He has left no stone unturned to prove the truth of his assertions by evidences and authorities of all types from the Vedas to the modern scholars, Indian and Western. A perusal of the book will enlighten the readers as regards the true positions of the different castes prevalent among the Hindus and inspire them to culture respect for all in our community. —Swami Nishkinchana.

PROGRAMME OF SRI JAYANTI AT MADRAS MATH

Friday 12th August 1960.

5 a.m. — Mangal Aratrika and Bhajan.

7 a.m. — Reception to His Holiness Srila Acharyadeva at the Central Station thence Car Procession.

3 to 6 p.m. — Entertaining the visitors with Hari-katha by Srila Acharyadeva.

6-30 to 7-30 p.m. — Special Bhajan (Joydeva Pada-vali) by Srila Krishna Das Babaji Maharaj.

Saturday 13th August 1960.

5 to 6 a.m. — Mangal Aratrika and Bhajan.

6 to 7 a.m. — Discourse on Srimad Bhagavatam by H. H. Nishkinchana Maharaj.

3 to 6 p.m. — Entertaining the Visitors.

8-45 p.m. — All India Radio talk on Sri Chaitanya Mahaprabhu and his mysticism by Srila Acharyadeva.

6-30 to 9 p.m. — Aratrika, Adhivasa, Special Bhajan and Bhagavata Discourse.

Sunday the August 1960—Sri Jayanti Day.

5 to 7 a.m. — Pravati Aratrika and Bhajan.

7 to 8 a.m. — Bhagavata Discourse

8 to 10 a.m. — Bhajan by Hari Hara Bhajan Mandali.

7 a.m. to 10 p.m. — Busy programme of Srila Acharyadeva to enlighten the visitors with Divine Discourses.

6 p.m. — His Excellency Rashtrapati's participation with the Governor and the Chief Minister.

6 p.m. to 12 mid-night — Grand Sankirtana performance amidst thousands of devotees (9 to 11 p.m. by Dr. V. Ramamurthy, Sri C. Varadarajan and others of Sri Ramakrishna Kripa Amateur Bhajan Mandal; and Sankhu Subramaniam and party).

12 mid-night — The Advent of the Lord Sri Krishna, Special Pooja and Bhagavata Discourse signifying the Advent of the Lord by Srila Acharyadeva.

Monday 15th August 1960.

5 to 9 p.m. — Gaiety of Sri Nanda Maharaj in Kirtana Yajna.

6-30 p.m. — RELIGIOUS MEETING.

His Holiness Srila Acharyadeva, speaks on Krishna-Bhakti.

Hon'ble K. Veeraswami, Justice of Madras High Court presides.

Dr. V. Raghavan, the Chief Guest.

Arrival of Srila Acharyadeva at Madras

Sri Krishna Jayanti is celebrated as the Annual Function at Madras Sri Gaudiya Math. The actual festival begins just with the arrival of His Holiness Srila Acharyadeva Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths. This year Srila Acharyadeva along with his entourage arrived at Madras on the 12th Aug. A strong reception committee was formed with the following persons who all along with hundreds of others

Narasimha Rao, (Ex-Councillor); Kesav Lal Tarwardi, (President, Gujrati Brahma-Samaj); V. D. Ramaswami, (President, Astika Sabha); N. R. Dutta, (President, Bengal Association); Prof. K. Vaidyanathan; Y. S. Narayana, B.A.; Raja V. Gopalakrishna; T. G. Rajan, B.A.; K. Nageswar Rao, B.A.; Dr. I. M. V. Rao; Uggarsen Goel, (Director, Sri Rama Machiney Corp.); K. Appa Rao; P.K. Japsee, (Secretary, Balamandir, P. A. V. Paresh Vidya Mandir); B.S. Raghavendra Rao, (Eng.); Sailendra Nath



A VIEW OF THE RECEPTION AT MADRAS CENTRAL STATION

received His Holiness Acharyadeva amidst Harinama Sankirtana as soon as His Holiness alighted from the train with celestial smile of blessings in his lotus lips:

Sarvasri: H.H.B.S. Nishkinchana Maharaj; Diwan Bahadur K. S. Ramaswami Sastri, (President, Veda Sabha); G.K. Damodar Rao, Chief Judge, Small Causes Court; N. Gopala Menon, (Ex-Speaker, L.A.); K. Kamalakannan, (Ex-Mayor); T. S. Govindaswami, (Ex-Dy. Mayor); T. Venugopal Rao, (Ex-Dy. Mayor); D. Parthasarathy, (Ex-Dy. Mayor); Guntur

Bose, (Supt., the Mail); Venkateswarananda, (Head of the Arogya Ashram); Manager, J.B. Mangharam & Co.; R. Sundarlal Saxena; Mahamantra Bhajan Mandali; Harihara Bhajan Mandali; Radhakrishna Naidu; P. Krishnamurthy Naidu; D. Bangaru Chetty (Prop: White Horse Soap); N. Balasundaram Chetty, Advocate; N. Damodaran, (Retd. Govt. Eng.); S.N. Sarkar; Dharendra Nath Das Gupta; Ramachandra Das; S.V. Venkataraman; G. Kalyanam, M.A., Editor, Therukoil; N. Majumdar; O. Rathnavelu Chetty, etc.

Sri Jayanti Day

The Rashtrapati (of India), the Governor and the Chief Minister Participate

Holy of the Holiest Day to the Hindus all over the world is the Day of Advent of the sweetest and most beloved Sri Krishna, the supreme-most Lord of Love Transcendent. The Day is of great rejoicing for all devotees in whose rapturous heart Sri Krishna, the Lord of All-love is just going to descend and whose glee and mirth know no bounds. On this happiest of the happy days the devotees of Sri Gaudiya Math engaged themselves in the most important and heaviest programme of the whole Sri Jayanti Celebrations. One of the most important features of this year's celebrations was that the President of India along with his entourage participated in the day's functions. 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 lent serenity and charm to the place in such a way as if the whole atmosphere became ecstatic with the playing on flute by and the jingling of tinkling anklets of Sri Krishna. At the very dawn the ringing of the bell for Mangal Aratrika of Mahaprabhu Sri Chaitanyadeva-Radha-Krishna, the Sri Vighraha of the Math, declared the happy opening of the sacred function of the day. There was a whole day programme of Bhajan, Kirtana and Bhagavata discourses from early morning 5 a.m. to mid-night at the "Sri Krishna Kirtana Hall" of the Math. From morning till mid-night the devotees came in hundreds with fruits, flowers and many presentations to pay their homage to the

Deities and to Srila Acharyadeva. Srila Acharyadeva was all along busy to enlighten the devotees with Divine discourses.

As the day rolled on and with the night approach the premises of the Math turned to a dream-land beautifully illuminated with colourful lights.

The grand meeting was held in the afternoon in 'Sri Krishna Kirtana Hall' of the Math. From 4 p.m. hundreds of Police men including high officials were patrolling in and around the Math. As the day rolled on the devotees and the elite of the City began to rush towards the Math and the Hall was packed to its maximum capacity before 5-30 p.m. The pavement in front of the Math was crowded by thousands of people as the Police men restricted more admission into the Math. Hundreds were standing on the overlooking roofs of the neighbouring houses and even trees were full of youths and boys. An unprecedented scene prevailed this year.

The Chief Minister of Madras, Sri K. Kamaraj and some of the members of the Reception Committee viz., Dr. P. V. Charian, Chairman, Leg. Council; Diwan Bahadur Sri K. S. Ramaswami Sastri; Srimati Jothi Venkatachallum, M.L.C.; Sri C. R. Ramaswami, M.L.A.; Dr. V. Raghavan and others came earlier and paid their due respect to His Holiness Srila Acharya Deva. His Holiness explained to them in a nut-shell the teachings of Sri Chaitanya Mahaprabhu in course of which he remarked that Sri Chaitanya's religion is very catholic and accessible to one and all.

Sep. 1960]

SRI JAYANTI ISSUE

101

The President of India, Dr. Rajendra Prasad, just ten minutes before his arrival sent Pooja Offerings with varieties of fruits, flowers and sweets for the Deities. Two minutes to 6 p.m. Dr. Rajendra Prasad, the President of India, along with his entourage and Sri Bishnuram Medhi, the Governor of Madras, arrived at the Math.

He inherited the great culture of Indian Rishis. He climbed the steps of the Temple and paid Panchanga Pranamam with great reverence to the Deities (Sri Radha-Krishna-Sri Chaitanya Mahaprabhu) and then he received the blessings from Srila Acharyadeva. Thereafter they were taken to the assembly Hall. On a dais the President



While the Rashtrapati is alighting Srila Acharyadeva receives him with celestial smiling.

Dr. Prasad was cordially received by His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sri Chaitanya Math and Sri Gaudiya Maths. The Governor was also duly received. They were first taken before the Deities in the Temple. The President, Dr. Rajendra Prasad, has really

Dr. Rajendra Prasad; Srila Acharyadeva, the Governor and the Chief Minister took their seats, when they were garlanded. After opening prayer songs sung by Srila Krishnadas Babaji Maharaj, an Address in Sanskrit was presented to the President, Dr. Rajendra Prasad, by His Holiness B. S. Nishkinchana Maharaj.

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Speech of Srila Acharyadeva while Welcoming the President

"The equality between man and man in politics and society cannot be possible without spiritual consciousness", said Srila Acharyadeva Srimad Bhakti Vilas Tirtha Goswami Maharaj in course of his speech while welcoming the President Dr. Prasad.

"It is my proud privilege to welcome you on my own behalf and on behalf of the members of our Institution to this Math on the holiest of holy occasions in the celebration of the advent of our Lord Sri Krishna.

You are the worthy Karta of the vast family of India consisting of the members of various races, communities and religions. We find in you all that is best in Indian thought and culture. Your wisdom and tolerance above all your affection for all people are source of inspiration and guide in the solution of various problems confronting the country.

Worthy follower and disciple of the father of the nation, you have suffered immensely and

sacrificed everything in the struggle for emancipation of India, you have won the battle, achieved the independence for India and you have been placed at the helm of the destiny of the millions of souls. The people of India feel secure in your hand for complete freedom of thought and worship. We have no doubt won the political independence, but much has yet to be achieved in spiritual amelioration of mankind. We do not believe

that political independence alone can satisfy the people in their pursuit for lasting peace and salvation which the people need most. Our constitution of India has certainly guaranteed the equality between man and man in politics and society but can there be any equality between man and man without spiritual consciousness? It is only the nescience or Maya which creates disputes and difference between man and man, between so-called high and low, and



The President in a reverential happy mood with His Holiness Srila Acharyadeva and His Holiness Nishkinchana Maharaj while he got down from the car.

breeds hatred, malice and exploitation for self interest. This harmful and artificial distinction between man and man cannot be eliminated except through service to God and consequently to humanity. We do not believe that any real equality between man and man can be brought about and maintained by any force of law except by cultivation of Bhakti which places everyone on one and the same footing. It is the spirit of service which can

Sep. 1960]

SRI JAYANTI ISSUE

103

do away with all evil forces and anti-social activities now disrupting our social structure. Bhakti makes one humbler than a blade of grass, more patient than a tree, generous enough to respect one and all seeking no respect or gain for oneself.

This Math was founded by our Gurudev Srimad Bhakti Siddhanta Saraswati Goswami Thakur of holy memory in 1928

Ramanuj, Sri Madhwa, Sri Nimbarka and Sri Bishnuswami, all were born and flourished in this part of India. The world can get all that is highest and perfect in religious and philosophical thought from the said celebrated Acharyas.

The contribution of Sri Chaitanya Mahaprabhu and His followers towards the spiritual thought and realisation is really



The President is receiving the Welcome Address from Srila Acharyadeva; to the right to Srila Acharyadeva is the Governor and to the left of the President the Chief Minister seated.

as a Branch of the famous Sri Chaitanya Math of Sree Mayapur, Navadwip, where Sri Chaitanya Mahaprabhu was born. In the 16th century Sri Chaitanya Mahaprabhu Himself visited all the religious places of South India up to Cape Comorin and collected the teachings of the Great Acharyas and introduced and popularised them among his followers. South India is the land of Acharyas—Sri Sankar, Sri

supreme. We find in the teachings of our Lord the best that man can seek for is his spiritual quest. In the early part of this century our Gurudev, the late celebrated saint, Srimat Bhakti Siddhanta Saraswati Prabhu-pada, undertook the tremendous task of eradicating all sorts of abuses in our religious life and presented to the world true Vaishnavism as practised and preached by Sri Chaitanya Mahaprabhu and His illustri-

ous followers in its real perspective, and for that purpose he established 64 Maths throughout India and abroad and brought about a renaissance in the Vaishnava World.

In 1928 our Sri Gurudev the said celebrated saint, established this Math in this city to acquaint the people of South India with the teachings of Sri Chaitanya Mahaprabhu and we are really grateful to the people of this part of India for ready reception and generous help in carrying out our mission.

Sri Chaitanya Mahaprabhu taught us to cultivate and practise Bhakti in the following manner :

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

To imbibe the spirit contained in the said verse in our thought and practice is the sure remedy for the present day communalism, provincialism and racial hatred so rampant in certain parts of India, and elsewhere and the people in distress are looking to you not only as the constitutional head of India, but also as a true disciple of Mahatmaji for remedy and relief.

We have in India the spiritual heritage from the ancient Rishis who left for us their experience in scriptures and literature. It

is for us who dedicated their lives to the services of God-head and humanity to maintain and nurture that heritage for the benefit of mankind. It is due to our failings that the people ceased to have interest in the spiritual enlightenment. We have seen enough material prosperity which now threatens to destroy mankind. We must cry a halt.

Our Gurudev undertook the task of spiritual amelioration of mankind as the mission of his life and we have been carrying out the said task in our humble way. Dr. Sarvapalle Radhakrishnan has already laid the foundation stone of our Sri Chaitanya Research Institute at Calcutta on the 28th December, 1958, to provide for a common place for exchange of religious thoughts and experiences of the world. The Governors of this State for time being are our great patrons of this Math and honour us by their visit to this humble Institution.

May I take this opportunity of extending my respectful invitation to you for a visit to Sree Mayapur, Navadwip, the birth place of Sri Chaitanya Mahaprabhu? The entire Vaishnava World will be grateful to you if you are so kind to comply with our request. Let me conclude my welcome to you, the most noble guest of ours, by expressing our deep gratitude on behalf of all the members of our Institution for your gracious visit which will be the most memorable event in the history of our Institution. We pray to our Lord on this holiest day for your good health and long life to guide our Indian nation.

Speech of Dr. Rajendra Prasad, the President of India

Dr. Rajendra Prasad, President of India, said, "Institutions like this one which served humanity by spreading the message of God among them make the people feel that they are brothers and sisters, are needed more and more at the present time, when the people are getting lost in materialism. We are reminded, on occasions like this, of the teachings contained in the Geeta. The Lord has Himself stated, that on a number of occasions, when there is need, He appears in a human form to destroy evils. It was on one such occasion that Lord Sri Krishna appeared as Sri Chaitanya, the latest Avatar." "The teachings of the Geeta", the President pointed out, "not merely speak of the relationship that should subsist between man and man, but they should also enable man to uplift himself to attain mukti, 'liberation'. It is indeed a good service that institutions of this kind are doing in propagating religious teachings of which humanity stood in great need".

Dr. Rajendra Prasad then referred to the significance of Janmashtami (Sri Krishna Jayanti) celebrations, and said, "On a day like this, at least for a moment, we are transported and forget ourselves in humble worship before God."

"It had been the record of Indian history", Dr. Rajendra Prasad, continuing, pointed out, "At no time was there in India any persecution of people for their religion. The mere fact that there are so many schools of philosophy, including Atheism, goes to show that, from time immemorial, we have allowed man's thought to reach the highest, and even beyond that. It is the duty of one and all to inculcate that kind of faith and devotion, which alone can save us."

The function concluded with bhajan songs, in which Dr. Rajendra Prasad evinced a keen interest.

Conclusion

After the conclusion of the function Dr. Rajendra Prasad again went to the Temple and offered a special offering with Panchanga Pranamam to the Deities.

The Director of All India Radio, Madras Centre and his associates took much pains to record the whole proceedings and next broadcasted it at 8-30 p.m. on the same night for which we are very thankful to them.

After the President's departure the whole crowd rushed into the Math and had the Darshana of the Deities and listened to the Kirtana performances which continued upto midnight.

Nandotsava Day

On the next day following Sri Krishna Jayanti came off the Nandotsava Day. Commemorating the intense glee of Sri Nanda Maharaj on having a son in Sri Krishna, this day is observed by the devotees as if they received their most beloved Sri Krishna and were transported with Divine ecstasy. From the very morning Kirtana Yagna was performed in the Math. The devotees of the Math were all along busy to meet thousands of citizens who all came to the Math and they were enter-



Srila Acharyadeva, Hon'ble Justice K. Veeraswami ; Dr. V. Raghavan are seated and Sripad Paramananda Vidyaratna is standing.

tained with Mahaprasadam. From the very day break to hours beyond the midnight Mahaprasadam was distributed to one and all. This was one of the most important items of the day. This was really a very joyful day as people of all ranks came to the Math; forgot all distinctions of caste, creed and social position as if they had felt that they were the sons of one father and received Mahaprasadam as all equal. If this could continue all along, then we hope our country would not remain so caste-ridden and divided with distinctions.

In the afternoon the Annual Meeting of the Math was held at the "Sri Krishna Kirtana Hall" of the Math when His Holiness Srila Acharyadeva, Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of the Math addressed a large gathering with Hon'ble Sri K. Veeraswami, Justice of the Madras High Court, in the Chair and Dr. V. Raghavan, Prof. of Sanskrit of Madras University as the Chief Guest. After the prayer song had been sung by Srila Krishnadas Babaji

Maharaj they were garlanded and then Sri Keshavalal Tarwerdy, President, Gujrathi Mandal, Madras, in an introductory speech referred to the activities of the Math. Next Srila Nishkinchana Maharaj in his learned speech pointed out the Supreme Godship of Sri Krishna and the highest blessedness of His true devotees.

Then spoke Srila Acharyadeva. In his eloquent speech he said that at this most critical moment all right thinking people of the world must look

forward for a true religion wherein alone all the baffling problems would be solved and thereby true solace could be had. The religion of Sri Chaitanyadeva has proved to be just the thing necessary.

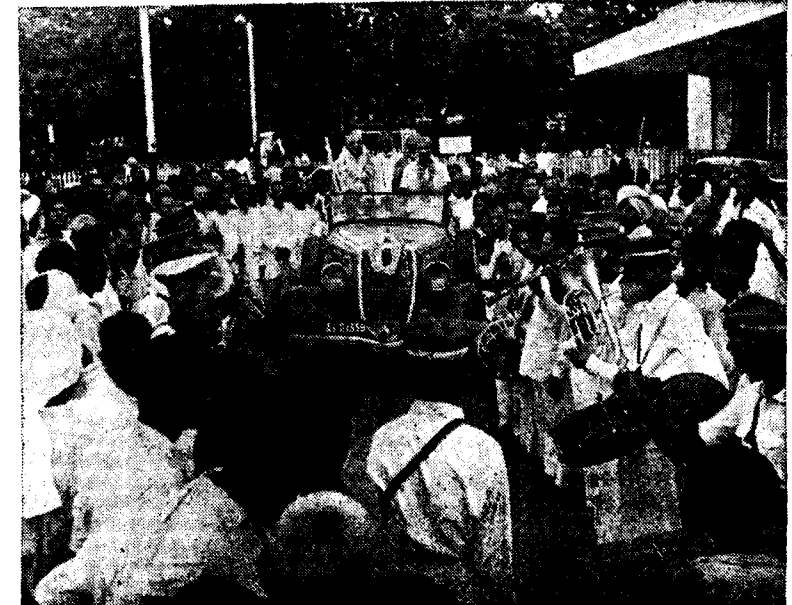
Prof. Sri K. Vaidyanathan also spoke in course of which he said that Lord Sri Chaitanya's religion is the best and His cult of devotion is the supreme. Dr. V. Raghavan dealt with the Bhagavatam and said that the Bhagavata religion is the Supreme. The President felt the need of devotion which alone can emancipate man from Maya.

Srila Acharyadeva in Guntur

Though the people of Madras were too eager for the benefit of longer stay of Srila Acharya Deva at Madras, but due to pre-occupation, just after completion of Sri Krishna Jayanti functions at the Madras Sri Gaudiya Math His Holiness Srila Acharyadeva along with his entourage left for Guntur (A.P.) to participate in a very crowded three days' programme arranged by Guntur Sri Gaudiya Math, one among the two branches in Andhra of our Sri Chaitanya Math (the head quarters) and by the public of the town.

On the 16th August by Calcutta Mail Srila Acharyadeva with his party left Madras and reached Guntur next day at about 7 a.m. He was first garlanded by Sri G. Suryanarayana Rao, the donor of Guntur Sri Gaudiya Math and then profusely garlanded by hundreds of the citizens with *Nadadhani* and then in a decorated open car accompanied with band parties and hundreds of the people Srila Acharyadeva was taken in a procession through the main streets of the town which took over three hours. In about hundred places Srila Acharyadeva was worshipped with flowers, fruits and burning camphor. At 10-30 a.m. he reached the Math and immediately after addressing the large gathering who all assembled at the Math Srila Acharyadeva performed the opening ceremony of the

newly constructed two-storied Sevak-Khanda of the Math. Readers know that the ground floor was constructed with the donation of Mr. J. K. Bhwalka of the Bajranga Jute Mill, and the 1st floor at the cost of Sri G. Narasimha Rao and his family, the donors of the Math. In the evening a meeting was held at the Math premises which was attended by a large



A view of the procession.

gathering. Sri Rachapudi Subba Rao, the Ex-Chairman of the Guntur Municipality presided. On behalf of the members of the Guntur Gaudiya Math an Welcome Address was presented to His Holiness by Sri P. Subramaniam. On the second day the citizens of Guntur arranged a mammoth meeting at the Indian Chamber of Commerce which was attended by the elite of the town in order to honour Srila Acharya Deva with an address of welcome.

This meeting was presided over by Sri K. Rama Krishnamurthi.

On the third day at the Ramanama Kshetra, a well-known religious institution, Srila Acharya Deva was welcomed with Purna Kumbham and Veda Mantra-chanting amidst hundreds of devotees. In a meeting under the presidentship of Sri K. Krishnamachari, the greatest Sanskrit scholar in Andhra, who got a title of honour from the President of India for his scholarship very recently. An welcome address was presented to Srila Acharya Deva. In

all these meetings Sri Royaprolu Lingana Swarniyorulu, also a great Sanskrit scholar, translated His Holiness's speeches.

Besides these functions there was many a function during the three days' stay of Srila Acharyadeva which made a history in Guntur. Due to very short space in this issue we stop here. But we shall try to give a detailed account in the next. We also beg to be excused for our inability to publish the whole report of the Madras functions as well as those of Guntur, which would cover another big issue.

Our Further Thanks

In continuation of the thanks already tendered at the end of the Editorial, we feel ourselves duty-bound to offer our heart-felt thanks also to the members, donors and sympathisers of the Math, without whose profuse help the conduct of its affairs including its various activities towards the uplift of the spiritual status of the members of the public would not have been so succesful during the year just finished. In this connection we must make a special mention of those whose active co-operation has made our Annual Function with the Sri Krishna Jayanti Celebrations including the kind visit of the Rashtrapati, Dr. Rajendra Prasad, a special feature of this year, really, a success, and herein we mean the Governor and the Chief Minister of this State. Then we must turn to those whose practical help has made the publication of this Special Issue of "THE GAUDIYA" a real success, and herein we refer to our advertisers and the management of the Ramakrishna Printing Works. Lastly, but not the least, we must thank the Editors of the news papers who have all along given publicity to our activities. But we must not forget the Headmaster of the Gopalapuram High School, who sends the N.C.C. and Scout boys of his School to manage the crowd at our Annual Functions. And our thanks must go to those, who rightly deserve them, but whom we have not been able to specially mention, for which they will kindly excuse us,



The Rashtrapati is most attentively listening to Srila Acharyadeva about the activities of the Sri Gaudiya Math.



Srila Acharyadeva signing the Visitors' Book of the Madras Corporation after the Civic Reception accorded to him.



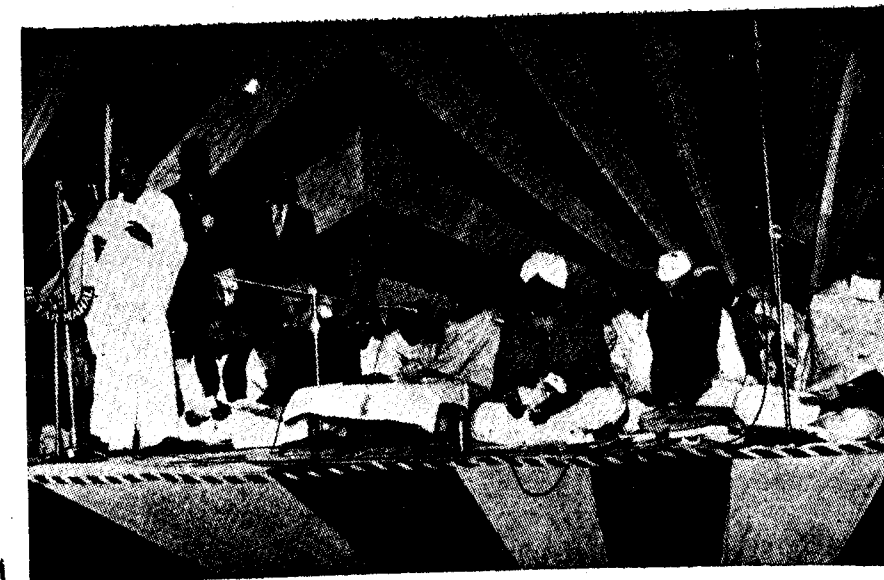
Srila Acharyadeva and Sri Bishnuram Medhi, the Governor of Madras.



Srila Acharyadeva; Dr. S. Radhakrishnan, Vice-President of India and Sri K. C. Das Gupta, the Chief Justice of Cal. High Court while the foundation stone of Sri Chaitanya Research Institute in Calcutta was laid.



Governor Shri Sri Prakash and Srila Acharyadeva.



Srila Acharyadeva inaugurates the Second World Religious Conference at Calcutta.



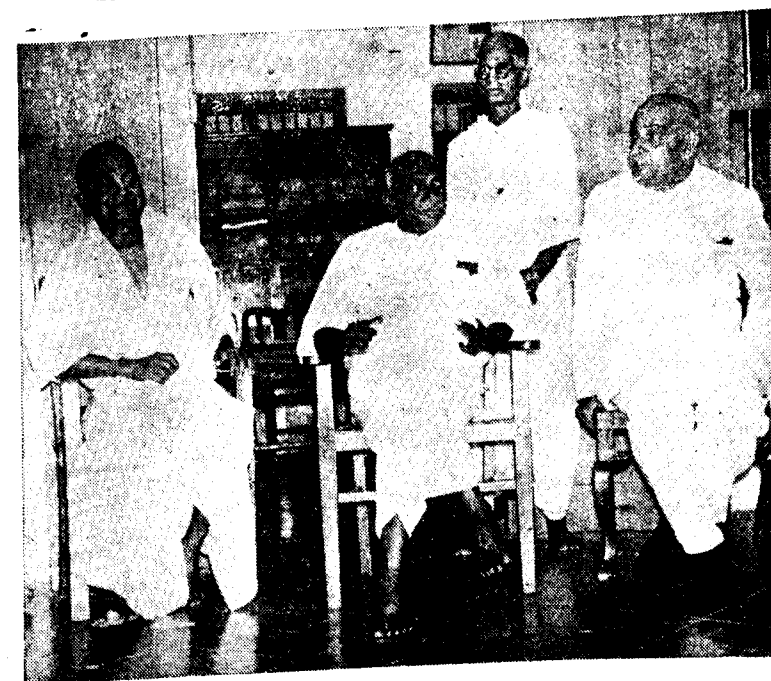
Srila Acharyadeva is being received by Sri V. R. Ramanatha Iyer, the Mayor of Madras while he came for Silver Jubilee Celebration of Madras Math.



Srila Acharyadeva is being welcomed at a meeting convened by the Mayor of Madras and inaugurated by the Governor while he was in South India tour. The Governor is delivering his speech, Srila Acharyadeva, the Chief Justice and the Mayor are seated.



Under the Presidentship of Sri C. P. Ramaswami Iyer, Dr. U. Krishna Rao, the speaker, Madras L.A., Welcomes Srila Acharyadeva at a grand meeting at Dasaprakash, on behalf of the Madhva Sangha, as its President.



Sri K. Kamaraj, Chief Minister of Madras and Dr. P. V. Cherian, the Chairman of Madras L.C., are eagerly listening to Srila Acharyadeva.



While Srila Acharyadeva is in South India tour he is being received with temple honour at Parthasarathy Temple of Madras.



The Chairman of Mysore Municipality accords Welcome Address to Srila Acharyadeva at a meeting convened by him at Mysore Town Hall.



Srila Acharyadeva, Dr. Harekrishna Mahatab, Chief Minister of Orissa and Sripad Madhusudan Maharaj.



Srila Acharyadeva addressing Students and Professors at the Lucknow University, the Vice-Chancellor presiding.

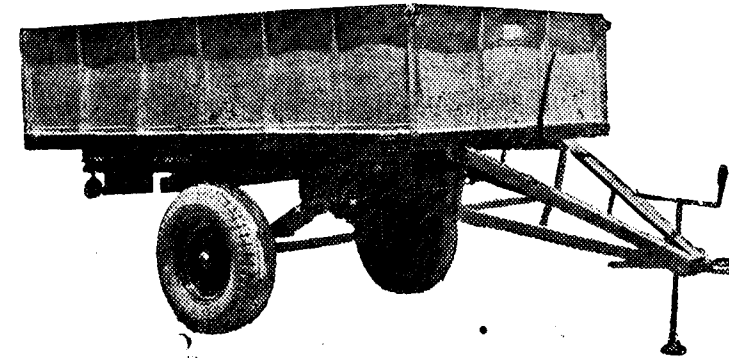


While Srila Acharyadeva is accorded a Civic Reception at Udipi, the great seat of Sri Madhvacharya, he is being received with full temple honour.



N. Narayanaswami, the Vice-Chancellor of the Annamalai University welcoming Srila Acharyadeva at Chidambaram.

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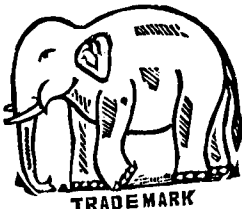
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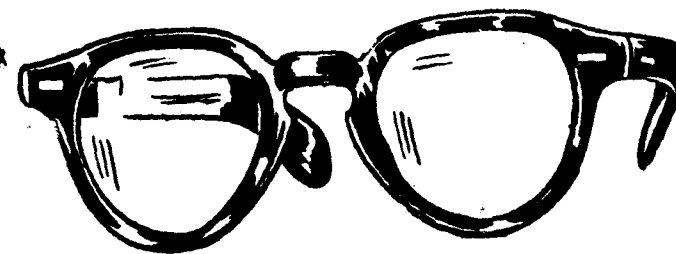
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