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Visishtadwaita and Ramayana

By V. D. RAMASWAMI, PRESIDENT ASTIKA SABHA.

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निर्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चिक्यता बुद्ध्या
हरिसंविधे वस्तुतः ।

सुमुक्षुभिः परिव्राजो
वैराग्यं फलमुकम्यते ॥

VOL. V

OCTOBER & NOVEMBER 1960

Nos. 2 & 3

Srila Prabhupāda's Precept

(a) Sri Chaitanya Mahāprabhu was quite indifferent to the observance or non-observance of caste-distinction as understood by people in general. He rather appeared outwardly in the eyes of non-devotees to accept the popularly practised social customs in order to keep the non-devoted people, who are already self-deceived, all the more spiritually blinded, lest wantonness should prevail in the society kept inert with the ideas of social practices relating to worldly attachments and lest further nuisances should be rampant in the world along with the disturbance caused in the understanding of such attached people. But He never allowed any caste-prejudice among His devotees, He never accepted food from non-devotee Brāhmins. On the otherhand, He accepted it at the hands of Vaishnava Brāhmins who chanted a lakh (or a hundred thousand) Hari-nāmas (Names of God) daily, even from Sanodias, usually who are untouchable in respect of drinking water, in whom He found devotion to God and whom He considered as touchable in respect even of cooked food as if they had been pure Brāhmins. Again He snatched away and ate mahāprasāda of rice from Srila Dasa Goswāmī (Raghunātha). He propagated the teaching that to judge a Vaishnava according to the caste of his birth and Mahāprasāda as mere rice and curry and, as such, con taminable under caste considerations—is a great spiritual offence, and this He did by making Jagad-Guru Sri Sri

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Nityānanda Prabhu non-distinct from His own self, take food cooked by His devotees born of any caste. The present-day caste distinction system as prevalent among the Smārta social orders, inert under principles of worldly attachment, and also the social wantonness as introduced by the Brāhmo-Samāja—are both caused by malevolence or spirit of spitefulness. The Smārtas as described above and the so-called Brāhmins both cherish antagonism against each other under sprits of mutual spite and relation. But the Vaishnavas are free from any malicious spirit and all their activities being directed towards the service of Kṛṣṇa do not lead to their own respective enjoyments like those of the aforesaid mutually hostile groups of society. According to Vaishnava consideration, the activities which have no relation with the service of Kṛṣṇa are objects of extreme contempt, though they are highly praiseworthy in the opinion of ordinary worldly-minded people. Śrī Chaitanya Mahāprabhu has given directions to practise devotion to Hari as belonging to Daiva Varnāśrama (divine social order) based on such devotion. In the present age, practice of religion has come under the sway of the vitiated society. Śrī Chaitanya Deva has commanded that society should ever remain under the control of the religion of pure devotion. It is then that the society will have its true value as being favourable to the practice of the service of God; otherwise it will be the contra-divine society worthy of Asuras i.e. of people of demonic characteristic.

(b) "We have received from the lotus-feet of Śrī Gurudeva the teaching that Śrī Goursundar has given to this world, in the form of *mantra*. What *Śrī Gurupāda-padma* has given us is not an ordinary *mantra*, but it is *mahāmantra*. *Mantra* absolves us from the function of the mind. But *mahāmantra* is the Name of God That Name weilds so much power that it cannot be expected of any other thing. That Name is *Vaikuntha-Nāma*. Though it looks like the sounds in the various languages of the world born out of the *trigunas* which possess *kunthā* or limiting prope-ty, yet it has its own speciality. Even the slightest glow (*ābhasa*) of that *Vaikuntha-Nāma* burns down all sins, and it should be chanted all along. Uttering the *Vaikuntha-Nāma* man is located in Vaikuntha, in the highest type of piety, and he becomes eager for the attainment of *paramārtha* (highest blessedness). *Māyika* or *kuntha* name (which has the limiting tendency) is not such.

Our luck is so bad that not being able to acquire attachment towards the All-Powerful *Vaikuntha-Nāma*, we are engaged in other talks. Those linguistic words which we use for doing other things of the world, for fulfilling our other desires and for other cultures,—they serve us and come under the control of our sense-activities, engaged in the fulfilment of our desires. But *Vaikuntha-Nāma* is not such.

Gour Sundara has said for our good in the *trna-lapi sunīcha—sloka* (3rd of the *Sikshashtaka*) the real meaning of the *Vedic mantra* 'aham brahmāsmi' viz., what the *Jiva* becomes after attaining the final stage. Other sounds drift us away in the current of ambition and evil desires, but *Vaikuntha-Nāma* sets us a-running along the path of Kṛṣṇa's service and spreads His full influence and complete suzerainty over us. I bow down to that *Nāma-Prabhu* (Master Name) and I fall down first of all to Śrī *Gurupāda-padma* who giving away that *Nāma-Prabhu* is the bountifullest munificent donor."

Sri Bhagavat

(Continued from Special Issue)

'Ekameva'—means without an equal, the idea that there is one Saguna Brahman and the other Nirguna is a myth. The use of the term "Nirguna Brahman" does not imply that there is a Brahman without attributes. But this Guna is quite different from material *sattva*, *raja* and *tama*. There can be no entity as *nirvishesa* without attributes, determination, quality. The monistic view that unqualified pure consciousness is the supreme reality is erroneous. There is a distinction between the *vyasti-ksetrajna* (individual person) and *samasti-ksetrajna* (universal person) God. The latter being the object of worship by the former. This form of God as inner controller is called Paramatma.

The monistic view that the Brahman is absolutely devoid of any quality, is false, for the very name Brahman signifies that He is supremely great.

Iatuba Imani.....The world has not only come out of Him, but stays in Him and will ultimately be dissolved in Him. He makes and breaks the world at his will.

The monistic view that Brahman is indeterminate (*nirvishesa*) and that all determination is due to *avidya*, this view is erroneous. It cannot belong to Brahman, because Brahman, being pure knowledge, is distinctive of all *avidya*; again if the *avidya* belonged to the Brahman from beginningless time, there would be no *Nirvishesa* Brahman. It must, therefore, be admitted that Brahman possesses the power of knowledge and action and that these powers are natural to and identical with Him. Thus God in association with

all powers is to be regarded as both determinate and indeterminate.

The Supreme Lord should not be worshipped as something which He is not. In the famous sutra 'Janmadyosya yatah' the definition of Brahman can be only in terms of His Authorship of the cosmos.

The spiritual idea of Bhagavan is of two sorts. When the person of the Deity is overpowered by His own Majesty is Narayana Who is the Lord of Lords and God of Gods. His abode is said to be Vaikuntha.

In the other, the personal beauty overpowers all His Majesty. The second is represented in the All-beautiful, All-Love Krishna with Radhika, the representative of His Hladini or superior ecstatic energy. Krishna attracts (*karsati sarbam*), loves and produces ecstasy in all souls. His person and personal attachments are all purely spiritual. Krishna out of His prerogative and supralogical power as related in the Bhagavata may appear with His Vrindavan Lila before the eyes of all men. Krishna including His body and all His dress, ornaments, the Gopis with whom He had dalliance, and even the cows and trees of Vrindavan, were physically existent in limited forms and at the same time unlimited and spiritual as a manifestation of the essential nature of Krishna. He can manifest Himself in all kinds of limited forms and yet remains identical with His own supreme nature as pure bliss and consciousness. The contradiction is only apparent, because the very assumption that God's power is supralogical, resolves the difficulty of identifying the limited with

the unlimited, the finite with the infinite. The identity between Him and the finite is absurd and ridiculous. Bhagavan is the Independent Reality and the rest is dependent.

Jiva Sakti

Jiva is a part of God in the sense that both externally and internally he has indirect connection with God, but still he has his own instincts, tendencies, habits and the like, and it is these that separate him from God. He is simultaneously distinct and identical with God.

Jiva the second power (*tatastha sakti*) is represented by the pure selves. The Jivas are described as atomic in size. They are infinite in number and are parts of God. The jivas, being the nature of *tatastha sakti*, are inferior to essential power of God by which their self-luminosity could be obscured. Bhagavata asserts that the world is a real creation and not illusion but destructible. The jiva is a part of the ultimate reality in association with the energy of God as represented in the totality of the Jivas. The ultimate reality is like the sun, and the Jivas are like the rays which emanate from it. The comparison of the Jivas with the rays means that they have no separate existence from that body whose rays they are. As the rays are not different from the sun, nor are identical with the sun, so the Jivas are. The Jivas are not absolutely identical, being indeed entirely dependent on Him.

The Supreme Being sees, knows everything. He is not subject to any error or illusion. The individual in the final state becomes a free spirit, rid of the bondage of death and birth but by no means identical with the Absolute.

The identity between the Supreme Being and the finite is not a fact at all. Neither

sense perception (*pratyaksha*) nor inference, nor the eternal and the imperishable Agama—supports the identity.

“Abhidheya”

Sri Bhagavat, declares (1.2.6.) that Bhakti or service of the Adhokshaja Bhagavan (Absolute Person possessed of all attributes) as the function of all individual souls in their pure spiritual state is the Abhidheya. The teachings of Bhagavata, reveal the nature of transcendental worship. Bhakti consists of a continual flow of love for the Lord which cannot be impaired or affected by thousands of obstacles. It is free from the desire of *dharma*, *artha kama* and *mukti*. Liberation can be attained only by Bhakti involving continuous pure love. The reality of God can be only properly realised and apperceived through Bhakti which brings not only knowledge but also realisation. Bhakti is much higher than philosophic knowledge. Performance of obligatory or other kinds of duties (*karma*) or towards the path of knowledge or of disinclination (*Vairagya*) become obstructive to Bhakti. Withdrawal from activities and undifferentiated knowledge if dissociated from Bhakti misleads. Bhakti is a transcendental process. It means to live with God.

How Bhakti is generated in our mind is a real difficulty. The most direct action to be performed in the path of Bhakti is to listen to from the utterances of saintly persons. By association with such persons one's mind gradually becomes inclined to God and this is further intensified by the study of scriptural texts.

As an immediate result, the mind becomes dissociated from *rajas* and *tamas* (desires and afflictions) and by a further extension of the attachment to God there dawns the wisdom of the nature of God and

His realisation, as a result, egoism is destroyed, all doubts are removed and all bondage of karma is destroyed. (Bhag: 11.20.30). Bhakti is preceded by a knowledge of the Lord as the possessor of infinite number of infinite good and excellent qualities. Knowledge of God's nature and wisdom regarding the nature of the intimate relation of man with God may be regarded as unobstructive to Bhakti.

Pure devotion should not have, however, of the obstructive influences of knowledge. Philosophical knowledge and mere disinclination obstruct the course of Bhakti. Bh. 11.2.37.

Love for God is a manifestation of the *hladini* power of God. His attraction of individual souls towards Him is a fundamental fact of human life. It remains dormant for a while but it is bound to be manifested in association with saintly persons.

God says: “Of all the methods, I am known and realised by Bhakti alone. Karma and Jnana mislead.” (Bh. 11.14.15.)

Sri Bhagavata asserts that the ultimate goal of humanity is not the cessation of sorrows and escape from births and rebirths, but possession of bliss, bliss not of flesh, mind or intellect, but enjoyment of spiritual inherent bliss.

The true knowledge of God must be qualityless (*nirguna*) and true devotion to Him must also be qualityless. The meaning of the word ‘Qualityless’ or ‘Nirguna’ is that it is beyond the *gunas*.

Bhakti is not dependent on the performance of any ritual process. *Sraddha* or religious faith is not itself a part of Bhakti, but it is a precondition which makes the rise of Bhakti possible. Bhakti is said to have nine characteristics (Bh. 7.5.23). Bh. 11.2.46. The best devotee is he who

perceives Bhagavan in all beings and also perceives all beings as parts of himself and God. The second type of devotee is he who has love for God, friendship for devotees, mercy for the ignorant and indifference to hostile persons. The lower type (*kanistha*) of devotee is he who worships the image of God with faith and devotion but has no love and regard for the devotees of God and has no knowledge of scriptures. Bhakti is superior to much philosophical learning; philosophical and logical discussion lead to no certainty. Logical discussions are only barren and ineffectual for true realisation.

The sastric duties should be performed only so long as there is no real inclination of the mind towards God, to recite His name, to listen to His glories and to say them with joy. As soon as this stage comes, one is on the path of *vaidhi bhakti* and must follow its specific duties, so that it may continually grow into a truly natural and irresistible emotion (*raganuga*). *Raganuga bhakti* is said to be an imitation of *ragatmika*; *raga* means attachment. The boys and girls of Vrindaban are depicted as the loving devotees of this highest order, who live for Krishna, work for Krishna, yearn for eternal service of Krishna, who have no concern of the nine phases of Bhakti (Bh. 7.5.23.) *Srimurti* worship plays an important part Sri Bhagavat rejects idolatry and considers *Srimurti-Worship* one of the best means of spiritual culture, those who claim that ‘God’ has no form either material or spiritual and cannot believe into the transcendental in material form of the Lord and again imagine a false form of worship are certainly idolatrous. Very grave and serious is the spiritual penalty attached to such erroneous worship. Idolatry and *Srimurti-Worship* are two different things.

Exclusive monists imagine that the figure of the object of worship exists only in the mundane world and that in the final position there is no activity of worship at all. They deny the possibility of Leela or eternal transcendental activities to Sri Krishna. The best way for true advancement can only be through association of saintly devotees. (Bh. 10.14.3.) and listening to the names and glories of God with love and devotion (Nama Sunkirtana) (Bh. last sloka) Krishna and his name is identical, with the superhuman or cosmic powers and actions of Krishna, but look upon Him as the eternally perfect embodiment of beauty, sweetness and love. The nature of transcendental Vraja Leela is liable to be misunderstood by the empiric study of the Bhagavat. By the abandonment of pratyaksha and paraksha methods, the Brahman and Paramatma conceptions are realised by Apoksha. But these are not objects of worship. The activity of service is possible only on the plane of the adhokshaja which yields the realisation of the Majestic personality of the Absolute as Sri Narayana. *Aprakrita-Vraja-Lila* the central topic of the Bhagavata is the highest form of adhokshaja realisation.

Bhakti can be divided into two classes, vaidhi and raganuga. Vaidhi bhakti otherwise called scriptural injunctions, here the

prompting to the course of bhakti comes from scriptural sources.

Any one who is a true devotee, who has had a glimpse of consciousness of divine, will protest against the artificial differences which today divide our country and also the whole world. Sri Bhagavat teaches that to a true bhakta all the distinctions, the artificial and the contingent will appear to be stupid. Even a chandal is high if he repeats the name of God and becomes dearer to God than a Brahmin, endowed with the twelve higher qualities, lacking in faith (Bh. 7.9.10.). There is a reference of conversion of the Kirata, Huno, Andhra, Pulindo, Pukkasa, Abhira, Summu, Yovana and Khasa who were untouchables and foreigners into Bhagavat dharma 2.4.18. Bhagavat dharma or the Religion of Vasudeb is essentially a religion of man. We will find a new social and philosophical outlook in Bhagavat which provides a new culture to bind together man and man and people and people.

Prayojana (Purushartha)

The realisation of all-absorbing, self-oblivious love for Sri Krishna is the fruit. Love of God is an end itself. Kaibalya (purity) is the realisation of God's nature. The joy of God manifests itself in the hearts of His devotees and produces their joyful experience of God. The affection of Radha for Krishna is said to illustrate the highest and intensest form of love.

NORTH INDIA TOUR

His Holiness Srila Acharyadeva Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj along with other Tridandi Swamijis and a party consisting of 124 pilgrims has been touring North India's pilgrimage centres since 12th Oct. '60. After completing the tour over Gaya, Varanasi, Allahabad, Agra His Holiness is now touring over the extensive Vraja Mandal, the circumamference of which is 168 miles. His Holiness after the completion of this pilgrimage will be touring for about a month on a preaching tour over many places of U.P., viz. Lucknow, Kanpur, Berilly, Sitapur, Naimisaranya, Haridwar and many places of the Punjab. His Holiness will be back to Calcutta on the 5th Dec. '60.

Baladeva Vidyabhusana

BY DR. SAMBIDANANDA DAS, M.A., Ph.D. (Lond.), Bar-at-law

Sri Baladeva is believed to have been born in a Khandaita family at a village near Remuna in the Balesvara District, Orissa. We know very little about the history of his family and life before he came to Sri Vrindavana in his youth to study Vaishnava literature under the Gaudiya Vaishnava ascetics. We know from tradition, as it came down through his successive disciples, that he defeated the Ramanandi in ascetics in a scriptural controversy at Galta in Saka 1626 (1704 A.C.) and finally established the recognition of the Gaudiya sect. His commentary on Rupa's Utkalia Vallari is dated in Saka 1686 (1764 A.C.). It seems to be his latest work. This famous incident at Galta occasioned him to write his famous 'Govinda Bhasya', the Gaudiya commentary on the Vedanta. He must have been at least twenty years old. It will not be unreasonable, unless we get some positive historical data, to assume that he was probably born in the eighties of the 17th century.

His natural predilection for the religion of Sri Chaitanya is certainly due to his having been born in the Balesvara District which was converted to the Gaudiya Vaishnava faith by the great missionary activities of Syamananda and Rasikananda Murari in the latter part of the 16th century and earlier part of the 17th century. The preaching zeal was kept alive with great vigour by Rasikananda's son Radhananda, grandson Nayananda and others. The latter was the grand-preceptor of Baladeva whose immediate Guru was Radhadamodara. Radhadamodara was then in charge of the Syamasundara Kunja, at Vrindavana, a monastery founded by Syamananda. Baladeva was initiated by him and became

immersed in his studies of the Vedanta under his direct Guru Radhadamodara, the Bhagavata under Visvanatha, and other Bhakti literature under Pitamvaradasa (Commentary on Siddhantaratna VIII 35). These three teachers were well versed in the vast knowledge of the scripture and highly advanced in their spiritual lives. Krishnadeva was his fellow student. As Rupa and Sanatana taught Jiva, so Visvanatha and others trained Baladeva, who strikingly resembles Jiva in the exact range of his interest and knowledge. He is believed in the Gaudiya sect to be an incarnation of Jiva (Goswami). We shall see that as Jiva was pre-eminently a philosopher and grammarian, so also was Baladeva. Baladeva in his Siddhantaratna (Pad. VIII verse 35) thus says of Pitambara 'By the grace of Pitambara, I have gathered in this book the philosophies of others who controlled their minds by the study of the Vedanta. May this book please be learned'. This Pitambara seems to be the author of Bhagavata - tattva - dipa - prakasavarana - bhanga (Kielhorn's list of Mss. purchased). This manuscript was copied in 1796 A.C. The book consists of 2990 slokas.

Baladeva possessed extraordinary intelligence and immense strength of mind not only to defend the sect from the aggressive animosity of the rival sects but to overwhelm them by his sheer force of intellect. This age of Viswanatha Chakravarti and Baladeva was the second great period in the history of Gaudiya Vaishnava literature. Baladeva's career was particularly remarkable for two broad achievements,—one was his fight against the rival sects, and the other was his Gaudiya Vaishnava interpretation of the Vedanta and Upanishads, in the form of commentaries and independent

treatises on them. (The portion following it was published in the Special Issue of this year) under the Caption Govinda Bhashya.

Until the time of Radhadamodara and Baladeva, the Gaudiya Masters were self-sufficient by creating their original works on the new faith, but they had their value only within the sect. The people outside its pale could hardly be expected to attach as much importance and to submit to its authority, as they did to the classical scriptures such as the Upanishads, Vedanta and so on. Baladeva conceived the idea of appealing to the public mind and inviting its interest in the Gaudiya Vaishnava doctrine, through the commentaries of the sect on the classical scriptures which have been established as authoritative in the country. He resolved to write both commentaries and treatises on the Vedanta and Upanishads with a view to imposing the Gaudiya doctrine on the country and showing to the world that the Vedanta, Upanishads and other ancient authorities support it. If Baladeva had not produced his monumental volume on the classical scriptures, the world would have neglected the Gaudiya sect, saying that it had no foundation on the Vedanta and Upanishads and was not valid, and consequently not acceptable. The Indian religious mind is extremely conservative and refuses to accept any idea, however noble it might be, if it is not supported by the Vedanta and the old scriptures. The Gaudiya sect would have been mis-supposed to be limited within its narrow confines but for Baladeva. If Baladeva had not prepared the ground by means of his solid philosophical volumes, the wonderful treasures of Gaudiya Vaishnava literature of the Gosvamins would have been denied the opportunity of gaining adequate appreciation from the savants.

Baladeva returned to Vrindavana in triumph. Visvanatha greeted his victorious pupils, Baladeva and *Krishna deva*, with the utmost joy. It was the greatest happiness in his old age to realise that he would leave two such eminent leaders to further the cause after his death. Baladeva's career is remarkable for his many-sided qualities. As a writer he proved a great polymath. He was as vigorous as Jiva in his preaching. He was also a typical ascetic. After the demise of Visvanantha he successfully directed the movement throughout the Gaudiya Vaisnava world from its headquarters at Vraja. Orissa contributed no less than Bengal to the success of the movement. Of the Orissan leaders, Baladeva is most important, not only in guiding it during the most critical period of its history but in enriching it with an abundance of literature of abiding quality. We do not know how long he lived. His commentary on Rupa's Utkalikavallari is dated in Saka 1686 (1764), when he might have been about 86 years of age. It seems to be his latest work. If he disappeared a few years after this work of his, he must have lived to the good old age of about ninety.

Baladeva may be called the second Jiva, (Goswami) in the history of the Gaudiya Vaisnava. It is very true, indeed, that history repeats itself. The range of interest and knowledge of Baladeva may be compared with that of Jiva. These two Acharyas are the most mighty writers on philosophy, the greatest grammarians and no less important as writers of Kavya. Jiva prepared the solid philosophy of the sect, Baladeva projected it into the heart of all important classical writings. Both Jiva and Baladeva were original writers. The latter owed the highest obedience to his predecessor and inherited his tremendous intellectual force in refuting the arguments of the rival sects.

(To be continued)

Saintly Life of Srī Srinivasācharya

This saint was one of the most important figures in the history of Gaudiya Vaishnism. He was one of the most earnest devotees of Srī Krishna Chaitanya Mahāprabhu, and he along with Srila Narottama Thākura and Srila Syamananda Prabhu did much towards the propagation of Sri-man Mahāprabhu's cult of devotional love, known as Gaudiya Vaishnavism, spread through the preaching of the scriptures and treatises teaching *suddhā bhakti* or true devotion, as also through *sankirtan* or chanting of God's Names and Glories in the form of chorus music punctuated with dance-practices in an ecstatic spirit. The Shad (six) Goswamis of Vrindavana, headed by Srī Rupa and Sanātana wrote volumes of treatises on the teachings of Mahāprabhu as supported by the Vedas, Vedanta and Purānas, and it was through these three first rank devotees, specially Srī Srinivāsācharya, that the teachings as propounded in them on poesy, philosophy, rhetoric and science of theology were most assiduously brought home to all types of people including the learned, the literate and the illiterate too.

Srinivāsa's very birth received blessings from Srī Chaitanya Mahāprabhu and Srī Jagannātha Deva (Deity of Srī Purushottam Kshetra), and his parents were staunch devotees of Mahāprabhu. His father Srī Gangādhara Bhattachārya was a learned Pundit in pre-Chaitanya days and he later became a great devotee of His. Gangādhara was a student at Sridhām Navadvīpa Māyāpura, birth-place of Lord Chaitanya, when His Lordship was a mere Boy. Then when His fame for love of Krishna came to be widely known, he wished to come to the Lord, but his fellow-

students, too proud of their learning as they were, prevented him. After his career as a student had been finished, he left Srī Navadvīpa-Māyāpura for home, from where he heard of the glorious deeds of Srī Gaurānga Deva (—pre-*sanyasa* name Srī Chaitanya Mahāprabhu) in the deliverance of the most notorious ruffians of Navadvīpa, viz., the two brothers Jagānī and Mādhānī, (born of a good Brāhmana family) and in the conversion of the dreadful Qāzi, the local non-Hindu governor, to the adoption of Krishna-nāma. Gangādhara's attention was drawn to Navadvīpa again for falling at the Lord's Feet. Leaving home, he reached Kātwā on the way, where he found a large crowd around Sannyāsi Kesava Bhārati's āsrama. He was glad to see Srī Gaurānga Deva there with exceeding beauty in his person. But when he heard that Srī Gaurānga had been there to take *sannyāsa* from Bhārati and then saw the barber remove the most beautiful locks from off His Head, Gangādhara fell a-crying loudly with tears rolling in torments down his cheeks. He ran like one mad along the banks of the Bhāgirathi or Gangā, always crying 'Chaitanya', 'Chaitanya', till he returned to his own village Chakhundi in that condition to the astonishment of his co-villagers who gave him the name 'Chaitanya-Dāsa' by which he became known thereafter instead of his former name.

When Srī Chaitanya Deva was at Nilāchala (Puri), this Chaitanya Dāsa and his wife, wishing to have a son born to them, left home for Puri, and before starting Chaitanyadāsa was blessed with a dream in which God Krishna appeared and then changed Himself to Srī Gaurānga and next

to Sri Jagannātha (Deity). Reaching there, they were received by Mahāprabhu Himself at the main gate of the Temple, who told them that Sri Jagannātha had brought them there to fulfil their desire. To His Feet they fell at once and surrendered themselves. After a few days, they were commanded in a dream by Jagannātha and personally by Mahāprabhu to leave for home, which they did with a heavy heart.

In time Srinivāsa was born a beautiful child and he was loved by all the neighbours even more dearly than their own sons. Earlier than expected he became a good scholar and he became an ardent devotee of Sri Mahāprabhu. He became a great favourite of the Lord's devotees, specially of Sri Narahari Thākura of Sri-khanda, not far from his place, who, knowing from introspection that Mahāprabhu would not remain very long in this world, asked him to visit Nilāchala to fall down at the Lord's Feet. On the way he heard about the Lord's departure and fell in a swoon. Determined to make short of his life, he was consoled in a dream by the Lord who asked him to continue his journey and see His devotees at Nilāchala. There he saw Gadādhara Pandit Goswāmī, Sārvabhouma Bhaṭṭācārya, Rāmānanda Rāi and other devotees of the Lord, who received consolation at his sight. Then on his way back he was deeply aggrieved to hear of the disappearance of Sri Nityānanda Prabhu and Sri Adwaitācārya who, in a vision, asked him to visit Sri Navadvīpa-Māyāpur where he was being anxiously awaited by the surviving devotees.

There he fell in a trance under a tree and he saw Sri Gaurāṅga Deva holding His *Sankirtana* with His devotees, living and departed. Regaining himself, however, he saw all in deep sorrow and no one found

words to show him the Lord's house even. At last reaching it, he was received cordially by Bangsivadan who embraced him with a flow of tears. Sri Vishnu-priyā Devi, the Lord's consort, said the Lord had told her in a dream on the previous night about his coming and caressed him much as a son, so great a darling to the Lord. Srinivāsa saw her lead a very abnegated life. The devotees like Murāri, Srinivāsa, Damodara, Suklamvara, Das Gadādhara, though almost dying in bereavement, were glad to see him and they blessed him. He saw also Sāntipur (Sri Adwaita's place), Khardah (Sri Nityānanda's place) and other places, where the then living devotees, almost dying, seemed to have been brought back to life by his visit.

He then left for Vrindāvana, the land of Sri Krishna's sports. On the way he heard with increased bereavement, about the disappearance of Sri Rupa, Sanātana and Raghunātha Bhaṭṭa Goswāmīs. Reaching there he was most seriously afflicted to find Sri Gopāla Bhaṭṭa, Dāsa Raghunātha, Jiva and other Goswāmīs sunk in the ocean of grief. To console him, the departed Goswāmīs appeared in a dream, and they also told Sri Jiva and others to get Srinivāsa initiated by Sri Gopāl Bhaṭṭa. With great lamentations they cordially received him.

About the same time, Sri Narottama came there to the delight of all, as they had heard that he was another favourite of the Lord who had shouted his name even before his birth from Rāmakeli. Sri Jiva taught them both in the Gaudiya philosophy and literature and got them see all the places of Krishna's Sports in Braja under the guidance of the South Indian devotee, Sri Rāghava Pandit. Srinivāsa received initiation from Gopāl Bhaṭṭa and Narottama

from Sri Lokenātha Goswāmī. With the consent of the Goswāmīs, Srinivāsa was given the surname of 'Achārya' and Narottama that of 'Thākura'. Then came Dukhi Kṛṣṇadāsa of Orissa to form the triumvirate and was given the name Sri Syāmānanda Prabhu.

After the three had mastered the Gaudiya learning, they were sent to Bengal with the m/s books of the Goswāmīs placed in a chest on a cart under a strong guard. They came into Bengal when they felt safe. But the chest was robbed near Vishnupur (not far from the border of Vihar) on the belief that it contained valuables. The robbers were Rāja Virahāmvira's men. He opened the chest to an utter remorse to find the treasure of books and not of wealth.

Srinivāsa sent away both Narottama and Syāmānanda to their respective places

to propagate the cult of Sri Chaitanya Mahāprabhu, and himself remained on the look out for ways to recover the lost treasure. Knowing from very cautious enquiry that it must be with Virahāmvira, he read the Srimad Bhāgavatam at his palace in such an attractive manner that the Rāja's heart melted and he became his disciple with all the members of his family, and many of his officers, leaving off his bad habit. He did much to help the propagation of Sri Mahāprabhu's teachings and became an ardent devotee, receiving blessings from Sri Jiva and the other Goswāmīs of Vrindāvana.

Srinivāsa's name, thereafter, became well-known as a great scholarly devotee of the foremost rank, and it was with his help that Narottama Thākura's great historical *Sankirtana* celebration at Kheturi (his place) became so successful.

Jaiwa Dharma

THE ETERNAL AND CAUSAL FUNCTIONS OF A JIVA

1. Asia is pre-eminently the greatest continent in the whole world and India stands foremost in Asia, and the finest in India is the land of Gaud, and the most beautiful tract of land in Gaud is the nine-island-region called Navadvīp, in one part of which stands eternally the lovely hamlet of Sree Godroom on the east bank of the Ganges. In days of yore many an adept in worshipful service used to live here and there in the groves of Sree Godroom. Not very far from the harbour where Sree Surabhi, the Divine Cow of yore worshipped the Supreme Lord Sree Gaur-Sundar, was a holy spot of devotion named the grove of Pradyumna, after the name of

Pradyumna Brahmacharin, a personal attendant of Sree Gaur-Sundar. There his disciple Paramahansa Sree Premdas Babaji Maharaj used to spend his days in ceaseless confidential service of the Supreme Lord in his cottage densely covered with creepers.

2. Being versed in all the Scriptures, Sree Premdas Babaji resorted to, with singleness of mind, the grove of Sree Godroom, one and the same with Sree Nandagrama in the district of Mathura. Chanting the Holy Name two lakhs a day, numberless prostrated obeisances to all the Vaishnavas and strictness in the begging of alms for bare living, were the daily routine of his life. His spare moments were spent

not in idle gossips but in reading Prembibarta, the famous Divine Lyric, written by Pandit Sree Jagadananda, one of the most favourite associates of Sree Gaur Sundar. When he read that holy book, tears of love rolled down his cheeks and the neighbouring devotees of his stamp used to come and listen to him with devotional aptitude. And why not? The book was so full of themes of *Rasa* (liquid mellowness), and, to crown all, his mode of reading was so sweet and attractive that it dissipated the fiery venoms of abject worldliness from the minds of his devotional listeners.

3. One afternoon, after finishing the full counts of his beads, when Paramahamsa Babaji was reading 'Prembibarta' in his shady bower covered with *madha bi* climbing plants, deeply absorbed in the ocean of ecstasy, a *sanyasin* of the fourth stage came to him and fell down at his feet. At this, he soon came to his consciousness and, finding the *sanyasin* in that plight, prostrated himself before him and began to sob with absolute lowliness of heart, saying, "O my Lord Chaitanya! O my Lord Nityananda! have mercy on this vile wretch;" and then turning to the ascetic, thus accosted him, "What makes you, Lord, to shame me, lowly and wretched as I am?" Taking the dust of his feet the ascetic took his seat on a cushion made of banana barks. Paramahamsa Babaji also sat by him and asked him, "What service can I render thee, O lord?" Leaving aside his staff and bowl, the ascetic thus replied.

4. "My Lord! I am the most unfortunate fellow in the whole world who, having spent the greater portion of his life in vastly studying the systems of Sankhya, Patanjali, Logic, Vaishesik of Kanada, Purbamimamsa of Jaimini and Uttaramimamsa or the Vedanta of Vyasa, as well as the Upnishadas, in various shrines, such as

Benares, and in wrangling logomachy with the Pandits, renounced the world and assumed *sanyasa* and its staff from His Holiness Sreela Satchidananda Saraswati of Benares twelve years ago; and, during my travel all over India, I visited all the shrines and associated with all the Shankara *sanyasins* of India. Passing over the three stages of 'Kutichaka', 'Vahudaka', 'Hamsa', I thought I reached the fourth stage of 'Paramahamsa', and resorted to, in pious velleities, the words of Shankara, "I am Brahman", "Pure intelligence is Brahman" "Thou art that" etc, at Benares. One day a Vaishnava saint was seen passing by me chanting the Holy Name and Deeds of Sree Hari, bathed in tears of ecstasy, his whole body thrilling with joy, his voice choked as he uttered the Holy Name of Sree Krishna-Chaitanya Prabhu Nityananda, and his feet tottered as he danced in ecstasy. The holy personage as well as the song did send in me such a thrill of ineffable delight that it simply beggars description; but the pity was that I could not talk with him lest my dignity of a Paramahamsa should be at stake. Alas! fie to me! fie to my rank! since that day, I do not know why my heart is forcibly drawn to the Lotus Feet of Sree Krishna-Chaitanya. With great avidity the Vaishnava saint was searched, but unfortunately was found nowhere; I could distinctly understand that the unstinted delight at what I saw and heard was never experienced before. I never knew beforehand that such an unspeakable joy can ever exist in human life. I, therefore, thought it expedient to resort to the feet of a Vaishnava. I left Benares and went to Sreedham Vrindaban and saw many sincere devotees there lamenting over the holy names of Sree Rupa, Sree

Sanatana and Sree Jiva Goswami, meditating on the Divine Pastimes of Sree Sree Radha-Krishna and rolling on the dust out of love for Navadvip for which a yearning naturally arose in my mind. Gyrating 84 crosh (168 miles) of Sreedham Mathura-Vrindaban I reached Sreedham Mayapur some days ago, where I have had the fortune of hearing the Divine Glory of Thy Holy Feet and taking shelter in them today. Pray, bless me with Thy causeless mercy as one of Thy unworthy humble servants."

5. Considering himself humbler than a blade of grass and with tears in his eyes, Paramahamsa Babaji said, "O Sanyasi Thakur! I am the vilest of all creatures; my life was spent in vain in eating, sleeping and gossiping; and now I deemed it prudent to spend the remainder of my life in taking shelter in the sportive realms of Sree Krishna-Chaitanya. But, to my utter misfortune, I could not realise what Krishna *Prema* (love for Krishna) really is. I thank you as much as you have tasted it even for a moment gazing at a Vaishnava. You really deserve the Grace of Sree Krishna-Chaitanya. I shall be thankful if you kindly remember me, this poor wretch, when you taste the sweetness of Krishna-*Prema*." With this he clasped the Sanyasi Thakur in his warm embrace and bathed him in tears of affection and love. The touch from a Vaishnava sent a thrill of unprecedented joy in the heart of the Sanyasi Thakur who began to dance and sing thus,—

'All glory to Sree Krishna-Chaitanya
and Sree Prabhu Nityananda,
All glory to the Divine Master Prem-
das, all glory to him,
The Delight Incarnate of worshipful
service'.

6. The chanting and dancing went on for a while, after which both of them took rest and had a long talk with each other. Premdas Babaji then said with all humility,—"O great soul! I would you live here for a few days and sanctify me with your presence". "I consecrate myself to Thy Lotus Feet", replied the Sanyasi Thakur. "Not to speak of a few days, may I serve Thee till my last breath?"

7. The Sanyasi Thakur is well versed in all Scriptures. He knew well the beneficial effect of spiritual training during spiritual pupilage under a spiritual master. So he was glad to stay there for a few days. Some time after, Paramahamsa Babaji said to him, "O great soul! I received my initiation from His Divine Grace Paramahamsa Sree Pradyumna Brahmachari Thakur who is now lost in the worship of Sree Sree Nrisimhadeva in the village of Sree Devapalli lying at the south-east corner of Sree Navadvip circle. Let us go and see His Lotus Feet to-day after finishing our begging. "As thou pleasest", was the reply from the Sanyasi Thakur. "I'll do as I am bid".

8. They reached the village of Devapalli at two in the afternoon, crossing the river Alakananda and Suryateela, and saw the Lord's associate Sree Pradyumna Brahmacharin in the temple of Sree Nrisimhadeva. From a reasonable distance Paramahamsa Babaji made his prostrated obeisances to his Divine Master who came out of the temple and, being too full of the milk of divine kindness and affection to his disciple, held and hugged him (Babaji Maharaj) in his loving embrace and asked him how he fared in his worship. After a long good discourse, the Sanyasi Thakur was introduced by Paramahamsa Babaji to his Divine Master who expressed his delight for his

(Sanyasi Thakur's) receiving such a genuine master, and asked him to learn 'Prembarata' from him (Babaji Maharaj) saying, 'He who is well versed in the Transcendental Knowledge of Krishna is a *Guru*, be he a Brahmin or a *Sanyasi* or a *Shudra*' (Ch. Ch. II. 8. 127).

9. The Sanyasi Thakur also offered his most humble greetings to the Lotus Feet of his Grand Master and said, "O Lord! Thou art the associate of the Supreme Lord Sree Chaitanya. A kind glance from Thee can sanctify hundreds of arrogant *Sanyasins* like myself. Have mercy on me". The Sanyasi Thakur was quite ignorant of the reciprocal dealings accorded by a devotional circle of friends. He saw the good rule of

life that exists between a *Guru* and a *Parama-Guru*, and later acted accordingly. After seeing the evening wave-offering to the Deity Nrisimhadeva they came back to Godroom.

10. Things went on for some time in this way after which the Sanyasi Thakur was desirous of knowing the truth. He looked like a Vaishnava in all respects but one, and that was his dress. He had already acquired perfect steadiness in Brahman by controlling his inner and other senses. Over and above, he was now imbued with the firm conviction of the spiritual pastimes of the Supreme Lord and a corresponding lowliness of heart which automatically graced his dignified character.

(To be continued)

Srī Kṛṣṇa Karmāmṛtam

(Continued from August Issue)

Sloka 41.

amonyadhanyāni dīnāntarāni
hare twadālokanamantareṇa,
anatha-bandho karuṇāika-sindho
hā hanta hā hanta katham nayāmi.

41. *Translation* :—O Thou Hari, the Friend of those without protectors, Thou the only ocean of Grace, how shall I, alas! spend the remaining days that have no blessedness in them without a sight of Thine?

41. *Elucidation* :—Again being extremely afflicted and troubled with the burning sensation of the heart due to separation from Kṛṣṇa, Srī Rādhā, to whom now even a moment seems to be as long as several days, raves : "O Hari or Stealer of the mind and senses (from *Sans.* root *hr*, to steal), just advise me how I shall be able to pass the moments of the day and

night which appear to be millions in number and as such quite intolerable and which are useless without Your sight. If in reply You ask us to return to our husbands, my reply is that to those who love You intensely, husbands, children, etc., are troublesome, and You are the Friend of ours who have forsaken the protection of husbands. If You point out that serving the husband is piety, I should retort that the fault is Yours, for You have stolen our hearts. If You profess not to commit impiety, I pray with humility for Your Grace of which You are an Ocean and that for this You would favour us who are otherwise helpless. The interjections 'hā' for grief and 'hanta' for dejection are repeated twice to indicate their extreme intensity. In the *Srimad Bhāgavatam* (10/31/15) the Gopis have similarly given expression to this tune of

grief while saying : "When by day-time You roam about in woods of Vrndāvana for grazing herds, then without being able to see You, we regard moments as long as eras." This is the *antardasā* meaning.

In *swāntardasā*, Vilvamangala, as one of the Gopis, complains, "How shall I be able to see You now that You are with Srī Rādhā in a bower and how, then, shall I dispose of time lying heavy on me?"

The translation gives the *vāhyadasā* meaning.

Sloka 42.

kimiha kṛnumah kasya brumah kṛtam kṛtamāsayā
kathayata kathāmanyām dhanyamaho hrdayesayah,
madhuramadhura smerākāre manonayanotsave
krpana-krpanā kṛṣṇe trṣṇā chiram vata lamvate.

Translation :—(Hallowa confidantes), (now that we are deprived of the sight of Kṛṣṇa), what may we do now? What has been done so long, has been done with a hope (which is not fulfilled). Whom may we tell (all these)? Just say some good thing other than about Kṛṣṇa. (How shall we give up speaking about Kṛṣṇa? for) He lies in our heart as lust. Alas! Our hankering thirst which is very piteous has ever been growing after Kṛṣṇa whose Form is made all the sweeter (or more enchanting) with sweet smiles and who is the giver of sweet delight to the mind and eyes. (Or, let it increase more and more all along, as even the hope for One whom we cannot leave is good). N.B.—The translation is of the reading as given above, and not for the other reading that is found to exist.

42. *Elucidation* :—Out of impatience again Radha raves with *bhava savalya* (as in Sl. 40 elu.) "Oh confidantes, what shall we do at this juncture, so that we may see Him? I see that you too are at

a loss. Then whom else may we ask as to what is best to do?" Then appears another *bhava* called *mati* (or tendency to arrive at a conclusion after considering all points according to scriptural instructions) such as 'Expectation is the cause of all sorrows.' She continues, "What could be done with expectation has been done; now something else is to be done, for it has been useless. So give up all hope." Then follows resentment and she says : "Then abandoning all talks about Him who is ungrateful, change our topic to a virtuous one." While speaking thus, she, regarding the appearance of Kṛṣṇa in her heart as that of cupid, deity of love, piercing it with arrows, suppresses it with the rise of *trāsa* or agitation and says in confusion : "Kṛṣṇa, whom I am going to forget, is there in my heart as lust, the enemy, ready to wound me. What can I do at this stage?" Next giving up the *trāsa*, with the rise of natural anxiety, she says : "Alas! Not to speak of giving up Kṛṣṇa, in reality, our all the more piteous love for Kṛṣṇa is increasing every moment." This is the *antardasā* meaning. The *swāntardasā* meaning is also in the same line. The *vāhyartha* is plain.

Sloka 43.

abhyām vilochanābhyam amvuruha-vilochanam
valam,
dwabhyamapi parirabdham doremanama hanta
daiivasmagri.

43. *Translation* :—The sight of Kṛṣṇa is for me a thing of the luck, not available for the wish only. Not to speak of the sight, with these two eyes, of Kṛṣṇa, the Adolescent with Lotus Eyes, let there be His vision only with one eye.

43. *Elucidation* :—In the three slokas from here, Rādhā's exertion is described, now that due to the excess of mental un-

easiness, *tānava* or thinness of the weak body has caused langour and lassitude. In this condition when she has fallen down on the ground and is keeping her eyes closed on account of a feeling of dejection and destitution due to her failure to see Kṛṣṇa, the confidantes are consoling her, saying: "He will come even now and embrace you, be patient." To them she raves in disappointment:—"It is too far for me to embrace Him, even if He comes, for my inability to move my arms due to weakness; even to see Him with my both eyes, alas, is beyond my luck. In these circumstances let there be only a slight vision with the corner of a single eye." When the confidantes encourage her, saying: "Why do you lament? You will see Him even now." Failing in an attempt to open her eyes, she continues: "Let Him come, if He wills. There will be no vision of His by me with the two eyes." This is the *antardasā* meaning. The other meanings are as in the translation.

Sloka 44.

asrāntasmitam arunārunādharoushtham
harshardradwigunamanojna-venugitam,
vibhrāmyadvipulavilochanārdhamugdham
vikshishye tava vadanāmbujam kadā nu.

44. *Translation* :—(O Kṛṣṇa), when shall I see Your Lotus face which is (i) always beautified with sweet smiles, (ii) and with very red lips, (iii) sending forth flute-tunes doubly sweetened, being moistened with jubilation, and (iv) made all the more enchanting with the rolling wide half-open eyes.

44. *Elucidation* :—At this time reminded of Kṛṣṇa's face which sent her to the bower before, Rādhā raves with dejection and anxiety like 'I shall give up my life, growing thinner and thinner with the performance of vows or I shall trace the pace of Your Feet in meditation' and says: "O Kṛṣṇa, in this life Your Face is not seen, then when in another life shall I see it? Your Lips redder than the sun, which dispels ill-health and megalomania, make Your Face charming. Your flute-tune exulting in my sending is doubly sweet and heightens the beauty of Your Face. Besides, Your wide Eyes, while rolling to send me with half-closed look-askance, all the more enhances the charm of the Face which is made further enchanting with constant smiling, I shall no more have the good fortune to look at it again." This is the *antardasā* meaning.

The Message of Love Divine

(Continued from Special Issue)

Questioned by Prakasananda, Chief Yogi the Vedantist at Benaras why, though a Sannyasin, he yet sang and danced and chanted in concert with his sentimental followers—the great master Sri Chaitanya said with a touching nivete which melted all opposition :—

"Hearken O honoured One. My preceptor chastised me as an ignorant creature: 'You lack learning and are not fit for the Vedanta lore,' said he. Therefore report the mystic word Krishna, the essence of all redeeming formulae. Through the name you shall attain to the Feet of the Lord. So com-

manded I take this name every moment. Through constant repetition of the name my mind became distracted and no longer able to hold myself in restraint I became mad and I laugh, weep dance and sing as if intoxicated. And then controlling myself I thought within me the name of Krishna has overcast all my sense. verily I have turned mad and have no hold on my mind. Thus musing I laid all at my preceptor's feet saying—what mystic word have you O master given me, how potent. Repeated constantly it has made me mad and makes me laugh and dance and weep. Hearing all this, my guru spoke to me thus—Verily such is the property of the supreme mystic formula—the name of Krishna, who ever intently utters it anon is moved to love of Him. Love directed to Krishna is the highest good of man, and the other four values of life are but a wish of straw to it."

The resolve to renounce the world and adopt Sanyasi was in the life of Sri Chaitanya Mahāprabhu the outcome of a consuming love of man and the desire to save the erring creature. At Navadvīpa while engaged in Sankīrtana or concerted singing within closed doors he was unaware of the presence of a Brahmin outside who was eager to enter and join. This enraged the Brahmin and he cursed saying—may your domestic happiness be blasted. The master was in exultant joy to hear the curse. He resolved to inundate the world with the bliss of holy singing. But some kept apart and his vow lapsed and he decided on a little sport to drown these also in the mighty flood. Thus reasoning in his mind that master took the holy order of Sanyasa, says Kaviraj Goswami:—He thus gloriously exemplified in life the Bhāgavata teaching which points the motto of Vaiṣṇava conduct:

Etavaj janma saphalyam dehinam iha dehisu

Prānairathairdhiya vacha sreya acharanam sada.

This is life's fruition for creatures in the flesh ever to do good to corporeal beings be it with life or money, with intelligence or with words.

The world was submerged, says Kaviraj Goswami and the seed of ignorance was destroyed:

Yata yata prema bristi kare parchajane
Tata tata barhejala vyape tribhuvane.

Ever as love is showered on folk more and more the waters swell and sweep over the three worlds. The raptures and longings which the great Master's unique message and example set sweeping like a flood over society live in exquisite poetry.

Two of these testimonies are cited what intense yearnings his personality stirred.

Payorasestire sphuradupavanali kalanaya
Muhurvindranya smaranajanaita pre-mavivasah

Kvacit Krishna vritti prakala nesano bhaktirasikah

Sa Chaitanya Kin me punarayidrisor-jasyati padam.

On the strand of the expanse of waters at the sight of the flourishing groves he who lost his self in ecstatic love through reminiscences of Vrindavana and ever and anon his lips moved repeating the name of Krishna—with the same Sri Chaitanya ever again light on my eyes?

Kva me kantah Krishna stavritamiha tam lokaya sakhe

Tvameveti draradhipa mabhi vadannun-mada iva

Drutam gaechan drastum priyamiti dhritatad

Bhajantar Gauranga hridaya udayanmam madayehti.

O friend, where is my beloved Krishna, show him to me soon, uttering these words like one in frenzy, he who seized the hand of the door-keeper and rushed in to behold his dear one—that Sri Gauranga appearing in my mind's eye maddens me.

The problem before humanity amidst the distractions and disharmonies of the present is to relate the wisdom of the inspiring past and the riches of the spirit which from age to age regenerated the bewildered race to existing needs and conditions. The beatitudes which Mahaprabhu's gospel of love showered are unfading lamps to light the path when the ways are dark and the inner light of the soul flickers. How real the glowing experiences were is made manifest in one stanza which is just one in a galaxy of shining stars.

Sri Madhava's Idea of God

(Continued from Special Issue.)

The Problem of Evil

The existence of evil is not incongruous to the transcendental and all-embracing love of God. Death is a temporary inertia and suffering a temporary privation. They help to bring out the dignity and beauty of life completely. The prospect of such evil things shakes off our inertia, awakens greater and more abounding life, enriches our life with a push-dash-drive and dynamism. Sorrows have, as it is well said, a wonderful power of cleansing the heart of 'stercoraceous heaps of sins'. It has been correctly observed that difficulties are blessings in disguise, which discover the mighty energies to unending ages. Besides,

Kaivalyam narakayate tridasapurakasa puopayate

Durdantendriya kala sarpapataliprotkhatadan strayate

Visvam purna sukhayate vidhi mahendradisca kitayate

Yat karunya katakaa vaibhavatam tam Gaura meva stuma.

Emancipation appears to be an inferno, the city of the immortals a sky flower, and the hood of venomous serpents—the irrepressible senses have their fangs uprooted, the whole world becomes an abode of perfect joy and deifies like Brahma and Heaven's King no better than worms. We laud Lord Gauranga the treasure of whose compassionate glance thus endows these whom He graces.

many of 'our deeds travel from afar'. What we had been and what we have been makes us what we are. The omniscient God determines our present in view of the sum-total of all the deeds that stand against our name.

This universe was not designedly made a finished product. It is not a fact—but it is an act—a continuous process which is desired by God to be perpetually carried on by Jivas towards perfection. The world is only a sketch. God intended it to be so, asking us to fill up the outline.

Only God is Infinite

Sri Madhva is not prepared to accord worship to anything that is less than Per-

fect. His God is infinitely perfect—not finitely perfect as James thinks. To put the same thing geometrically, God is a circle whose centre is everywhere and its circumference nowhere. The glories of forgotten empires, as they with receding centuries roll into the dim distances of departed time, perpetually chant the hymn "God only is infinite" with all the choral voices of the countless congregations of by-gone ages. God can humble down the highest in case they are haughty to the nadir of hell and raise the lowest to zenithal Heaven. He is the impersonation of moral law. He visits the reprobate with the prospect of deterrent punishment and rewards His elect with generous love. The life of a man who has comprehended God in this light moves in responsive reactions to the unceasing expressions of Divine creativity.

God is Distinct from His Creation

The glories of God are not, as some people maintain, relatively or phenomenally real. Vedic scriptures like 'Satyas Sosya Mahima', 'Satyasya Satyam' etc., declare beyond doubt that all the infinite glories of God are transcendently real. In the same fashion, all that He does is equally real. This world—His creation—is as real as God, its creator. Neither His creation nor His greatness is Mayic—unreal—or relatively real. Reality is not the monopoly of God alone. Sri Madhva explodes the theory of Maya at length. The infinitely perfect God cannot be compared to a magician who 'wilefull' playing upon our gullible imagination beguiles us into believing into the existence of a thing which is not, and which he is quite unable to create.

The infinitely perfect God is radically, basically and eternally different from a Jiva who is a cluster of imperfections. It

is needless to emphasise that God is quite distinct from Matter and material things also. Man's firmest resolves are no more than more mockeries; he maps out a glorious future but finds himself a helpless creature. That the laws of Nature operate with what may be called iron rigidity is due to the inflexible and irresistible will of the Lord. Only duties are ours, rewards are God's.

God is All-Powerful

Vishnu alone determines the omnimodous life of this omnifarious universe. He is the first and the last, the Alpha and the Omega of existence. The soul's ingress into the world, her progress or regress during the term of her existence in this world and also her egress from the world are entirely determined by Vishnu. All events exhibit the unfailing operation of invariable laws which happen to be the expression of the desire of an omniscient and omnipotent God and not of the whim of an irresponsible and indiscriminate autocrat seated in the stars. He can knock down the world into the abyss of nothingness and usher it into existence as and when He pleases. Still He abides by some of the rules which He Himself has framed. The existence of matter, material things and sentiment souls only redounds to the glory of God instead of detracting from it. Though the Jivas and Paramatma are as far apart as the poles, love brings them together into indissoluble union. This love, it should be noted is not fantasy's hot fire. It is the silver link, the silken tie of warm feelings which binds God and soul heart to heart, and mind to mind. All divine dispensations are for our good. We fall to rise. We submit to succeed, we sleep to wake. The jolts, jars and shocks that succeed one another awake us to a sense of duty.

God is the Home of all Virtues

The assemblage of uncombinable qualities and innumerable excellences that are observed to be incongruous and incompatible elsewhere, reside in God with perfect amity. In God all excellences give up their natural enmity. All of them are quite compatible, convertible and congruous. For example, God is the embodiment of both power and love. In general, power is haughty; it little knows the art of love; it feels that anything that it wants to achieve can be achieved by power. Power feels that love is a superfluity; it is a weapon of the weak, the trick of the treacherous; it is pressed into service only to make up for the deficiency of power. But in God love and power live in complete concord. Power creates, love beautifies; power organises, love entertains; power controls, love sustains; power destroys, love revives. Power without love repels, love without power fails. Power without love, despite its being mighty, is haughty and naughty. Love without power, despite its being pretty, is petty and an object of pity. By power He overrides all opposition while by love He quietens it. Even while He visits us with punishment He has a sneaking affection for us.

The Avatar Theory is Rational

The Avatar theory of Vishnu is enthusiastically supported. It stands to reason that God intervenes in cosmic affairs to reveal the sweeter harmonies of life. He revives and revivifies the values of life and expresses its hidden beauties. He crushes the reactionary and obstructive forces, humbles the proud to the dust, exalts the righteous and discloses the nobler side of creation in finer and sweeter harmony. Thus He paves the way for universal peace, power and plenty. Sometimes God works

through inspired agents. The descent of God on earth from time to time is necessary to effect adjustments in the cosmic order. An Avatar of God sets up new currents of life among the human beings, by regularising good forces and regulating evil ones. It would be the unkindest cut on the part of God not to evince personal interest in the universe after it is once created. It should be noted that the Primal God-head and the subsequent Avatars are completely identical. There is not the least deterioration in the divinity or God-hood of the Avatar Rupas.

Three Yogas Reconciled

Karmayoga, Jnanayoga and Bhaktiyoga have each their own place under the sun. Karma is the outdrawing force; Jnana is the unfolding force; Bhakti is the indrawing force. Bhakti is the hall-mark of sadhana. It is difficult to achieve it. Jnana does not dawn in the case of a man who is not continuously engaged in doing disinterested Karma. Karma is the effective expression of our urge for divine service. It achieves the right regulation of the formative forces of society; it also unfolds and activates the finer ethical nature of man.

Knowledge is Power

This knowledge is not a rude unprofitable mass of indiscriminately collected material. It is not a sort of commanding ground for strife and contention or a shop for sale and profit. It is a rich storehouse for the glory of God. It is true wisdom - it is enlightenment. The possession of it consists in the practical application of it. A man who is enlightened feels that his worldly encumbrances are lightened. A wonderful state of supreme consciousness is superinduced upon us by virtue of Jnanayoga. This is a fertile soil for the luxuriant growth of the plant of Bhakti.

Devotion is the inner psychic opening - a perpetual stream of undying love. It instils and suffuses our being with the upsurge of spiritual currents. Devotion reveals supramental fineness and beauties of nature and fills our being with its impress.

Conclusion

According to Sri Madhva, God—“*Vishnu*”—is the supreme overlord of the universe. He is infinitely perfect—entirely independent. He is Omniscient, Omnipotent, Omnific, Omnipresent and Eternal Love, mercy, justice and infinite varieties of other excellences find comfortable accommodation in Him. There is no difference between God and His Excellences, and between one excellence and another excellence. He is not at all different from His body, one part of the body also not being different from the other. He can assume any form or shape at any time for the gratification of His bhaktas. Any form He takes is supernatural and therefore imperishable. Though He cannot be apprehended in toto—we can know *Him* in proportion to our spiritual equipment. God is

not an attributeless Absolute nor His attributes imaginary. He is not at all Niskriya. He is really gloriously capable of unfailingly fruitful activity. The theory of Maya is a myth which is slyfully engrafted upon the immaculate conception of God. Any excellence moral or intellectual, however highly cultivated and gloriously gifted, is worthless without the spiritual background of unshakable faith in God. Faith is a plaster for all sores. A man of faith hilariously jumps over all the bumps and stumps that block his progress, both material and spiritual. Man cut from the moorings of God definitely drifts into the chaos of confusion, while a God-intoxicated man who has reached the deepest depths of his spiritual being experiences the thrill of divine energy flowing through every atom of his being. The Jiva was not, is not, and shall not ever be God. He shall remain and shall rejoice to remain subject to God, even in the final state of emancipation. This is a multum in parvo of some salient points that can be said about Sri Madhva's idea of GOD.

Sri Kulasekara Alwar

By SRI N. DAMODARAM PILLAI, M.I.A.M., Retd. Civil Engineer

This Alwar was born in Thiruvanjikalam a place in Kozikode District in the Kerala State about five (5,000) thousand years ago as a gifted son to the then ruler Dhradavirathan after his long period of cherished desire to own a son by the grace of the Lord Vishnu for his unflinching devotional service. He was named Kulasekaran by his father because of the conjecture that he would shine as a brilliant ornament to his

Royal family and be endeared to the public at large. He grew up as a bright phase of the moon and had acquired most enviable talents in all arts of study of Vedas and Sastras and sciences of every kind of chivalrous warfare. The King in recognition of his son's perfect capability that is required of a Royal prowess crowned him with intense pleasure as his crown Royal Prince. Soon the prince exhibited his high

qualities and martial power in conquering over the adjoining Kingdoms of Chola and Pandya and acquiring them to his territory. Consequently he obtained the titles "Kollikavalan", "Koodalnayagan" and Kozikon. kulasekaram with the intent meaning as ruler of three states together. The King, fully aware of his son's ability to rule independently, relinquished his throne in his son's favour and retired himself for life of Vānaprastha to attain higher salvation. Though downhearted for sometime on the separation of his father, he, on assuming the ruling power, reigned with full justice as at par with Rama-Rajya and later entered into married life and had a daughter named Ilai resembling Niladevi the third consort of the Lord Vishnu, and a son who was named Dhirudavirathan after his grand father and thus got satisfied with his material life.

His thoughts have then pierced into enquiry after Infinite Supreme Lord who can vouchsafe the bliss for the future and he made serious consultations with his veteran Pandits, by discussing on several srutis, smritis and puranas, Ithihasas, and arrived at a decisive conclusion that Sri Maha Vishnu is the only Lord of solace and spiritual dispenser. He became spiritually absorbed in learning about the various incarnations of the Lord as Sri Rama etc. and in Archavatara as Sri Ranganatha and Sri Venkatesa.

His devotion became so intense that he made it a daily service to have reading of Sri Ramayana and do 'Aradhana' service to Sree Ramachandra and Sree Rajagopalswami installed in his palace.

One day, during the course of expounding the Ramayana discourse on "Aranya Kanda" the Paurnikar was reading the text describing the Rakshasi Suparnaki

(Ravana's sister) obtaining retributive punishment at the hands of Sri Lakshmana in losing her nose in consequence of her undue immoral advances made towards both Rama and Lakshmana and her subsequent retreat and report to her brother Ravana who deputed a big army at "Janasthanathi" under the command of Kara Dhushana to attack the two brothers. Sri Rama instructing Lakshmana to stay at their temporary hut formed on the tree, (Parnasala) for guarding Sri Sita Devi proceeded himself to face the Rakshasa army. Kulasekara on hearing the context in which he was so absorbed that he imagined the out-dated story as current event and got perturbed feelings to consider that it was quite improper for him to refrain from serving his bit of help to the Lord at this desperate hour, so he immediately ordered for the despatch of his army in advance for the battle and he emerged out towards Janasthanathi. Everyone attending the discourse was stunned over the passing event but the eminent Paurnikar realising the situation forcibly expressed all at once the prowess of Sri Ramachandra who faced the enemies single handed unafraid and defeated them all and hastened to his forest abode; where Sita Devi embraced the Lord on his successful return and comforted him out of his tiredness. This happy version solaced Kulasekara to recall his army and retrace his own step from the onward journey. Thereafter the Paurnikar took special care in his reading of the discourse to elaborate the praise-worthy activity of Sri Ramachandra and to cut short the troubled portions.

On another occasion when the usual Paurnikar had to go out elsewhere and deputed his son to read the Ramayana

Discourse for that day at the palace, the latter unaware of the intense sensitiveness of the King began to narrate the sad aspect of the abduction of Sita and as the King was listening to it, burst out abruptly with agitation that he would forthwith rush out to cross the sea and destroy Lanka in entirety killing the Rakshasa King and his whole family and rescue the mother (Sita Devi). This had created a scene in the audience where from everyone with anxious surprise followed the king close on his heels to see the outcome of his hurried march and as he had walked in the waters of the sea to neck deep Sri Ramachandra, cognizant of the helpless situation in which his Bhakta had plunged himself and finding no other way to avert his move, appeared Himself with Sita in hand and Lakshmana at his side caught hold of Kulasekara and brought him back to the shore and then disappeared.

King Kulasekara thus endeared himself in hearing the Puranic stories and listening at several times about the grandeur of Sri Rangam Kshetra had decided to go there with his retinue to pay homage to the Lord and enjoy the every day service to the deity and beauty of the sacred shrine. But his ministers apprehended that when once the King reached that place he would determine to stay there alone and would never look back the Kingdom and so contrived a plan to avoid his scheme. As the King was ever in liking of the company of Vaishnavites and paying deep reverence to them the Ministers sought their assistance to convince the King that the association of Vaishnava Bhaktas who are dear to the Lord and constant service rendered to them would bring upon him an unabated joy in greater degree than the result scored in serving the puja for the Lord for several

years individually. Thus they diverted the attention of the King from the thought of his desired visit to Srirangam and to concentrate his devotion towards the Vaishnavas which in turn resulted in the expansion of Vaishnavism extensively in his Kingdom. This accumulation of Vaishnavas all over in and out of the palace with close relationship to the King without any restraint whatever over their frequency even at private apartments had caused envy and annoyance to some interested ministers and they contemplated on creating an aversion to the King over his adherents.

When Sri Ram Navami festival had come and celebration started with the engagement of public attention in decorating the whole area with ferns and floral festoons all over and while the priests began in performing the unction of the deity of Sri Ramachandra, after removing all ornaments from the Vighraha, with great religious fervour and applying odorous anointments and the chanting of hymns in chorus combined with the rapturous ovation and musical accompaniments, the ministers availed of this momentous opportunity to wreak vengeance on the Vaishnavas by foisting on them a crime which the ministers themselves as had already planned committed to remove and conceal the most valuable Diamond ornament among the cluster of jewels kept for adorning the deity. After the unction ceremony the Archaka who decorated the Vighraha found missing of that particular ornament and with much fear and anxiety reported the loss to the King. He immediately ordered the ministers on the spot to detect and find quickly the culprit. The ministers in return without the least hesitation started accusing the Vaishnavas as being responsible for the

crime as they were only moving about freely all around the palace unchecked and declared that none else would dare to part away with the jewel. The King hearing the severe unfounded blame thrown on the Vaishnavites quickly retorted with a sarcasm on his ministers that his Vaishnavite associates would not venture to perpetrate such an act of sacrilege and would himself be prepared to prove so. He at once called for an earthen pot to be brought with a deadly poisonous snake put into it and challenged "Let any one who charges the devotees with the theft put his hand into his pot if it is true the cobra will not bite. No one ventured to come forward Kula-sekara offered to insert his own hand inside it on an oath that if the Vaishnavites are pure in mind, speech and deed and immune from the fraudulent blame cast on them he would not be harmed by the snake otherwise let the serpent envenom him and kill. The serpent being bound by Truth (Satyam) remained quiet and shrank from biting the King. Thereupon the ministers were grieved over the failure of their conspiracy and their improper insult made to Vaishnavas and fearing what would be the consequence thereof brought back immediately the ornament stolen by them alone and prostrated before the King to pardon them for their misdeed. The King in response being a great Alwar by birth forgave them for their dishonest act and directed them that they should henceforth take it as their duty in penitence an act of penance to render humble service to the Vaishnavas which is the only way for their redemption and accordingly the ministers

subdued themselves to do so. Later the King disliked the evil laden ephemeral state of reigning and falsehood borne therein and abdicated his regime coronating his son Dhirudavarathan and proceeded with his daughter Ilai to Srirangam and adored the Lord Sri Ranganathaswami. He also gave away his daughter in marriage to the Lord as she was ever bent upon deeming the Lord as her life partner. Afterwards he spent some period in the daily service of worship at the place and proceeded later on pilgrimage to Tirupati and other sacred shrines having the pleasant representations of Lord Vishnu and enjoyed to his heart's content.

He finally reached 'Brahmadesa' near Thirukurugur in Tinnevely District the place of Avatar of Sri Nammalvar and got engaged in the daily worship of Sri Rajagopalaswami and ultimately entered his eternal abode in his 67th year at that place.

His boundless mental outpour of ecstasy and devotional experience are found in the verses compiled in Sanskrit and named as Mukundamala Stotram and in Tamil as Perumal Thirumozhi. Though a monarch he was, his ardent devotion and selfless sense of humility and reverential service to the Lord was so immense that he entertained a desire to be even stationed at the threshold of the Temple at least as a stepping stone and enjoy the bliss of Lord's beauty of His coral lips. In every Srivaishnava temple the door step in front of sanctum-Sanctorium is still known as "Kulasekaras" step.

The World Play of the Divine

(Continued from Special Issue.)

Nature of Surrender

The nature of our Surrender should be as under—

"I do not worry myself about *Karma* as I am not the worker. The words 'duty' and 'responsibility' are misnomers in my case as it is God's will that works in my being and I just keep myself open to receive it to produce results suiting the Divine Plan unhampered by my egoism. I shall not strive after Knowledge, *Jnana*, but shall calmly receive whatever light or illumination comes from the Godhead above and in me. I shall not run blindly after the fleeting pleasures of the world, but shall gratefully accept whatever joy and pleasure come directly from the All-Love. Henceforth there should be no initiative from me, no effort to know, to do or enjoy anything."

"*Anyabhilashilashitaa Soonyam, Jnana Karmaadyanaavritam, aanukoolyena Krishnaanu Seelanam bhaktiruttam*";—this is what Love—Philosophy tells us in its definition of unalloyed devotion recording the above conduct of the self-surrendering votary.

When such a surrender is made, the union or Yoga of the human soul with the Divine gets complete and perfect as the human mind freed from all traces of egoism has now given up the personal sense of enjoyer to Krishna, the Enjoyer of all works, all sacrifices and all austerities, and the personal sense of the doer to His Higher Nature the real Doer of all Works.

The Jiva is now in the blissful region of the fifth and inmost body within him which is the Seat of Bhagavan aspect of the

Spiritual Sun and the sporting realm, *Goloka Brindavana* of Krishna, the All-Love.

What wonder is there if God and His Divine Power, *Sri Krishna* and *Srimati Radhika*, uncover themselves now in this region of his being and if the latter takes the Jiva-Soul unto Her Divine Consciousness to make it once again a willing instrument for Her eternal alliance with Krishna?

Divine Life of the Jiva

The Jiva who has now reached the highest region of transcendence through uttermost surrender and devotion to the All-Love sees the Divine everywhere; and in everything and every movement, he tastes the joy of the Divine Leela.

Though essentially one with the Divine, yet the Jiva finds himself differentiated to enjoy a blissful divided closeness, mingling, yet separate in rapture, for enhancing the felicity of the Divine Leela of the Transcendental Pair so that he may assiduously achieve re-union with the Divine through Love which is the *Summum Bonum* of human existence.

We have to remember that the Pastimes of Krishna enables the Jiva to have a direct perception of the truth that nothing in the region of transcendence or mundane region exists independently of Krishna, that everything in creation flies towards Krishna by transcending itself in its aspiration to become its own reality who is Krishna, the Arch-Attractor and the Divine Magnet and that the whole creation is there to serve Krishna's will and pleasure.

God Transcends Mental Speculation

We have to remember that although Sri Krishna is immanent in everything and

seated in the hearts of all human beings, He is not manifest to any and every being in creation as He is screened away from the vision of the Jiva by His most powerful Maya which is no other than His Divine Nature which brought Him in conjunction or union (Yoga) with His mundane creation as Yoga-Maya.

But the Gita tells us that this Yoga-Maya which is so hard to overcome is transcended by those who approach Him in the spirit of utmost self-surrender and devotion. In other words, He will, at His sweet will and pleasure, descend upon the cognition of such self-surrendering votaries by Himself removing the Mayic Screen that denied His vision to them.

As no amount of logic, scriptural reading and mental speculation can lure Him into their dominion, and as He is accessible only to His self-effacing votary, the *Upanishad* says that the Absolute does show Himself to us and also remain inaccessible to us just as He likes.

But as He is clearly Unmanifest to the human mind and is beyond all definition and description by mind and speech, the egoistic tendency of the non-surrendering human intellect now resorts to its own mental formulations regarding the Unmanifest as a "Spiritual void, a blissful *Nirvana*, a featureless and indeterminate Absolute, a non-being out of which a Being came, a Being of silence out of which world illusion came," and the like.

It is true that God created the world through His own Maya. But the Vedic meaning of Maya is either omnipotent wisdom or omniscient Power, but not illusion. His omniscient Power manifests or conceals the world in Herself for the Delight of Her Lord. She is spirit and the

world which came out of Her own being is therefore of the nature of the spirit, is real and full of bliss. In the words of an eminent Yogi, "Matter, Life, Mind and what is beyond mind, it is all *Sri Krishna*, the *Ananta-Guna Brahman* playing in the world as *Sachchidananda*."

World Neither False Nor Sorrow-Stricken

But mental egoism commits havoc. Acharya Sankara says the world is false; Lord Buddha says it is full of misery. The only wisdom according to them is for the man to escape from the world by resorting to the path of abandonment, of asceticism, to save ourselves from falsehood and misery.

It is now that the transcendental teaching of Krishna detailed above comes to our rescue and gives a correct lead to the world to save it from the stigma of falsehood given to it by Sankara, by putting it in the path of perfection for transcending itself to become its own reality which is divinity and no falsity, and to fulfil Her existence and purpose in God. It maintains that our wrong relation with God in the universe is the real source of our misery. It does not subscribe to the view of Buddha that the world itself is full of misery, a vale of tears. It claims to correct our wrong relationship with the Godhead by directing us to fulfil our existence in God by offering ourselves as willing instruments of His Divine Power in the true relation of love and devotion to Him for carrying out His will.

The world saved in this way from its falsity and misery by the aforesaid transcendental teaching now stands transformed into an unbounded and high heaven reaching Temple where Truth is installed as the Divine in the collective man to receive eternally the devotional wavings of Light and the sacred offerings of Joy of the Spirit-Supreme.

Books Review

SUBODH SANSKRITAM OR EASY STEPS TO SANSKRIT (First Step) :— BY SRI B. B. KAMAT, B.A., B.Sc., B.E.S. (Retd.), published by the author at 11, Saraswat Brahman Colony, Poona 2, in English and some Indian languages. We are here dealing with the English Edition only; demy 8 vo.; paper cover; pages 110 + xxii; priced at Rs. 2.50; good paper and printing.

The author has very aptly said in the preface that his book "brings the beginner straightway face to face with easy Sanskrit language and literature without his having to wade through grammar at the outset". Grammar should be treated as serving the language and not as playing the master over it. Sixtyfour years ago, our Pandit who had revolted from the stereotyped way of teaching Sanskrit through grammar first, taught us the language in the inductive method and the grammar through it, and we learnt Sanskrit as a pleasure and not as a drudgery. The country should be overflooded with books, like the present one to drive away fear against learning Sanskrit. The author, an octogenarian and a life-long educationist, got his initiative in writing such a book, while he was at Oxford, understanding that "a feeling of joy and zest should go a long way to encourage a beginner in the study of a new language". The book might have been more useful, if the learned author could, after our said Pandit, introduce the inductive system of learning grammar with a greater pleasure through easy translations of short sentences.

—SWAMI NISHKINCHANA.

THE BHAGAVAD GITA—By S. PARTHASARATHY IYENGAR B.A., B.L., with an introduction by SRI RAJAJI. Published by Gnana Vignana Trust, Gautamasramam, Madras-5. Price Rs. 2-50. Pp. 135, d. cv. 16 m.o.

This small book of annotation contains the vivid explanation of the seven hundred slokas of 18 chapters of Gita in one hundred and twenty one expressive headings called up under designed groups so as to enable one to study and understand with interest the unequivocal teachings of Lord Sri Krishna imparted to His ardent disciple and associate Sri Arjuna.

It is indeed a valuable asset to the spiritual minded public though the publication of it came so late as a posthumous edition collected from the manuscript notes of the learned author who proved his erudition and fame among the spiritual and political leaders of his age.

The interest evinced by his relatives to bring out this compendium to the point for the benefit of the public is most laudable.

We sincerely commend the study of this valuable book to serve one's daily companion to assimilate the most important teachings and sublimate one's thoughts for higher realisation. This deserves wide circulation.

—N. DAMODARAN.

'WORLD WITHOUT END'—By ROGER PITKINGTON. Published by Macmillan & Co., Ltd., St. Martin's Press, New York; London. Price 12s 6d net. Pp. 165 × IX. d.c.v. 16. m.o.

The author is a rationalist out and out. He tries to explain god through science and its investigations. But he is unwilling to depart from traditional faith. On page 55 the learned author says, 'God is not turning art life as a mechanic, but life is in itself an attribute of God. The creation is not outside God or under Him; it is within Him.' It is an echo of the fundamental concept of eastern thought. The author is a true Christian in belief and thought, but he sincerely struggles to realise the truths of the Biblical statements through scientific research. May his attempts bear fruit.

The study of this high thought-provoking book is highly commended by us. It is such an attempt as this that is happily expected by all thinkers of the world for bringing a happy union between Science and Religion.

The Learned author shows extraordinary skill and acumen in interpreting Religion with the aid of Science and we hope the modern scientific thinkers will not miss this book for proper understanding of Religion through logic and ratiocination.

The book is well bound and as the fifth of the book indicates Religion in the infinite phase of Science and so to the eminent author this world is without end.

—PROF. K. VAIDYANATHAN

KAI VILAKKU (Tamil) (THE LAMP IN THE HAND) — BY RAJAJI. Published by Samba Nulagam, 59, Broadway, Madras-1. Price Rs. 2.50/-. Pp. 170, d.c.v. 16 m.o.; well bound.

The author is evincing a penetrating understanding of true religion as revealed by Sri Krishna in this immortal Gita. The

author shows the brilliant gems of truth embeded in the Gita. His one dominant idea is 'service to God is service to Humanity.' This, as the cordinal principle, the wise author moves step by step through the corridors of Gita showing us the greatness of ancien wisdom which alone can emancipate the suffering humanity from the clutches of egoism and self-conceit.

He follows the principles underlying Gita with perfect illumination of his inner life. His words are cut into stars and so they are definitely the 'Sparks of his wisdom.' So the title of the book is very appropriate as it serves as an immortal and effulgent lamp in the hands of its votaries.

We look forward to more books of this kind in this age of 'encircling gloom' due to the high-step of materialism.

—PROF. K. VAIDYANATHAN.

BOOKS RECEIVED

- (1) ESSENCE OF BHAKTI YOGA
by Swami Sivananda
- (2) REJOICE, DELIVERANCE IS AT HAND
Arunachal Mission
- (3) BHAKTI POONGA (TAMIL)
Bhaktan, Madras-5
- (4) PATHWAY TO GOD IN KANNADA LITERATURE
Bhavan's Book University Bombay
- (5) MODERN AGE AND SANATANA DHARMA
By Basanta Kumar Chattopadhyaya

Ourselves

Homage to Thakur Bhakti Vinode

The first and the foremost exponent and reviver of the Gaudiya Vaishnavism in the 19th century from its dormancy for several decades, Srila Satchidananda Thakur Bhakti Vinode occupies a very important place in the history of Gaudiya Vaishnavism and the Vaishnavas always hold him with very high esteem and regard. Sri Chaitanya Math at Sree Mayapur and its branches, viz., Sri Gaudiya Maths, all over India and abroad celebrated the advent anniversary of this illustrious Vaishanva savant on the 3rd September last in a whole day programme of special pooja, aratrika, Bhajan, discourses and public meetings.

Sri Gaudiya Math of the Calcutta Branch of Sri Chaitanya Math observes this function with great solemnity under the guidance of the President-Acharya His Holiness Tridandiswami Srimad Bhakti Vilas Tirtha Goswami Maharaj. This year in a two-days programme the holy festival was celebrated on the 3rd and the 4th September. Besides the special pooja, aratrika Bhajan etc. the public meeting held in the evening of the 3rd Sept., under the Presidentship of Sri Keshab Chandra Bose, Mayor of Calcutta was the main attraction of the whole function. A very distinguished gathering heard the Mayor, Srila Acharyadeva and other speakers.

'Religion is the foundation of mankind', said Sri Keshab Chandra Bose, the Mayor. Sri Bose added that the very presence in a religious congregation of this kind purifies one's soul. The essence of religion is the unity without any distinction of caste or creed. It teaches, 'Love is the be-all and end-all of the human life. No difference of political ideology irrespective of social status can

exist therein. Sri Chaitanya Mahaprabhu's teachings and ideology have established this central truth'. The Mayor held Thakur Bhakti Vinode as the full embodiment of the doctrines of Sri Chaitanya Mahaprabhu.

Our beloved President-Acharya Tridandiswami Srimad Bhakti Vilas Tirtha Goswami Maharaj in his elegant speech delineated that Srila Thakur Bhakti Vinode assimilated the teachings and doctrines of Sriman Mahaprabhu in every word and action of his life. He unearthed and revived the invaluable teachings of Sri Chaitanya Mahaprabhu which were almost buried into oblivion during recent ages. Srila Thakur will remain ever bright in the hearts of Gaudiya Vaishnavas for his memorable identification of the holy birth place of Sri Chaitanya Mahaprabhu at Sree Mayapur where our head quarters Sri Chaitanya Math is now situated.

The versatile genius of Srila Thakur Bhakti Vinode was elaborately dealt with by different speakers viz. Tridandiswami Srimad B. B. Govinda Maharaj, Tridandiswami Srimad B. K. Sraman Maharaj, Dr. S. Das. Sri J. N. Vidyarnava, Dr. Haren Mukherjee, Paritosh Roy Chowdhury and Sri Umapada Roy.

On the next day 4th September, Mahaprasadam was distributed to about four thousand devotees from 11 a.m. to 4 p.m.

Our grateful thanks to the following persons among others who rendered inestimable service for grand success of the function:

Sri Brijlal Lohia, Celebrated Merchant.

Sri Sankal Chorasias, Proprietor of the renowned sweet meat shop viz., Ganguram Grandsons, Sri Ram Ratan Gupta, Merchant, Sri Kalipada Roy, Merchant.

Local People:—Sarbasri Chanchal Kr. Bose, Sambhu Charan Datta, Ashim Roy Chowdry, Sudhir Biswas, Ram Ch. Pyne, Dulal Pyne and others.

SRILA ACHARYADEVA IN GUNTUR



The welcome address is presented to Srila Acharyadeva by Sri P. Subramaniam while the Municipal Chairman of Guntur presided over the meeting.



Srila Acharyadeva is receiving the citizen welcome address from Sri K. Ramakrishna Murthy.

ALL GLORY TO SRI GURU AND GAURANGA

Pilgrimage to East and North India A RARE OPPORTUNITY

**Oh let me with the Premi Bhakta visit the places where my
Gauranga had gone in His Blissful Journey.**

It is not blind ramblings of a pilgrim to satisfy his curiosity, nor is it visiting holy places to acquire piety, but to acquire the highest merit from the visit of a holy place one must be in the company of Sadhus (Bh. 1.13.10).

With the yearnings of some devotees of Madras for participation at the great Advent Anniversary of Bhagawan Sri Chaitanya, the Gaudiya Math, Madras, is organising a trip round the places of pilgrimage in the East and North India in a Railway Tourist car from Madras extending over a month or thereabout from 20th Feb. 1961, in course of which the party will attend the Sri Gour Jayanti, Advent Anniversary of Sri Chaitanya Mahaprabhu, at His birth place Sridham Mayapur (Navadvip).

His Holiness Sri Srimad B. S. Nishkinchana Maharaj and some of the Brahmacharis of the Math also will follow, and Puja, Bhajan, Bhogaraga and discourses signifying the visited places will be the special feature of this trip.

Limited seats are available. So intending pilgrims may kindly contact the Secretary, Sri Gaudiya Math, Sri Gaudiya Math Road, Madras-14. (Phone-85881) before the 20th of November '60.

The tour will be covering about 6,500 miles and over thirty days.

Yours,

IN THE SERVICE OF THE LORD,
NANDADULAL BRAHMACHARI,
Secretary,
Sri Gaudiya Math, Madras.

The following places will be visited :

- | | |
|-----------------|---|
| (1) Madras | —Starting from Madras Central Station. |
| (2) Vijayawada | —Bath at Krishna river. |
| (3) Mangalgi | —Pana Nrisingha and Foot Print of Bhagavan Sri Chaitanya on the hill. |
| (4) Guntur | —Sri Gaudiya Math and Sri Sitaramanama Kshetra. |
| (5) Kovvur | —Sri Ramananda Gaudiya Math (meeting place of Sri Ramananda Raya with Sri Chaitanyadeva), Godaveri bath at the Holy Gospada Tirtha. |
| (6) Simhachalam | —The famous Jeore Nrishingadeva. |
| (7) Puri | —Sri Jagannatha Temple and other temples associated with Sri Chaitanyadeva-Leela as He with His closest associates lived here during His last 18 years. Stay at Sri Purushotham Gaudiya Math. |

- (8) **Sakshi Gopal** —The Lord Gopala Himself (Bigraha) journeyed a long distance and gave evidence for His devotee.
- (9) **Bhubaneswar** —Ananta Vasudeva Temple, famous Bhubaneswar Siva Temple, Sri Gaudiya Math, Vindusarovar, Gauri Kunda, one may see the capital town of *Orrisa* here.
- (10) **Calcutta** —Important places of the city (Party will stay here for two days).
- (11) **Sri Mayapur (Navadvip)**—Holy Birth place of Sri Chaitanya Mahaprabhu. Here Sri Chaitanya Math, the head-quarters of Sri Gaudiya Maths all over India and Pakistan is situated. Many other places too with the anecdotes of Sri Chaitanya Mahaprabhu : participating in the Navadvip Dham Parikrama and the Advent Anniversary of the Lord. The Ganges bath here. Party will stay here for 4 days.
- (12) **Gaya** —Phalgu river bath, Akshayabata and Sri Vishnupadapadma.
- (13) **Varanasi (Kashi)** —Bath Dashashwamedhaghat (Place of Sri Sanatana Shiksha). Manikarnika ghat, Bishwanatha Temple, Annapurna Temple.
- (14) **Prayag (Allahabad)** —Place of Sri Rupa Shiksha, Bath at Triveni, Akhayabata in the Fort, Beni Madhava Temple.
- (15) **Ayodhya** —Bath at Saraju river, Hanuman Temple, the Birth place of Bhagawan Sri Ramachandra, Kanak Bhavan—the palace of Sri Ramachandra.
- (16) **Lucknow** —One may see the capital town and historical places.
- (17) **Naimisharanya** —The place of 3rd sitting of Srimad Bhagavata Discourses. Sri Gaudiya Math, bath at Gomathi Kunda. Chakratirtha, Lalitadevi Temple, Vyasa-Suka-Gadi.
- (18) **Haridwar** —Bath at Brahmakunda, Kusha Vartha, Kankhal (here Sati left body), Daksheswara Siva, the Nrisinghadeva, worshipped by Srila Prahlad Maharaj.
- (19) **Hrishikesh** —Bath at Triveni, Bharat Temple and other places.
- (20) **Lachmanjhola** —Gita Bhavan and Swargadwar, etc.
- (21) **Kurukshetra** —Dvaipayan Lake, Brahma-Sarobar, Jyotisar, Balaganga, Vishma Sarasajya, Gita Bhavan.
- (22) **Delhi** —Important places of New Delhi and Old Delhi.
- (23) **Mathura** —The party will be staying here for 6 days and will be visiting important places of Vrajamandal, associated with Sri Krishna's pastimes, viz. Sri Vrinavana, Govardhan, Radhakunda, etc.
- (24) **Agra** —Bath at Jamuna. Here one may see the Fort and Tajmahal etc.

N.B.—The detailed programme with the dates and hours will be known only after the approval of the programme by the Railway authorities.

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THE GAUDIYA

A Spiritual Monthly



सकस्य विषयान्
यथार्हमुपयुजतः ।

ध्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते ।

प्रापञ्चिक्यता बुद्ध्या
हरिसंबन्धि वस्तुनः ।

सुमुक्षुभिः परित्वागो
वैराग्यं फल्युक्त्यते ॥

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DECEMBER 1960

No. 4

Srī Srīla Prabhupāda's Precept on Srī Nāma-Sankīrtana

According to the doctrine of Srī Chaitanya Mahāprabhu and the decision of the
ī Goswāmins of Srī Vrndāvana and their associate Goswāmins, Srī Nāma-Sankīrtana
e., the chanting of God's Names) is the main service (done to Him). Without the
ace of Srī Nāma, God's Pastimes cannot be awakened in men's hearts. With the
adual unfolding of the blossom of Srī Nāma which is full of entire tasty mellowness,
ially evolves God's fascinating Beauty as Sachidānanda Srī Syāmasundara, etc., of the
anscendental Region of Goloka-Vrndāvana. In the opening blossom is experienced the
'agrance of Krishna's sixty four attributes as is felt the sweet smell of a flower.
hen the flower of Srī Nāma is fully opened, the eternal spiritual sports during the
ght watches of the day and night of the Couple ever engaged in transcendental
norous plays arise in the heart brightened up with the purest good spiritual virtue of
e who is ever engaged in Srī Nāma-Sankīrtāna, though they are beyond Nature.
ttempts for separate memorisation without Kīrtana are tantamount only to gathering
aterial honour and celebrity. There are many, who though read in the Sanskrit works

Saintly Lives of Śrī Lokanātha and Bhoogarbhā Goswamī

We are beginning with Śrīla Lokanātha. He was born in the village of Talkhadi of Bengal, now in the district of Jessore in East Pakistan, of very pious Brahmin parents, Padmanābha Chakravartī and Sitā Devi by name. He was their only son. Padmanābha was a disciple of Śrī Advaita Prabhu, so well-known as an important figure among the associate devotees of Śrī Chaitanya Mahāprabhu. So Lokanātha was brought up under environments of true Vaiṣṇavism. From early boyhood he evinced signs of strong divine love and also of keen intelligence, with a great aptitude for Sanskrit learning, to the astonishment of all who knew him. The very Name Śrī Kṛṣṇa was so very dear to him that when he heard it, as also Govinda, Mādhava, Hari, etc., his mind became diverted thitherward with eyes filled with tears. In family affairs, he had no interest, rather they were repugnant to him.

About that time the Name and glory of Śrī Gaurāṅga Mahāprabhu (pre-Sannyāsa name of Chaitanya Mahāprabhu) spread over the country, as also the fact of His being Lord Kṛṣṇa Himself Incarnate. When these reached Lokanātha, a flash of sentimental lightning thrilled his heart which had the instinct of devotion already in it, as he was a Pārshada or eternal associate devotee of God. It became restless. He became impatient to fall at the feet of Śrī Gourāṅga Deva. His anxiety grew more and more as time passed on. Gaurāṅga Mahāprabhu's place, Navadvīpa-Māyāpur, was two days' journey (of course on foot) from his home. He was always thinking about leaving home for a meeting

and was in a listless mood of mind. The parents understood the cause of the state of constant indifference in him. They were pious, no doubt; yet they were not ready to part with their only son. The mother pleaded with him with tears in her eyes to make him change his determination that was gradually taking shape. But this had no effect; it rather added fire to the combustible fuel in him. Though as disciples of Śrī Advaita Prabhu, then a most important associate of Śrī Gourāṅgadeva, they were themselves leaned towards an inclination to see His Lordship, but they could not give effect to it, lest this their only son, if once come in contact with the Lord, should go out of their hand and not return home with them. They discoursed to him that it was a great fortune for them that their son was so devotionally disposed towards God; but would God like him to leave his parents to themselves? They wanted him to stay at home and do devotion to God. This would please Him. How should they be able to live without him? But this sort of argument was of no avail to make him change his mind. It was like placing an obstacle against the strong current of water which would all the more increase its force.

They made an underground plan for getting him, though a boy, married, expecting that this would bind him to family life. But this was a mistake. We have learned from the Saintly Life of Śrī Raghunātha Dāsa that his parents too gave him in marriage to a girl of exquisite beauty and that he could not be detained at home, in spite of their arrangements to bring him

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back, when he ran away finding some opportunity. In this case, Lokanātha did not give his parents an opportunity to give their plan a practical shape. As soon as he came to learn of it, the push from inside became all the stronger and he did not stay a minute longer, but at the first opportunity he left home, hearth and parents, and ran rapidly towards Navadvīpa-Māyāpura, as the river runs towards the sea pushing off all obstacles and impediments. He was like a Gopī running to Kṛṣṇa hearing His Flute-call, without waiting to see, to think what obstruction might stand in her way.

It was in the month of Aghraṇ or Mārga-sirsha when North India had already begun to feel the quick approach of the winter, and it was a moon-lit night, when the call came to him to shake off his lethargy and run to Him who was so long waiting for him. He increased his speed disregarding the demand of hunger and thirst and the ruggedness of the way he took in order to shorten the distance, and also all tiresomeness. He did not even stop a moment till he arrived at Navadvīpa-Māyāpur on the second day evening.

He was all along anxious if the *dursun* of Mahāprabhu's Feet would be his lot, if He would give him shelter at them. He felt doubt at his heart if he was worthy for such a good fortune, for he was so insignificant a creature before His devotees. Again he felt that He was merciful and kind even to hateful creatures like himself. With this agitation in his mind he reached the doorway of the house in which Mahāprabhu was, pointed out by one without the asking for it. Reaching there he felt shy how he should enter. This doubt took away his heart, his body became too heavy now for moving a further step. He

lost all energy and even sense. Some one informed Mahāprabhu, who was seated at the time, surrounded by the associate devotees like Śrīvāsa, Murāri, Mukunda, Haridāsa and others. Mahāprabhu getting an inkling of Lokanātha's arrival, at once came out and with extended arms embraced him, saying: "Dear Lokanātha, why did you keep forgetful of Me so long, while I was thinking of you all the long time?" Lokanātha was so much overwhelmed, that he could not keep himself in order and swooned even on the breast of Mahāprabhu. Regaining consciousness, he only clasped Mahāprabhu's Feet and wept, but could not gather words to speak. While on the way he had planned many things in his mind, that he would submit this prayer and that one at God's Feet, and that he would inform Him of all the troubles of his mind. But he failed to do anything else than weep.

Some days passed off in this semi-consciousness of Lokanātha in the midst of dreams, as it were. Mahāprabhu was in his heart all along. His mind was steeped in an unprecedented feeling of blessedness. On a day, Mahāprabhu called him to Himself and expressed His affection. He had been cherishing for him since when he had become devoted to Him, even only after hearing His name and glory. Now He desired him to go to Vṛndāvana and spend his life there. This command, however tenderly put, struck Lokanātha's heart like a thunder-bolt. Why was Mahāprabhu driving him away from His shelter, when His other devotees were with him? Where should he go away from His shelter? How should he be able to manage to live without the holy dust of His Lotus-Feet? Finding words, he prayed that he should not be thrown out from them and exiled to a

place where he would not be able to listen to the *Sankīrtan* led by His Godship and His sweet words. Mahāprabhu told him with an affectionate tone and gesture that His Lordship too would ill manage to live without him, an object of great affectionate love for Him. The thing was that it was the month of Aghrān and the month of Pous intervening was coming the month of Māgha when He would accept *Sannyās*. So He asked Lokanātha to be His fore-runner and to wait for Him at Chīraghat, Sṛī Vrindāvana, when He would be visiting him. Besides, other Vaishnavas, too, would be following him. Sṛī Vrindāvana had lost its pristine glory and the places of special interest where Kṛṣṇa had performed His different Sports should have to be found out in order to reinstate the same, as far as practicable. He would not have long to wait for Him there.

Lokanātha was the first person to have received the notice from Sṛīman Mahāprabhu about His Lordship taking monastic orders. Even Sṛīman Nityānanda Prabhu, His Godship's Second Self, was entrusted with it only one day before the actual event. This proves the great amount of love and affection in which Lokanātha was held by His Godship. Lokanātha had not the courage, nor desire, to disobey Him. He placed his head on His Feet which he washed with his tears, and then he said that when His Lordship wanted it, he agreed to it cheerfully; he only prayed to Him to take the trouble of detailing to him his duties there. At this, the Lord embraced Lokanātha, when Lokanātha was favoured with the vision, in his heart, of all the playful sports of Sṛī Kṛṣṇa at Vrindāvana. Mahāprabhu advised him that he would be performing *bhājana*-practices under the thick grove of

Kadamva, Vakula and Tamāla trees near the Chīraghata.

Next morning Lokanātha came to Mahāprabhu to take leave of Him and clasping His Feet with His arms began to sob with tears in the eye. There Sripāda Gadādhara Pundit (one of the closest associate devotees of the Lord) was present with his disciple, Bhoograbha. The scene of this farewell was so piteous that it melted the heart of Bhoograbha who was unwilling to allow Lokanātha to depart alone. He offered himself as a co-pilgrim with him and proposed it to his *Guru*, Gadādhara, for permission. Mahāprabhu turned towards Gadādhara with a look of consent, when the latter was glad to permit Bhoograbha. And these two youths formed the first batch of pilgrims to Vrindāvana from among the Lord's devotees. The two youths gave up all attractions for parents, home, comforts, country and everything for this long journey on foot extending over two months without any resources than begging to keep their body and soul together. The question of the difference of languages was first felt when they were at Rajamahala on the border of Bengal and they understood the apathetic treatment of the inhabitants there. After Rajamahala they passed through Tajpur, Purnia, Ayodhya, Lucknow, Agra before they could reach Gokula-Vrindāvana. Then Vrindāvana was almost all over covered with dense forests and thick bushes. All the former beauties of temples and deities had been destroyed, the local population even had forgotten the holy spots and their history, of which the only representatives were the Yamuna river and the Govardhana Hills.

These two young pilgrims rambled about those forests and thickets infested with ferocious creatures. The language

question presented a great difficulty; besides the inhabitants knew nothing of the whereabouts of their own neighbourhood. They could not find the Chīraghata with groves of Kadamva, etc., no trace of Vamsīvata, Syāmakunda, Radhākunda, etc. They were at a loss as to what to do. In the long run, they shouted the Names of Rādhā and Kṛṣṇa throughout the locality. The local people were also amazed to see the two strangers, sometimes weeping; sometimes laughing, like mad men, for they fell at the feet of every person as a Brajavāsī and asked him where Kṛṣṇa was to be found, and rolled on the ground placing the dust on their head and eyes, saying that this dust was holy and purifier of men's hearts,

Gradually the rumour ran far and wide that two wonderful devotees had come to Vrindāvana and people gathered around them. Some wanted to build a leaf-hut for them, but they wanted to live under some tree. They did not go out abegging, but solely depended, but never wistfully, on what would come of itself, with which they were fully content.

Sṛīman Mahāprabhu in the meantime took orders and travelled in the South for two years. Then after some time He came to Vrindāvana, after having sent to Vrindāvana Sṛī Rupa and Sanātana Goswāmīs. But unfortunately none of the four devotees was present there at the time. As regards Lokanātha and Bhoograbha, receiving the news that Mahāprabhu had been to the South, they, specially Lokanātha, became impatient and both started for the southern parts of the country and, as such, were absent from Vrindāvana when Mahāprabhu remained there only for two months. After return, Lokanātha's heart became extremely dejected. Mahā-

prabhu appeared in a dream and consoled him, explaining: "If you had been able to see Me, you would have felt extremely aggrieved to see My mendicant's garb; so it is better that you should meditate on Me in My former attire with beautiful locks of hair." Lokanātha understood why the Lord had avoided a meeting. Imagining the Lord's appearance as an ascetic in rags, he felt exceedingly mortified. Now he consoled himself and became ready to spend his life without any hope for seeing Him again and to abide by His commandment.

The two now found Chīra Ghāta with the grove and stayed there till their last days. Day and night they chanted Kṛṣṇa's Names leaving one or two hours for rest or sleep. They kept themselves aloof from others and always engaged in *bhājana*. Some times Lokanātha stayed in the forest near 'Kisorikunda' which had been very dear to Sṛī Rādhā. One day he dreamt that Sṛī Rādhā Vinoda (*bīgrahas* or *murtis*) ordered him to take over himself Their *sevā* with whatever he could get without violating his principle of *ajāchaka-vṛitti* (never to ask alms of any body). On waking up he found the *murtis* before him under the tree where he lived during the rains and in the winter as well. He placed the *murtis* in a hammock of rags hanging from his neck and, during rains, in a hollow of the tree, himself remaining, as ever, under the tree drenched out and out.

He did not accept any disciple, except Narottama Thakura who persistently insisted on having his grace which was given only on seeing Narottama's mood of extreme devotional service. He feared that he would be regarded as a saint, from which honour he always kept himself at a distance. Except on some occasions when the Vaish-

navas came to see him or when the Vaishnavas met together in Sankirtana, he always kept alone, ever apprehending publicity, so abnegated was he. This part of his character will be better illustrated by a well-known event. Just before commencing to write the *Sri Chaitanya Charitamrta*, its author, *Srila Kṛṣṇadāsa Kavirāja Goswāmī*, who took up the work at the desire of the *Goswāmīs* of Braja (Vṛndāvana and adjacent places), called upon *Lokanātha* to receive his blessings for its success. *Lokanātha Goswāmī* laid down a condition precedent that his name with the mention of his activities and mode of life should

find no place in the book that was going to be prepared. *Kavirāja Goswāmī* took upon his head this condition and he fully obeyed this command of the oldest devotee of *Srī Sri Mahāprabhu* surviving at the time. Nowhere in the treatise will be found the name *Srila Lokanātha Goswāmī* except one mention in a group without any special reference to his super-excellent abnegated devotion. The principle of 'Let not a stone tell where I lie' was fully worked out in his life and in some self-effacing devotees of *Srīman Mahāprabhu* like him, and in very few cases elsewhere, if any at all.

The Name Divine

HARIDAS MAITRA, M.A., *Dashanacharya*.

Lord *Sri Chaitanya* Himself in His first sloka of "*Srīshikṣṭakam*" says:—

"May *Sri Krishna* Kirtan or the chanting of the Holy Name of *Sri Krishna* be glorified. The chanting of the Holy Name washes off all the dirt of the mirror of the mind (by the tears of repentance, joy and love), extinguishes the fire of the triple afflictions (of flesh, fate and spirit), sheds blissful lustre for the good of the chanter in the same way as the moon sheds beneficent rays on the lily, is the very life of the bride of real learning "*Brahmavidya*", swells the ocean of beatitude, affords full taste of pure nectar at very utterance and bathes i.e. purifies and refreshes the whole self in Divine bliss".

The Name Divine is the highest and the most cogent panacea for all worldly diseases. It not only destroys evils, but also creates perennial bliss. It gradually cuts

the Gordian knot of wordly affinities and propensities and makes a man pure and fit for the services of the Lord.

So the chanting of the Name Divine must produce the desired effect sooner or later.

At first it seems to be as dry as saw-dust, matter-of-fact or even gall and wormwood; but slowly and gradually it works its way into the heart and fills it full to the brim with joy transcendent. The chanter should only have patience and to stick fast with bull-dog tenacity.

"Sweetly utter the sweet name even while talking or walking" or, as *Tulshidasji* says:—

"Stick to Hari, O, brother; and steadily you will reach the desired goal."

What is required is humility, total shedding of all vain glory, a burning faith in

the power of *Sri Nama* and an adamant resolve to stick to it to the last; and other things shall follow as night follows the day; never to budge an inch; never to despair, but one should not stop till the goal is reached.

The name Divine is "*Sabda-Brahma*" or the transcendental sound which breaks through the iron-curtains of the body and mind and rouses the sleeping soul. The tree of this body of five elements is the abode and shelter of sins and evils. Just as the birds of a tree take to wings, if you clap your hands standing under it; so if you clap your hands while loudly chanting the Name of the Lord, the sins and dark thoughts dwelling in your body and mind shall fly away and shall never return, if the Names are constantly chanted.

All human beings men and women of any age, caste, creed or colour, are entitled to chant the Holy Name at any time of the day or night or at any place. But the chanter must be of pure, devoted and open heart.

"He who is lowlier than a grass, more forbearing than a tree, humble and respectful, is entitled to chant the Name of Hari", says *Sri Krishna Chaitanya Mahāprabhu*.

The name Divine can work wonders, it can build a pyramid upon a point, it can transform through slow and gradual process a "*Mukulita Chetana*" into a "*Purna Vikachita Chetana*"; it can make a fool a sage, it can make a faithless a devotee; it can make a marble melt and flow; it can set the fluttering mind and the frivolous senses at rest; it can lift up the veil of *Maya*, the deluding potency of the Lord; it can make the mind free from all the "*Anarthas*" or concomitant evils; it can make a human being fit for the eternal service of the Lord and make him feel His

omnipotence in everything and everything in Him.

Now the correct process of chanting the Name Divine is to totally avoid "*Namabhasa*" and "*Namāparādha*". People ignorant of "*Namatattwa*" and "*Namaparādha*". People ignorant of "*Namatattwa*" and "*Sambandhatattwa*" commit four kinds of "*Namabhasa*":

(1) Uttering the Name of the Lord by "*Sanket*" or hint, one may be free from sins, as in the cases of *Ajamila* and *Ratnakara*.

(2) Uttering the Name of the Lord by "*Parihasa*" or joke i.e. making "Name" a butt of ridicule, one may be free from sins.

(3) Uttering the Name of the Lord by "*Stova*" or mimicry i.e. mimicking a *vaishnava*, one may be free from sins.

(4) Uttering the Name of the Lord by "*Helan*" or disregard, (when one is compelled to utter against his will) one may be free from sins.

"*Namabhasa*" can give everything save and except "*Krishna Prema*". So "*Namabhasa*" should be strictly avoided by those who want nothing but *Krishna*. "*Namabhasa*" is pardonable, "*Namaparādha*" is unpardonable.

"*Namaparādha*" is a grave offence against the Holy Name or sacrileges, which are ten in number:

(1) Calumniating a *sadhu*; (2) belittling the supreme Lord *Sri Krishna*; (3) Slighting "*Guru Deva*" (4) Vilifying the *shastras*; (5) Misinterpretation of the significance of the Name Transcendent; (6) Misinterpretation of the Names of the supreme Lord; (7) Committing sins and uttering the "Name" at the same time, knowing that "Name" is the killer of all sins; (8) Comparing the Name Divine with ordinary religious rites.

Giving "Nama" to men who are adverse or disrespectful to "Bhakti", (10) Slandering or cherishing hatred towards the Name Divine.

In spite of the above there is only one way out of the wood and that is keeping company with Sadhus, Vaishnavas and Suddhavaktas whose mercy alone can dispel all gloom, remove all "Namabhasa" or "Namaparadha"

Nothing compares with the ambrosial sweetness of the Name Divine. The sweetness gradually manifests itself to the chanter who chants the "Nama" tenaciously and respectfully, following the process chalked out by his "Sad Guru", as in chandidasha:—

"Don't know how much honey is there in the Name of Shyama; mouth cannot cease uttering the name; uttering and uttering the body becomes benumbed; say how shall I be able to have him". Or as in "Bidagdha Madhava":—

"When the Name of the Lord dances on the tongue, the heart longs for thousand and one voices; when the Name Divine enters the ear, the heart desires to have numberless ears; there when the Name Divine appears on the arena of the heart, its magic touch benumbs the body and the mind with all their senses. Oh, with how much nectar is this two-lettered transcendental Name of Krishna is treasured!!"

"Namaparadha" can give one "Bhukti" or enjoyment of pleasures and treasures in this world and the next; and "Namabhasa" gives one "Mukti" or freedom from the toils of this worldly life only and nothing else or nothing more. But "Suddha" "Nama" pure Nama Divine untarnished by any kind of "Namaparadha" gradually gives one "Ruchi" or relish, then "Rati" or attachment and

ultimately "Prema" or Pure love for the Lord, which is the goal of every pure devotee.

It is true that the Name Divine in any state impure or imperfect or irregular is productive of great results, but "Krishna-prem" is reserved only for that devotee who chants the "Pure Nama" with the overflowing of his heart and with absolute resignation. The Names Divine may be chanted lacs and lacs of times over in twenty four hours to have the desired number completed; but if the heart is not pure and open, Krishna-prem remains far away. One's heart should be "Sambandha Jnana jukta", possessing the sensibility of the relationship between one's ownself and the supreme Lord and "Namaparadha Birahita", absolutely devoid of any offence against the Holy Name; and this done the supreme Lord will appear at once with the utterance of his Holy Name.

In spite of that anybody who has the Names Divine on his lips is a Vaishnava and should be respected by all "grihasthas" or householders. Satya Raj Khan once asked Sriman Mahaprabhu what the duties of a householder Vaishnava were. The Lord replied—"Krishnaseva" or unconditional service to Lord Sri Krishna, "Vaishnava Seva" or unqualified service to Vaishnavas, and "Krishna Kirtan" constant chanting of the Name Divine".

Satya Raj asked Mahaprabhu again, "How shall I know a Vaishnava? please let me know the common characteristics of a Vaishnava." The Lord replied, "He whose mouth once utters Krishna Nama is to be respected by all as a Vaishnava. He whose mouth incessantly utters Krishna Nama is a better Vaishnava and one should worship his feet.

Know him as the best of Vaishnavas at the very sight of whom mouth begins automatically to utter Krishna Nama".

Thus Sriman Mahaprabhu classifies the Vaishnava under three heads—"Uttamadhikari" "Madhyamadhikari" and "Kanisthadhikari", "Kanisthadhikari" is one who chants the Name Divine from time to time; "Madhyamadhikari" is one who constantly chants the Name Divine; "Uttamadhikari" or "Mahabhagavata" is one at the very sight of whom the Name Divine begins to dance on the tongue.

These three classes of Vaishnavas have also been termed by Sriman Mahaprabhu as "Vaishnava", "Vaishnavatara", "Vaishnavatama" according to the degree of Vaishnavism or Krishna Prema, Sriman Mahaprabhu has described the greatness of the Name Divine to the Vedantist Prokashananda and convinced him modestly but firmly, of the power of the Divine Name (Chaitanya Charitamrita, Adikhand, Chapter 7).

The Name Divine "out of smoke brings glorious light". Slowly and gradually step by step the Name Divine leads the devotee to the lotus feet of Sri Krishna, the Supreme Lord, penetrating His glorious aureole which is the Brahman of the vedantists.

There may be stumbling blocks, snares and pitfalls, lures and temptations to desist or sweep away a devotee, but if the mercy of the Name Divine is prayed for and if the Name Divine out of causeless mercy pities

His creatures, "there shall be no Alps"—the path of thorns will be metamorphosed into a path of roses.

The Name Divine is always pure and sacred and holy. It is sacrosanct. Nothing can desecrate it; nothing can outrage its purity. It may be uttered anywhere and everywhere under any circumstances with no peril of being profaned. It knows no rules; it is bound by no laws. It is absolute as the Absolute Lord.

The Name Divine gives abiding peace in this world of sins and sufferings, hatred and jealousy, bloody wars and clashing interests. The Name Divine is eternal; the Name Divine is the fountain head of all supra-consciousness and the sublimest joy; it is "Sachchidanandam" or identical with the Lord Himself whose real aspects are eternal existence, eternal knowledge and eternal joy.

So with the grace and the blessings of the Vaishnavas on our heads bowed down to their lotus feet, let us sing the glory of the "Names Divine":—

"Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare" ||

The mercy of the Vaishnavas will bring us the mercy of the Divine Name and the mercy of the Divine Name will bring us the mercy of Sri Krishna, which is "Pancham Purushartha" and the only thing to be aspired after in human life.

Baladeva Vidyabhūṣana

BY DR. SAMBIDANANDA DAS, M.A., Ph.D. (Lond.), Bar-at-law
(Continued from November Issue)

Baladeva's Works

He deals with Philosophy, Grammar and Kavya, Alamkara and incidentally with History. His works may be divided into two classes—original works and commentaries on previous works. We shall make a brief notice of them.

Govinda Bhasya

This is the earliest and most famous of all the works of Baladeva. It is the commentary on the Vedānta written in the light of the *Achintya-Bhedābheda* doctrine of the Gaudiya Vaishnavas. Baladeva, being the latest of all classical writers on the subject has been able to survey all existing thought on it and to establish the supremacy and perfection of his own theory. His intellectual qualifications proved exactly adequate to the tremendous task of reviewing the philosophical thought of India. He has succeeded in establishing a position of comparative excellence for the Gaudiya sect. As a philosophical writer in this *Bhasya* and in other works, he places the theme of the sect in an appropriate setting by basing his case upon the most effective polemics against the philosophy of Sankara. The leading contention on his critical side may be summed up as an attack upon the *Kevalādvaitavāda* of the Māyāvādins that Brahman is undifferentiated oneness, the world is false and Jiva has no objective reality of its own in an absolute sense. Positively, Baladeva's arguments, apart from their admirable advocacy in favour of theistic conception, turn in a very large measure upon the *Achintya-Bhedābheda* view that the relation

between God and Jivas is, though inconceivable to human minds, identical and dualistic at the same time. He shows at great length the philosophical difficulties that arise, if one of the two views, dualism and monism, is taken exclusively and at the expense of the other. Philosophically speaking, either the dualism of Mādhva or the absolutely monism of Sankara cannot be accepted as wholly valid on the authority of the Srutis which seem to express both views. Baladeva in his writings earnestly endeavoured to reconcile the two apparently contradictory views of the Srutis. Sankara seems to base his system to some extent on an inconclusive interpretation of that portion of the Sruti which speaks of absolute monism, and Madhva cites that which supports dualism. Each of them refers only to what portion of the Sruti which is favourable to their theory, ignoring what goes against them. Baladeva seems to show that every work of the Sruti is equally valid and has equal value. In the *Achintya-Bhedābheda* he accommodates both views. The importance of Baladeva's balanced intellectualism lies in the fact that he would make the two points meet without committing any logical flaw. This *Bhasya* of Baladeva and his other works reveal his gift of argument at its best which is really remarkable for its thoroughness, clarity and wit. We cannot but submit to the general validity of Baladeva's central message of *Achintya-Bhedābheda* doctrine. His works constitute a very notable addition to the theistic philosophical literature of India. Through

Baladeva's works the Gaudiya Vaishnava came into explicit contact with other recognised thought in India and gained a very conspicuous place in Indian religious society. Baladeva's versatility and power of assimilation cannot be questioned at all. His philosophical writings have an intrinsic excellence of their own and are entitled to be regarded as a perennial source of potential illumination in philosophical thought and experience.

We have already observed that his dispute with the Ramanandi sect caused him to write this book. It is said that it was written within eighteen days. According to another tradition, Baladeva took three months to finish it. There is no doubt that while he was studying the Vedānta under his Gurus Radhadamodara and Pitambara, he was thinking of writing its commentary for the Vaishnava students of the Vedānta. His discourse with his rivals at Galtā occasioned him to finish it. It is the official commentary of the Gaudiya sect on the Vedānta. He says in his *Siddhantarātna* that Govinda Deva directed him to write to this *Bhasya* (VIII.31) which he named after him and dedicated to his pleasure. Baladeva used to worship this Govinda image of Rupa Gosvāmi, that is why he is also known by another name of Govindadasa or servant of Govinda.

He himself has written a sub-commentary on this commentary 'Govinda Bhasya'. This sub-commentary is not his immediate work because it refers to his *Siddhantarātna* or 'Bhashya Pithaka' (in its beginning) which mentioned Govinda Bhasya by name (verse VIII.31). This sub-commentary begins with an obeisance to the Govinda Image which, as Baladeva mentions, was installed by Rupa and Sanātana "who dispelled the darkness of Māyāvādisms". Next

he celebrates Jiva saying: 'May Jiva who delivered all rival thinkers belonging to Sankha, Pasupata, Vivarta and other schools, be my recourse' He proceeds with salutations to Sri Chaitanya, Nityananda, Advaita and others. Baladeva deals with the historical origin of the sect before he begins his subject, tracing it to the Madhva sect. He gives us a list of the successive Acharyas from Madhva to Sri Chaitanya through the line of Padmanabha and Narahari who were immediate disciples of Madhva. Baladeva seems to have got the list from the writings of Kavikarnapur's *Gauganoddessa dipika*, Gopal Guru's *Sadhana Paddhati*, and the works of Dhyana Chandra, Chaitanyadasa, Manoharadasa.

Baladeva tells us beforehand that his views and arguments in his commentary would be in obedience to Sri Bhagavata Purana, based on the approval of Sri Chaitanya and in accordance with the views of Madhva (*Sri Dhaitanya-shari svikṛta Nādhva mun matanū-saratah*) or in other words the philosophy of the commentary of the Gaudiya sect is mainly based on Madhva's system modified by the teaching of the Bhagavata which Sri Chaitanya particularly emphasised to form his own system of philosophy.

Siddhanta Dharpana

Siddhanta Ratna or Bhasya Pithaka

This is an original work embodying the arguments to support and strengthen the nine truths that have been dealt with in his Govinda Bhasya. He says the following to that effect: 'May this golden seat of Siddhantarātna be fit to receive the Bhasya of the Vedānta which

expresses Krishna and which contains the nine truths' (VIII. 32).

It consists of eight padas or chapters which are as follows :—

(1) The highest desideratum of Jivas Parama Purusartha), (2) The Majesty of God (Aisvarya), (3) The highest truth of Vishnu (Paratattva). (4) He is the object of all the Vedas (Sarva Veda Vedatva). (5) Refutation of the undifferentiated or absolute Brahman. (6) Refutation of the realisation of one absoluteness (Kebalanubhuti). (7) Arguments in favour of the highest desideratum (Bhakti).

It begins with the author's obeisances to Syama-Sundara (Krishna), Sri Chaitanya, Vyasa, Rupa and Sanatana. The two last named are described as having arisen like the Sun and Moon to dispel the darkness of Māyāvādisim. At the end, he sings the glory of Govinda Deva. Baladeva defines the basic principle of his philosophy in the last verse of this book 'Let my bee-like heart drink the God-love honey of the lotus-like Siddhantaratra or the flowers of principles which were brought to blossom by Sri Chaitanya and disseminated by Ananda Tirtha (Madhva).'

Prameyaratnavelli

This is a very important treatise written in a concise form dealing with the nine principles of the Gaudiya Vaishnava philosophy. They are as follows : (1) Vishnu is the highest truth (Paratattva) ; (2) Vishnu is knowable through the Vedas or in the object of the Vedas ; (3) the world is true ; (4) Jivas are different from Vishnu ; (5) there exists a gradation among the souls in accordance with their status either in connection or in bondage ; (6) Jivas are servants of Vishnu ; (7) Salvation (*mukti*) lies in reaching Vishnu's lotus-feet ; (8) Undivided devotion is the means to that

end (Salvation) ; (9) Sruti, direct sense-perception and inference constitute the triple evidence. The author has accepted the above nine truths from Madhva and developed and moulded them according to the Gaudiya Vaishnava views by means of citations from the Katha, Svetasvatara, Gopala, Mundaka, Chandogya, Isavasya Upanisads, Bhagavata, Vishnupurana, Narada Pancharatra Mahabharata, Gita, Harivamsa, Gautamitantra, Rj, Jitanatastotra, Smriti, Vedanta-sutra, Kauthumi section of the Vedas, Brahma Samhita. Verses from Padmapurana have also been cited in emphasising the importance of obedience to any of the four recognised sects of Vaishnavas.

It begins with the author's homage to the three main Deities of the Gaudiya sect, Govinda, Gopinatha and Madana-Mohana, invoking their grace by which the author believes he will write these subtle nine truths. In the second verse, he salutes Sri Chaitanya together with Nityananda and Advaita. In the next five verses he traces the origin of the Gaudiya sect to Madhva' supplying a list of Acharyas from Madhva to Sri Chaitanya. Next he enumerates the nine truths before he proceeds to elaborate them in nine chapters respectively. At the end the author says 'Let the learned place in their hearts these nine jewels of truths which Madhva Ananda Tirtha composed.' He ends the book with this following homage to Sri Chaitanya, "May Sri Chaitanya who was the soul of Murari (Rasika) and by whose grace the Gajapati (Pratap Rudra) became faultless and calm (Niravadya and nirvrtiman)..... This verse also occurs in the beginning of his Siddhanta Darpan. Baladeva seems to delight in thinking that Sri Chaitanya greatly blessed Pratap, the Emperor of

Orissa, from whose country he came. Prameyaratnavali with its Sanskrit commentary 'Kantimala' has been published by Gokula Gosvami and also by the Gaudiya Math at Calcutta. The author of the Kantimala Tika calls himself by his academic appellation of Vedanta-Vagisa,

Baladeva himself has written a commentary on his Siddhantaratra (introduction to the Gaudiya Math edition of Baladeva's commentary on the Gita,

Siddhanta Darpana

It is a treatise on the Vedanta containing various arguments in favour of the Gaudiya Vaishnava system of philosophy. Baladeva's learned disciple Nandana Misra has written a commentary on it. The said commentary in its last verse contains its author's name.

Commentaries on ten Upanishads

Baladeva had also written commentaries on ten of the principal Upanishads—Isa, Kena, Katha, Prasna, Mundaka, Taittiriya Aitareya, Chandogya, Munda, Brhadaran-yaka (Introduction to the Gaudiya Math edition of Baladeva's commentaries on the Gita). The Gaudiya Math has published Baladeva's commentaries on the Isopanisad together with Madhva's commentary and Thakur Bhakti Vinode's gloss "Vedarkadidhitih."

His Commentary on the Gita

Baladeva has written a running commentary on the Gita in the light of the *Achintyabhedabhedavada* theory. As usual, the commentary contains his name at the end. The Gaudiya Math has published three editions.

He is said to have written a commentary on the Bhagavata, (Introduction to Gaudiya M. edition of Baladeva's Gita).

Baladeva's other books on philosophy are the following *His commentary on Jiva's Sadasandarbhā*: It has been published by Syamalal Goswami at Calcutta.

A Commentary on Gopalatapani

Commentary on Rupa's Laghu Bhagavatamrita. It was published by Atul Krishna Gosvami at Calcutta, in the Chaitanya era 412.

His Grammatical Works

He has written a grammatical treatise called *Vyakarana Kaumudi*, which has not yet been published. Its manuscript is with Mr. Radha Charana Vidyavagisa (Gaudiya vol. i. part 16 p. 2.)

His Kavya Works

Asvairya Kadamvini: This is a poem in praise of Krishna's life and career at Vrindavana and Gokula. There are 224 verses in 7 Vristis or chapters (Mitra's notices of Sanskrit manuscripts. vol. vii. No. No. 2512 P. 233). The editor of the Gaudiya ascribes its authorship to Visva-Chakravarti (vol. i. part XVIII p. 8). But the last verse of the manuscript under Mitra's notice contains the name of Baladeva Vidyabhuyana. In its seven chapters, it details with the following matters:—(1) Description of Krishna's Tripada Aisvarya. (2) Description of the advent of God. (3) Births of Vāsudeva, Nanda and others in the Vrishni family. (4) Account of the birth of Radhika. (5) An account of the festivities at the birth of Krishna. (6) Description of Krishna's boyhood and youth and his killing of Kamsa. (7) The hymn of the sages to Krishna. (8) Krishna's arrival at Gokula and the description of his sports there.

Sahitya Kaumudi

This commentary by Baladeva on Bharatas' Kavyalakshna' on which several other commentaries such as "Kavyapra-kasa", "Kavyapradipa" were written previous to Baladeva, who writes thus at the end "I have explained the whole of the Kavyalakshanam. This is the short commentary on the Sutras of Bharata, which has been composed with the help of the existing commentaries of Mammata, and others, by Vidyabhusana." Prof. Peter Peterson clearly brought out the wrong notion that the karikas on which Baladeva wrote his Sahitya Kaumudi were written by Mammata (Peterson's 2nd report of operation in search of Sanskrit Mss in the Bombay circle. April 1882-1884, published in extra number of journal of the Bombay branch of Royal Asiatic Society 1884 P. 10-12).

Baladeva begins this treatise on Alamkara, as usual, with the following homage to Sri Chaitanya, 'I worship that Visnu-the ocean of delight, by whose mercy, when he dwelt among me in the form of Sri Chaitanya, Gajapati's sins were washed away and instantly found peace. Him none conquer; yet His saints subdue him'. He suggests the title of it in the next verse. 'In their work of mine, the learned will find (1) the Sutras Bharatu wrote (2) succinct commentary and examples whose only theme is Krishna's praise; this is the title to their consideration.'

He closes the book of ten chapters with a supplementary chapter on matters not discussed by authority. He says: "May Krishana shine in my heart, through his mercy nothing is wanting to his faithful ones. In the following chapter some rules which are wanting in Bharata's work, will be discussed."

It was printed in Kavyamala in 1825.

Its Commentary 'Krsnanandini'

Baladeva has written a commentary styled Krishnandini on his own Sahitya Kaumudi. Professor Peter Peterson has given notice of its manuscript in the collection of the Maharaja of Alwar (Extra number of the journal of the Bombay branch of Royal Asiatic Society 1884, vol. XVII, No. XLIV P. 99-100).

Another of Baladeva's books on Alamkara is his commentary of Jayadeva's Chandraloka (Introduction to the Gaudiya Math edition of Baladeva's commentary on the Gita).

Chanda Kaustubha

It is an elaborate treatise in 270 verses on versification. The different metres are all illustrated by stanzas in praise of Krishna. It begins with the famous verse 'Nityam Nivasatu Hriday Chaitanyatma Murari' etc. etc. which is so common in Baladeva's writing. Raja Rajandralal Mitra is not correct in attributing its authorship to Radhadamodara, Guru of Baladeva (Notices of Sanskrit Mss. Vol. VIII P. 22 No. 2570). Its author at the end pays his respect to Radhadamodara saying that he (Radhadamodara) is the jewel of the Brahmana family and the best beloved of Hari and so on (Dwijakula tilakah sriman radha damodara hareh presthab). It is quite clear that Radhadamodara's disciple pays him respect. So its author must be someone other than Radhadamodara. The two manuscripts of it contain the name of Vidyabhusana (Baladeva) as its author (Catalogue of Sanskrit Mss existing in Oudh, compiled by Pandit Devi Prasad. VIII 6. XIV. 40). It has a commentary styled Chanda Kaustubha tika by Krsnarama (Catalogue of Sanskrit Mss in private Libraries of the

North West Provinces, compiled by order of Government of N.W.P. Part I. P. 616-617. Printed at Benares. The manuscript is with Mr. Veni Dutta of Benares).

The editor of the Gaudiya Math edition of Baladeva's commentary on the Gita tells us in its introduction that Baladeva himself has written a commentary on his own Chanda Kaustubha.

Kavya Kaustubha

This is a treatise on Kavya (G. M. edition of Baladeva's commentary on the Gita (Introduction).

His commentary on Rupa's Nataka Chandrika. It has been published.

His commentary on Rupa's Stavamala. As we have noticed, it was written in Saka 1686 (1764 A. C.) It has been printed by different editors.

Baladeva and his friend Krishnadeva Sarvabhauma seem to have disappeared before the seventies of the 17th century and were succeeded by their disciples of two generations, the most important of which were Vrindavana Chandra Chakravarti, Uddhavadas, Vanka Vihari Vidabhusana and others.

Vrindavana Chandra Chakravarti Savda Vidyarnava, Tarakalamkara

We have got two dated books which may help us to assign on approximate date to him. His disciple Vanka Vihari in his commentary Stotravalika Karika, a commentary on Raghunathadasa's Stavamala, mentions Vrindavana Chandra Savdavidyarnava Tarakalamkara as his Guru. This work of Vanka Vihari is dated as having been completed in 1644 Saka (1722 A.C.) Vrindavana's own work Sadananda, a commentary on Krishnadasa's Govindalilamrita, is dated in Saka 1701 (1779 A.C.). He

seems to have been at least thirty years of age in the year 1722 A.C. when his disciple pays him high respect as his Guru and a great scholar. We may assume that he was probably born about 1690 A.C. and died at least some years after the completion of his Sadananda (1779 A.C.) at the good old age of over 90 years. In the beginning of his Sadananda, he calls himself the disciple of Krishnadeva Sarvabhauma, and grand-disciple of Visvanatha.

It seems from his academic titles that Vrindavana was a great scholar in Sruti and logic. He uses the above titles of Tarkalamkara in his Didhiti Prakasika, a commentary on Kavidarnapura's Alamkara Kaustubha. In this work he mentions his father Radhacharana Chakravarti, who seems to have been a learned man and a poet. Vrindavana was born in a Bengali Brahmana family and he seems to be a Vaishnava family, otherwise he could not have initiated Vanka Vihari into the region of Vaisnavism in his early years. He seems to have passed the first part of his life in Bengal and the latter at Vrindavana. It is clear from his writings that he lived an ascetic life at Vrindavana. He worked with his Guru Krishnadeva at Vrindavana and survived him. Vrindavana's range of interest is very wide, indeed. Besides his scholarship in Sruti and logic, he was also a Kavya writer.

His works

We have not yet been able to collect adequate information of all his works. Tradition suggests that he was a voluminous writer; but we actually know the following ones;—

Didhiti Prakasika

This is a commentary on Kavikarnapura's Alamkara Kaustubha. In it he mentions his father's name which would

suggest that he was still at home and had not become an ascetic because ascetics do not generally mention their fathers. It seems that this was an earlier work than his Sadananda, a commentary of Govindalilamrita, in which he expresses himself as an ascetic and speaks of himself in relation to his Guru after the manner of the ascetic writers.

The India office possesses a very good

manuscript of Vrindavana's Didhiti Prakasika (Eggeling's catalogue No. 240).

Sadanandavidhayini

This is his famous commentary on Krishnadasa Kaviraja's Govindalilamrita. It is dated in Saka 1701 (1779 A.C.) and written at Vrindavana. In the beginning he gives the chronology of his spiritual hierarchy (Vaisnava Manjusa. Part I. P. 02).

Jaiwa Dharma

THE ETERNAL AND CAUSAL FUNCTIONS OF JIVA

(Continued from November Issue)

11. One early morning when the crimson rays of the sun were tinging the eastern horizon with their purple hue, Paramahansa Babaji sat down in his Madhabigrove with his rosary, keeping counts of his beads, his eyes overflowed with profuse tears of love arising from the recollection of the Transcendental Pastimes of the Divine Couple in the morning when they were about to be separated from each other, and he began to lose his consciousness deeply absorbed in his the-then-confidential service with his perfect body. The Sanyasi Thakur, who was close by, was deeply impressed with those *Sattvik* sentiments of Paramahansa Babaji who said to him, "Friend! benumb the monkey or her chanting will disturb the cosy sleep of the Divine Youthful Couple, to the great displeasure of my friend Lalita who, I am afraid, will take me to task for such dereliction. Look here, my friend Anangamanjari is also beckoning to this effect. You are Raman-manjari. This is thy service meted out to you. Look sharp."

Saying this Paramahansa Babaji lost his consciousness. Thus acquainted with the service in his perfect body the Sanyasi Thakur was all attention to his respective service since then. The day dawned and the morning twilight spread its brilliant lustre in the east. The whole atmosphere was surcharged with the melodious songs of birds. The gentle breeze was blowing all around; the picturesque beauty of the Madhabigrove of the Pradyumas *Kunja* was simply indescribable when the first ray of crimson light made its appearance at the gate.

12. Paramahansa Babaji was seated on a cushion of banana bark, and, regaining his consciousness, began to chant the Holy Name. The Sanyasi Thakur, in the mean time, made his prostrated obeisance to the feet of his *Gurudeva*, and, sitting close by, thus spoke with folded hands,—“O Lord! may Thy humble servant venture to ask a question hoping to be cooled down with the answer from Thy gracious self? Be thou graciously pleased to infuse the

nectarine liquid mellowness of Braja into this agonising heart scorched by the fire of the principles of attributeless Brahman?" "You do deserve to be blessed; and suitable reply you shall have of your questions," replied Babaji Maharaj.

13. The Sanyasi Thakur said.—“O Lord! hearing the celebrity of religion above all, I have asked many an adept in religious love about the principle of religion, but sorry to say, the answers I received were at variance with one another.

Q. 1. Wouldst thou mind to tell me what religion or the real nature of a Jiva is? Why the teachers of different religions differ from one another in their views? And if religion be one why the learned teachers do not care to seek after that religion which is without a second?,”

14. Contemplating on the Lotus Feet of the Supreme Lord Sri Krishna-Chaitanya, Paramahansa Babaji said, “O lucky one! listen to the principle of true religion I am telling you to the best of my knowledge.

Ans. “The eternal nature of a thing is its eternal religion. Nature springs up from the very constituent or the making of a thing. When Krishna wills to form a thing, a concomitant nature goes hand in hand with the formation of the thing, and that nature is its eternal characteristic. When that thing is contaminated due to unforeseen event, or is perverted by coming in contact with another thing, then its nature is also perverted or changed. This changed or perverted habit, as it becomes nursed with the roll of time, accompanies the thing and bears a semblance with the original eternal nature of the thing. But semblance is not identity or reality. This changed or perverted nature is not inborn or innate in the thing, but causal or accidental, which passes or gives currency

to the real nature of the thing. As for example, water is a thing, liquidity is its property. When it happens to be ice, solidity or rigidity becomes its causal or accidental property and is current with the real nature. In fact, causation or accidentence is not eternal but temporary cause, and vanishes with the disappearance of its cause. But nature that springs up with the formation of a thing is eternal and remains latent though it is perverted or changed. That in course of time or due to favourable circumstances, the real nature of a thing assumes its original character, admits of no doubt.

15. The eternal nature of a thing is its eternal function. Its accidentence is its causation. He who is well-acquainted with the knowledge of a thing, knows well the distinction between the real nature and the casual nature of the thing. Those who are deprived of such knowledge, consider causal to be the real nature of the thing and temporary religion to be the eternal religion”. The Sanyasi said,—“What is meant by the words ‘*Vastu*’ (thing) and its ‘nature?’” Paramahansa Babaji said,—

16. The derivative meaning of the word ‘*Vastu*’ (thing) is this that which exists and conveys a meaning is ‘*Vatsu*’, which again is two-fold, real and unreal. A thing real is transcendental. Unreal things with their names, forms and attributes are mundane. Real things have eternal existence. Unreal things have semblance of existence which is somewhere real, somewhere feigning. As on Sreemad Bhagavata (1.1.2)—“The thing knowable here is real and is the spring of all well being”—which means that the real thing is transcendental. The Supreme Lord is the only real thing, His discrete part is known as Jiva, and His External Potency is known as *Māya*.

Hence 'Vastu' i.e., the real thing denotes three things viz., the Supreme Lord, Jiva and Maya. To know their mutual relationship is pure knowledge. There are innumerable semblances of these three things and they are regarded as unsubstantial things. The matter and qualities of the Vaisheshik school are merely speculations on unreal things. The special quality that characterises the real thing is its nature. Jiva is a real thing and the eternal nature." The Sanyasi Thakur said,—“O Lord! I would I could thoroughly understand the subject.”

17. Babaji Maharaj said.—“Sreela Krishnadas Kaviraj Goswami, a disciple of Sri Nityananda Prabhu, showed me a manuscript of Sri Chaitanya Charitamrita in which Sri Chaitanya Mahaprabhu has given us His Teachings on the subject thus;—

18. The eternal nature of a Jiva is the eternal servanthood of Krishna. A Jiva is the *Tatastha* (border line) potency of Krishna and exists simultaneously as a distinct and non-distinct entity. When he forgets Krishna he is averse to serve Krishna and his aversion has no beginning as it dates before his incarnation within the four walls of time and space. For this act of averseness towards God he is found guilty by Maya, the Deluding Potency of the Supreme Lord, and is, therefore, hurled into the vortex of worldly relativities of happiness, misery etc., as condign punishment.

19. Krishna is Transcendental Absolute. He is the Self-effulgent Spiritual Sun of the spiritual Realm. The Jivas are so many emanating rays of the Sun Krishna. They are His atomic parts, Unlike pieces of stone of a mountain, Krishna is Infinite Transcendental and loses not a bit when infinitesimal Jivas emanate from Him. They are compared to innumerable sparks

of a blazing fire in the Vedas. But no comparison whether sparks of fire, rays of the sun or gold of the alchemist stone is well appropriate in imparting a clear conception of the true nature of a Jiva in our unbiased mind unless and until the mundanity of these comparisons are totally eliminated. Krishna is Transcendental Whole, Jivas are the atomic parts of the Whole. Both are similar in respect of the quality of consciousness or animation, but dissimilar and eternally distinct in respect of the quantitative aspect. One is the whole, others are its parts. One is the Infinite, others are the infinitesimals. Krishna is the eternal Lord of the Jivas who are His eternal servants by their essential nature. Krishna is the Eternal attractor, the Jivas are the attracted; Krishna is the Supreme Ruler of the universe, the Jivas are the ruled; Krishna is the Lord Observer, the Jivas are the observed; Krishna is the Entire Whole, the Jivas are the poor and lowly; Krishna is the All Powerful Supreme Being, the Jivas are powerless unless otherwise empowered. Hence eternal servitude of and obedience to Krishna is the eternal nature or religion of a Jiva.

20. The Omnipotency of Krishna is fully manifest in the revelation of the Spiritual Kingdom. So in the demonstration of the Jiva world his *Tatastha* power is in display. A special potency exercises some influence in bringing forth imperfect worlds. This potency is known as *Tatastha* or marginal potency—the function of which is to create such an entity between animate and inanimate things that can keep in touch with both the spiritual and non-spiritual kingdoms. A purely spiritual animate thing is in opposite relation with the inanimate thing and so is in no way connected with it. A

Jiva is no doubt a spiritual atomic part impelled by some Divine power to be in touch with the inanimate world and that Divine power is known as *Tatastha* potency. A *Tata* is an imaginary line of demarcation between land and water. It is neither in land nor in water but is in both. That Divine power lying midway, i.e., in between land and water, upholds an entity having both the terraqueous properties. Jivas are no doubt spiritual entities, but in formation they are so infinitesimal that they are liable to be engrossed by the mundane principle of Maya. So they are not absolutely spiritual like the transcendental entities of the spiritual kingdom, nor are they absolutely mundane like the phenomena due to their spiritual tendency or aptitude. Hence the principle of Jiva is quite distinct from the principles of Spirit and Matter. This is why there is an eternal distinction between the Supreme Being and a Jiva. The Supreme Being is the Lord of Maya who is entirely dependent on Him, but a Jiva is liable to be enthralled by Maya under some circumstances. Hence the Supreme Lord Bhagawan, Jiva and Maya are the three eternal and spiritual principles of which the Supreme Lord is the ever Transcendental Primordial Truth According to the Vedic hymn—‘He is the Eternal of all eternals, the Fountain Sentient of all sentients’.

21. A Jiva is, by his essential nature, the eternal servant of Krishna and is a display of His *Tatastha* Potency. From this it can safely be concluded that a Jiva is simultaneously distinct and non-distinct from Bhagawan and hence His distinct and non-distinct manifestation. A Jiva is subject to Maya under special circumstances but Godhead, being the Supreme Ruler of Maya and all his potencies, is

never subject to Maya. Hence God and Jiva are eternally distinct. A Jiva is, in essence, a spiritual entity like Godhead of whom Jiva is a potency; and in this respect they are eternally non-distinct.

22. If eternal distinction and non-distinction are simultaneous then eternal distinction stands foremost. Service of Krishna is the eternal nature of a Jiva. When he forgets this relationship he is overwhelmed by the influence of Maya—the deluding potency lying at the background of the Lord. Thence forward a Jiva shows his backwardness in the service of the Supreme Lord Krishna. Since the backward condition of a Jiva springs up along with his coming into this *mayai* world, the history of his downfall within the bounds of time and space is out of the question. Hence the significance of the expression ‘eternally backward’. His eternal function with the service of Krishna has been perverted since his entrance into the plane of three dimension due to his forgetfulness. When he comes in contact with Maya his perverted nature prevails giving room for his casual or accidental functions. The eternal nature is one, eternal and pure while the accidental religion assumes different forms under different circumstances and is described in different ways by different men of divergent principles.

23. Paramahansa Babaji Maharaj stopped and began to chant the Holy Name of Hari. The Sanyasi Thakur gladly hearing on these transcendental truths offered his humble greetings to the Lotus Feet of his Divine Master and said, “O Lord! let me ponder over these truths this day and I shall lay before Your Feet tomorrow in case any doubts arise in my mind”. (To be continued)

Srī Kṛṣṇa Karmāmṛtam

(Continued from November Issue)

Sloka 45.

līlayitābhyām rasa-sitatabhyām
nīlārunābhyām nayanāmbujābhyām,
alokayedadbhuta vibhramābhyām
kale kadā karmnikah kisorah.

45. *Translation* :—When will the merciful Adolescent (Kṛṣṇa) look (at me) with His two Eyes sportive, cool with succulence, blue (at the pupils) and reddish (at the corners), moving with a strange flutter? N.B.—Another reading is 'līlayatābhyām', meaning 'wide with sportiveness.'

45. *Elucidation* :—In reply to the statements of her confidantes, viz. 'Halloa, He will come and see you and then you too will muster strength to see Him,' Srī Rādhā, agitated as she is, says this. This may be a speech of despair : 'I am dying now, when will He see me? If He will see me who have offended Him, then where has He gone leaving me?' Thinking this she plaintively says : 'It may be possible that He will see me, for He is merciful. This is the *antardasā* meaning,

The *swāntardasā* meaning is : 'When will He see her (Rādhā).' The *vāhyadasā* meaning is : 'When will He cast His kind glances?'

Sloka 46.

bahalachikurabhāram vaddhapichchāvamsam
chapala-chapala netram chāru-vimvādharonśtham,
madhuraṁdulahāsam mandarodāra līlam
mrgayati nayanam memugdhaveśam murāreh.

46. *Translation* :—My eyes are looking for the charmingly adorned Body of Murari (Kṛṣṇa) with dense locks of hair decorated with head dress of peacock feathers, very unsteady Eyes, fascinating red Lips, captivating sweet smiles, and bluish like the vast Mandara Hills.

46. *Elucidation* :—Again on her falling in a swoon, the confidantes console her saying, 'Halloa, just get up and see that Kṛṣṇa has come.' On this Rādhā opens her eyes in doubt and rising she looked on all sides. Not finding Him, she rāves : 'O confidantes, just show me the exquisite adornment of Murari whose appearance is so very beautiful that is beyond all *mura* or reproach. My eyes are too anxious to have a look at it. It is so very nicely beautified with thick curling hair embellished with the head ornament of the plumage of peacocks; with Eyes more unsteady (*chapala*) than fish (another meaning of *chapala* according to the lexicon 'Viswakosha'); with Lips, upper and lower, beautifully red like the *vimba* fruits of a creeper, with sweet gentle smiles, and with the grand agitative sport of the Mandar Hills while churning out gems out of the mik-ocean, as Kṛṣṇa has agitated our heart by churning out therefrom all our patience and forbearance.' This is the *antardasā* meaning. In *swāntardasā*, Vilwamangala wants to see the charming adornment as befitting the union between Rādhā-Kṛṣṇa.

Sloka 47.

vahala-jaladachchhāya-chouram vilasa-bharata sam
madāsikhī-sikhā-līlōttamsam manojna mukham-
vujam
kamapi kamalapāmgodagra prasamga-jadam jagan
madurimaparipakodrekam vāyam mrgayamāhe.

47. *Translation* :—We are on the look, out for some one (Kṛṣṇa) (1) who by His own glow steals off that of the thick clouds, (2) who has grown sluggish due to amorous playfulness, (3) whose crest is made up of the playful feathers of excited peacocks

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(4) whose Lotus-Face is so very fascinating, (5) who becomes inert due to long and close contact with the high look from the corners of the eyes of the Gopis (who are the most beautiful ladies denoted by Kamalā, which means, according to the lexicon 'Viswakosha,' Lakshmi and the best lady), and (6) whose suavity exceeds the climax of sweetness.

47. *Elucidation* :—While excited by the talks of the confidantes like : 'He has come, is only jesting with you, He has concealed Himself in some bower; so come, we shall find him out after a search,'—Rādhā wanders about in search of Kṛṣṇa, and in its course some times asks the *Tulasī* plant or the female deer and other things, movable and immovable, and then imagining their questions gives them replies to describe Kṛṣṇa. The questions and replies are like this : 'Why do you roam about at night like mad people?' She replies with dissimulation : 'We are in quest of some one whose very name itself is contemptible on account of His being a notorious thief. He is certainly known to you. Just tell us if you have seen Him,' 'Oh, He is a knave, then. He is somewhere sporting with some Gopī. Search after Him will bring about humiliation; so desist.' Then she replies with pride and disregard : 'Kamalā etc, He has come under the control of Lakshmi due to a long contact with her side glances. What do you say of His sport of Gopis like us. Then He has gone away stealing the jewel of our heart. So then our prayer is what we should do with Him.' 'O, then, why did you smear One who is pious with the calumny of being a thief.' Then nodding her head with a smile she says : 'Bahala etc. He has stolen even the glow of the thick clouds armed with thunder and Indra's bow (rain-bow), not to speak of stealing the jewel of

the mind of us who are only *abalā*, weak. Besides, of Him are afraid Kāmadeva, the moon, lotus, swan, etc., in which all sweetness has attained maturity, for He is the stealer of their sweetness even.' Here "*udreka*" means (from which) '*udgatah*' (has arisen) *reka* (*sankā* or their fear). In 'Viswakosha', '*reka*' means 'conscience, fear and vileness.' 'Oh, if He is at a distance, how will you see Him?' 'His crest being made up of peacock-feathers, He will be visible from some distance too.' 'What, if He runs and further recedes away?' 'No, He is unable even to go fast, due to the sluggishness of amorous playfulness.' 'But in the deep darkness He will remain concealed in the bower.' 'No, His Lotus Face is as fascinating as a crore of moons, and by that bright glow He will be visible.' 'You may get Him in the morning at the pasture-land; otherwise, He being stronger than you, many even steal your bodies too at night?' Without referring to herself, she says in a gesture : 'In close contact with the looks (pointing upward) of these best of ladies (Kamalā), He gets inert and can do nothing.' This is the *antardasā* meaning. In *swāntardasā* Vilwamangala says to the Gopis of his group : 'Halloa confidantes, come, let us look for Him by whom our Rādhā has become maddened.' 'Oh, how shall we get Him at night (specialised by the five epithets)? And even if He be found, how will He be made to come?' 'By dint of the side-glance of this Kamalā i.e., Rādhā, nay by only a mention thereof He will be inert or have His Mind under her control and come as soon as He hears about her.' The *vāhyārtha* is plan.

Sloka 48.

parāmrśyam doore pathi muninām brajavadhoo-
drśā drśyam sasvat-tribbuvana-manoharivadanam,
anāmrśyam vāchāmunisamudayānāmapi kadā
daridrśye devam daradalita nilotpalaruchim.

