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॥ श्री श्री गुरु गौरांगो जयतः ॥

THE
GAUDIYA
A Spiritual Monthly



अनसक्तस्य विषयान्
यथार्हमुपयुजतः ।

निर्व्वन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते

आपद्धिकतया बुद्ध्या
हरिसंबन्धि हस्तुना ।

सुमुक्षुभिः परित्यागो
वैराग्यं फलमुच्यते ॥

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Srila Prabhupāda's Precept

On Idolatry and Worship of God in Icons

(Given in answer to Prof. Suther's question)

Prof. Suthers :—I am being able to feel the super-excellence of the Vaishnava Philosophy among the Indian Philosophies. But to my mind the acceptance of idolatry in the Vaishnava Philosophy like the other Indian philosophies seems to be a stigma in it.

Prabhupāda :—Idolatry has never been accepted in the Vaishnava Philosophy ; on the other hand, it has been more or less accepted in the other philosophies, at least mentally, if not in so many words. In the very word 'Bhagavān' (God) have accumulated all the excellences that are there in the human and supra-human conceptions. The existence of Majesty, viz. the furthestmost limits of both vastness and minuteness, is a characteristic of God. The second characteristic is His Omni-Potence. If one understands the word 'omnipotence' to mean what is conceivable by the human intellect or what is possible for man, one is wrong. God is Omnipotent, because what is impossible according to the human intellect is within the ambit of the inscrutable power of God. As to His inscrutable power, He is simultaneously both with and without Form. It is the denial of His inscrutable power, if you say that He cannot have His Form, or

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He has not His Eternal Form, only having a Form for the time being, none in the end. By dint of His inscrutable power, He is with His Eternal Sportive Form before a liberated soul conversant with the service of His Potencies. Contemplation only on formlessness is rather unnatural and devoid of differential excellence. God is always All-Good, All-Glory and All-Beauty. His Beauty is visible only to the transcendental eye. God is the Transcendental Reality, Pure, Full and Sentient in essence and His Sentient Essence is His Form.

It is true that God has no material body, but He has His *Sat* (Eternal) *Chit* (All-Sentience) *Anānda* (All-Bliss) Transcendental Body visible only to the eye clear (devoid of matter). To the material eye, God is Formless, but to the transcendental eye He is with His Body of *Chit* or All-Sentience. The *murtis* (forms of body) prepared and worshipped by those who have not seen this *chit* Body of God with their true and eternal eyes cleansed with the collyrium of the love of God are of course idols and all the worshippers of those idols must be idolaters. The worship of *murtis* of God prepared from imagination may be called idolatry. Suppose I, who have not seen Jacob, make a *murti* of his out of imagination, this *murti* is not the replica of his form. Besides, if Jacob is a creature of this world, whose body, mind and soul are different from one another, his photograph being only the replica of his material body is different from his eternal and intrinsically true form. But God with His *Sat-chit-ananda* Body is not such a thing; His Body and Soul are not different from each other, nor are His Name and Soul, His Figure and Soul, His Attribute and Figure, His Attribute and Soul, His Sport and Soul, His Sport and Figure, His Sport and Attribute different. If a pure entity or unmixed soul sees that Eternal Form of God's and receives It in his own pure receptacle and then places this Transcendental Form in the world from his heart as illumining the intrinsically and essentially true Form of God, that never deserves to be called an idol. Just as even by coming down to this phenomenal world, God remains untouched by the influence of *Māyā* by dint of His inscrutable power, so does His true Form, too, as revealed to the unmixed entity of His devotee, remain above it, even though brought down here. For this reason the Vaishnava Philosophy terms *Srī Murti* as His 'Archavatāra' (Worshipable Descent).

The conception of God without Form in contradistinction to His Essential Form is as calamitous as is the falsely imagined Form of God for one competent to see His True Form. Such insignificant processes occur before attaining to the Real Entity and do only grope in the darkness. The *Srī Vighraha* of the Vaishnava Philosophy cannot but be the direct indication of the Essential Form of God. By way of an imperfect comparison it may be said to be the proxy of the essential Form of God which is beyond the cognisance of the material eye, just as there are, in art and science, crude representations of invisible matter.

What can those, that have not in their heart love of God which is the true function of the soul and is the science of the true knowledge of realities, think of the *Srī Vighrahas* as other than idols? The deliberations of the Vaishnava Philosophy are ve

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Srī Srī Radha Mahima

By H. H. SWAMI SRIMAD B. S. NISHKINCHANA MAHARAJ

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The devotees of the Gaudiya (Chaitanya), Nimvarka and Vallabha Schools mainly and also other devotees like those of the Hita-Harivamsa and Radha-Vallabhiya groups are concerned with *Srī Radha*. Numerically, though the devotees of *Srī Radha-Krishna* do not fall too short of the number of the Vaishnavas of other groups, yet among these, too, there are comparatively few people who pay much attention to acquire the true knowledge of this form of worship, performing or not performing as they do, rituals connected therewith.

Even among those who are in favour of the worship of Personal-Godhead, there are many who like to think of God as alone, not associated with any consort, as the God of the Christians or Allah of the Mahommedans is without any. Conversion to these religions from the higher forms of Hindu society, has been, it is said, mostly due to this problem. Conversion from the lower classes has been, however, the results of economic and social inconveniences in the Hindu fold. The renegades from the higher classes, if sincere, were able to understand the singleness of God. Why should God, they thought, should have consorts like ordinary human beings or lower creatures? God is *Atmarama* or Self-Sufficient not depending on others for His comforts, they said. There are many among the remaining community, who hold the same opinion preferring the singleness of God. The number of those is not very small, who thought not worshippers of *Infant Gopala*, like to worship single *Krishna* and pictures of single *Krishna* of the *Mahabharata* have, now-a-days, increased in number. So also are visible pictures of single *Vishnu* without *Srī Lakshmi* by His side. These people want to see God without His *Sakti*. The idea has arisen from the cult of absolute Monism in which *brahman* has been denied any potency, being called *nihsaktika*. Though this theory has been refuted out and out by the Vaishnava philosophers of the different schools, yet the idea prevails among most people. But the Upanishat has definitely stated that God has got His *swarupa-sakti* principally of three types, viz. *jñāna* (*smvit* or *chit*), *vala* (*sandhini* or *sat*) and *kriya* (*hladini* or *ananda*) (*Swetasvatara*, VI. 8). How should we deny Him these potencies announced in the *Sruti*?

In the *Brahma-Samhita* (V. 1) we have that the Supreme God is *Krishna*, who is *Sat*, *Chit* and *Ananda*. This transcendental Bliss is in the *Hladini Sakti* whose highest uncontrolled manifestation is in *Srī Radha*. Though out of His mercy to the *Jiva* souls of this mundane world, God *Krishna* brought down here His transcendental abode, *Goloka-Vrindavana*, for their having a vision of the purest love with which He is served by His most ardent selfless devotees, we should not be so material in our out-look to

consider that the accounts of His sports with His eternal friends (Sridama, Subal, etc.), His eternal parents (Yasoda, Nanda etc.), His eternal consorts (Sri Radha and her confidantes, the Gopis) are ordinary characters of worldly life. They are embodiments of the purest selfless love towards God without the slightest expectation for a return as is so common in what is called love in this world. He is the sole object of their love, there is no rivalry as in worldly love, human or otherwise and no breach of any ethical principle. He is the only recipient of all love, and His creatures receive love as emanates from Him, without the asking for it, for their own nourishment. In Vrindavana and the neighbourhood (Braja), the parents loved Krishna more than their own children, the boys loved Him more than themselves and any one else. And why not the girls too? There is no question of perpetration of any sin, too, for Krishna is the sole possessor of all love, the offering of which to Him cannot be taken as depriving any body thereof. A mother loves Krishna more than her son and she does no wrong to him, for he too loves Krishna more than himself and does not feel envious of Krishna. Moral rules are observed for maintenance of order in society. Love of God is not a matter for the society to dictate any law for controlling it.

God is All-blissful and His Bliss is supplied by His Hladini Sakti in full perfection and that is Radha. And philosophers admit that Sakti and Saktiman or possessor of Sakti are identical. In matter even fire and heat may supply an example; there is no fire without heat and there is no heat without fire, patent or latent. So Sri Radha, climax of the highest potency and Sri Krishna, the possessor thereof, are the same. The Sruti has said "He is Rasa Himself or Embodiment of all tasty sweetness, i.e., Pure (unadulterated) Bliss. Getting Him, Jiva gains bliss." (Taittiriya, II. 7). It is through His Hladini Sakti that "He gives bliss to all" (*ibid*). Sri Swarupa Damodar Goswami, one of the closest associate devotees of Sri Chaitanya Mahaprabhu has most rightly said that ontologically Radha and Krishna are ever the same, one being the entire Swarupa-Sakti, the other being the plenary owner thereof; They have accepted separate manifestations to taste the sportive sweetness. The Goswamiji has continued that taking the fair complexion and the deepest ecstatic state of Sri Radha, Krishna has revealed Himself, before all, His combined Entity as Sri Gouranga or Chaitanya Deva. The ontology of Sri Radha may be grasped by one, if one, with a spirit of devotion, makes an attempt to understand Sri Chaitanya Mahaprabhu's continuous ecstatic condition and ravings during the last twelve years of His stay among His closest devotees in the Gambhira at Puri, from the last few chapters, from the fourteenth, of the Sri Chaitanya Charitamrita.

So we should think with deep veneration how high is the status of Sri Radha. And this is taught by some scriptures too. In the Sri Radhapanishat it is found: "The ocean of Rasa, Sri Radha-Krishna, is one in Body, but divided in two for sports." "The Srutis bow down to Sri Radhika, the sustainer of the universe, the glow of whose com-

plexion falling on the bright sapphire hue of Krishna's Body makes it Gaura" (Sri Radhika-taponiopanishat in the Atharva Veda). "At the desire of the Autocrat (whose will is the law), His Body became divided in two; the Right Limb is Sri Krishna and the Left is Sri Radha" (Brahma Vaidivarta Puranam, Prakriti-khanda, Ch. 48). In the same Puranam (Krishna-Janma-khanda, Ch. 15) Sri Brahma, in the course of his panegyric to Sri Radha, says, "You are the moiety of Krishna's Body, equal to Him in all respects... You are the Body to Krishna, the Soul, nay, You are the very substratum for Him." In the Vrihat Goutamiya-tantra we find, "Sri Radhika is *Devi Krishnamayi, paradevata sarvalakshminayi, sarvakanti, sammohini para*" The meaning of this is given in the Sri Chaitanya Charitamrita, word per word, as below: "*Devi*—glowing with exceeding beauty or the main centre of Krishna-sports; *Krishnamayi*—She has Krishna both outside and inside, i.e., sees Krishna everywhere, or is the very *Swarupa* i.e. intrinsic nature of Krishna, or again is the same with Him being His main potency; *Radha*—She worships Krishna by keeping herself ever engaged, body, mind and soul, in the performance of the fulfilment of the desires of Krishna; *paradevata*—She is adorable to all being their sustainer and mother to the universe; *sarva-lakshminayi*—She is the stay for all Lakshmis or for the Six Majesties of Bhagavan Krishna, being the centre of all His potencies; *Sarvakanti*—in the glow of hers all beauty takes rest and from her emanates the beauty of all Lakshmis, or (Kanti meaning desire too), she serves Krishna in all forms according to His desire; *Sammohini*—She charms Krishna who again charms the universe; *para*—being the supreme sakti of Krishna, She is the highest of all." In the Brihat-Naradiya Puranam (purvapada 3, sl. 181), Sri Sanat Kumara tells Sri Narada—"Sri Radha is responsible for the creation, sustenance and destruction of the universe." In the Skanda Purana (Bhagavata-mahatmya, ch. I), Maharshi Sandilya says: "Surely the soul of Atmarama Krishna is Radha: Sri Krishna is Sri Radha, and Sri Radha is Sri Krishna and their Love is the flute. I see in her the concourse of Rukmini, etc." In the Padma Puranam (patala-khanda, 40/82), Sri Narada told Chieftain Vrishbhaanu: "Lord Narayana with all the good and also Sri Lakshmi lives in the house which is adorned with the foot-marks of Radha, your daughter." In the Narada-Pancha-ratra (3. 51), Sri Siva tells Narada: "Just as *Brahma-Swarupa* Sri Krishna is beyond the limit of Nature, so is Sri Radha too." In the Sammohana-Tantra, Sri Mahadeva tells Parvati Devi: "He who worships, mutters about and meditates on Krishna alone without Radha, is a sinner."

The above are only a few citations from the Sastric authorities about the divine excellence of Sri Radha. Yet unfortunately many do not recognise it. Some self-styled critics come forward with theses to show that the name of Sri Radha has been coined in the 15th or 16th Century A.C. and the passages in the Srutis, Puranas, etc. containing the name, are later interpolations foisted up by interested originators of sects of comparatively modern times. By making such innovations of some absurd opinions, they want to make a name for themselves as antiquaries. In their ardour they forget to look up Sri Krishna

Karnamritam, Sri Gita-Govindam, Beni Samhara (Drama), etc. which, though treatises of much earlier centuries, contain the names Radha and Radhika. Their main strong-hold is in the fact that the name Radha is not found in the Srimad Bhagavatam. But they are unable to assign reason why the interpolator's pen has been inactive there. If the passages in the scriptures named above and many more could be interpolated, what prevented the interpolators from surreptitiously inserting the names in the Bhagavatam, too? Yes the omission of the name in the Bhagavata is puzzling, no doubt. But we should remember that in some scriptures some important names are not mentioned, such as the name Krishna even is seldom directly found in the Vedas except in the Gopal Tapani and that of Narayana except in the Narayanopanishat or that of Vishnu except in the oft-cited '*tad vishnoh*' etc., but there is indirect reference as in RK, I.22. 164. 31 where it is said: "I have seen a cowherd that has never had any fall", as in Chhandogya 8.13.1. where it is said: "I take shelter under Shyama, having submitted to His *savala* or *swarupa-sakti*". This is often times the way with the *sastras*. But though the name Radha is not directly given in the Bhagavatam, yet in Bh. II. 4. 14, Sri Sukadeva has, in his mental salutation to Krishna, said: *nirasta samyatisayena radhasa swadhamani brahmani ramasyate namoh*. (i.e. sporting with Radha): and in X. 30.28 the Gopis have said '*anaya radhita noonam bhagavan haririswarah*' (i.e. united with Radha). Besides, we have several *sastric stotras* to Radha, such as (i) Sri Radha-kripa-kataksha-stava-rajah in Siva-Gauri-samvada in Urdhamnaya-tantra; (ii) Sri Radhika-stava-rajah of Sri Krishna in Gautamiya-tantra; (iii) Sri Radha-sapta-trimsa-nama-stotra as stated in the Sama-veda, to be found in Shiva-Narada-samvada in Narada Pancharatra; Sri Radha-stotram in Sanat Kumara-samhita, Sri Radha-stotram in Brahma-Narada-samvada of the Brahmanda Puranam; etc. How can this enormous literature found in so many authentic scriptures be called spurious?

We have already seen that Krishna is Sat-Chit-Ananda-Vigraha or Embodiment of Sandhini-Samvit-Hladini Saktis. Of these the Hladini Sakti is Sri Radha, the very store-house of all Bliss, the Sandhini is the Dhama Golaka-Vrindavana, and the Samvit is Yogamaya (—distinct from the Maha-maya of the mundane and celestial universe), making arrangements and creating opportunities for the Leela or sports. As Sakti and Saktiman, are identical, Krishna with Radha, Vrindavana, Yogamaya, is one; for relishing the tasty sweetness of the Leela, they become separate and as such Radha and Krishna are two. We cannot conceive with our empiric knowledge that Radha-Krishna are eternally one and eternally two; this simultaneous distinction and non-distinction between the Potency and its Owner is inscrutable. And this is the Gaudiya philosophy known as *Achinta-Bhedabheda-vada*.

The only example of *adhyatma mahabhava* as described in the unique treatise on rhetoric, viz. Sri Ujjala Nilamani of Sri Rupa Goswami, is Sri Radha, the other Gopis though of her phalanx falling far short of her. This climax of the ecstatic condition of

divyonmada was seen in Radha, and in Krishna when saturated with her ecstatic state. He came as Sri Chaitanya Mahaprabhu. Nowhere else has been recorded an example of all the ten stages of the ideal ecstatic love.

How can we, insignificant creatures make bold to describe Sri Radha's excellence? Sri Krishnadasa Kaviraja Goswami has said in his book Sri Chaitanya Charitamrita (madhya 8th Ch.): "How can a poor jiva describe the virtue of Sri Radha whose exceeding beauty is craved by Lakshmi and Parvati, whose extreme devotion to her Lord (husband) is emulated by Arundhati, the ideal therefor, whose good virtues are so many that even Krishna cannot count them."

Sri Chaitanya Mahaprabhu, who is none else than Krishna Himself, and His followers, the Gaudiya Vaishnavas, have never approved single worship of Krishna without Radha. Sri Raghunatha Dasa Goswami, one of the Six Goswami's of Vrindavana has sung in his Svaniyamadasakam (Sl. 6): "It is my vow not to stay even for a moment in the company of the arrogant hypocrite who worships Govinda alone, disregarding Sri Radha highly eulogised by great sages like Sri Narada and sung by the Vedas as the highest of all darlings to Sri Krishna." For reference we may cite here: "*Radhaya Madhavo Devo Madhavana cha Radhika*—in RK. Parisishta. We may get a hint as to what an ardour he (Raghunatha) had for the service of Radha from almost all his writings: we here translate only one sloka (102) from his Vilapa-Kusumanjali: "Oh Sri Radha, I have spent some time till now somehow in cherishing a very earnest hope for remaining absorbed in the nectar-ocean of your service: if you do not show me your kindness by allowing me to serve you, what is the need of my life, of my residence in Braja and even of Sri Krishna's favour?" Several Acharyas of the Gaudiya Vaishnava school have dispraised the desire of some people to worship Krishna alone to the exclusion of Radha who is the *Paradevata*.

In conclusion we pray to Sri Radha with repeated prostrations and holding blades of grass between our jaws with folded palms, to give us the competence to serve her with an ardent desire and undivided attention, so that Krishna, too, pleased therewith, may look upon us with favour enough to accept us in their combined service. Will not such an auspicious day ever dawn on us?

Shri Shri Radha

SRI JADUNANDAN (*Vidyarnava*)

She is Krishna's ownself
As seen different from Him, in Godhead's greatest grace.
Words cannot touch His feet,
Nor can mind approach them ;
So in Supreme-most Leela Sublime,
He has manifested His Self,
In dalliance divine with Her
Who is but He — the transcendental and eternal One!
She is all Krishna — Krishnamayee,
As none but She alone can,
Reveal what God's ownself is—
In name, beauty beatitude and bliss.
Oh the wonder of wonders !!
She accepted birth as King Brishavanu's daughter ;
And in transcendental sports of Love Supreme, with Krishna
Showed God's own eternal ways to man.
God is His own Love — realised in existence, knowledge and bliss, above all.
She is that Love embodied worship divine,
Sree Radha !
Sex? an eyewash for the perverted blind.
All incarnates of God,
Are but reflections caught from Her,
All religious, in truth, are her gracious smile
Reflected in obeisance at her lotus feet.

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

Sikshashtakam — Sloka 3.

VISHNUSWAMI

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

There is no complete book of Vishnuswami at present beyond quotations from his commentary on the Vedanta called Sarvajna Sutra and views in the writings of Sridharasvami (Circa 14th or 15th century) and in the Sarvadarsana Samgraha (14th century). This book says that Vishnusvamin's doctrines were earlier than the practice of drinking mercury and mica among the Resesvarites. Cowell has drawn our attention to the fact that this practice has been mentioned in the life of Sankara. Anyhow we can assume that Vishnusvami must have flourished several centuries before 8th century when Sankara was alive. From the devotionalism of Vilvamangala who seems to have belonged to the Vishnusvami sect, it is not unreasonable to hold that Vishnusvami or his sect may have developed devotionalism which is the subject matter of the Bhagavata. We should mention here that with the almost complete extinction of the Vishnuswami sect devotionalism did not make any headway in any religious sect until the 15th and 16th centuries among the Gaudiya Vaishnavas of Bengal but it certainly existed in the individual cases of Jayadeva and Chandidas of Bengal who flourished in the 12th and 14th or 15th centuries respectively. The earliest evidence of devotionalism in some form or other may be found in the lives of Alvars or poet saints of Southern India and their Tamil Poems called Prabandhams. Their dates more or less synchronised with the age of the Bhagavata.

His Doctrine

It is extremely difficult to form an adequate idea of Vishnuswami's philosophical views as his Sarvajnasuktha is practically lost. Our observation is simply based on a few references to the passages of Sarvajnasukta in the writings of Sridharaswami the celebrated commentator of Srimad Bhagavata and Sarvadarsana Sangraha of Sayana. God has been conceived as the embodied form of existence, intelligence and bliss in the embrace of His twin powers called *Hladini* and *Sambit* through whose instrumentality His eternal body is capable of indulging in sports (*Lila*) with freed souls. The difference between God and the individual soul is that one never comes under the influence of *Maya* while the other is liable to be influenced by it. God is devoid of the mundane qualifications of *Sattva*, *Rajas* and *Tamas* but he possesses the spiritual qualities *Sat*, *Cit* and *Ananda*. He is all-knowing, all-powerful, the Lord and regulator of all. He is the only object of all devotion and worship and awarder of the fruits of all Karma.

According to Sri Vishnusvami there is only one Reality called *Vastu* who is God, so the system is called *Advaita* but is not the same as Sankara's absolute or undifferentiated monism which does not admit of activities but tacitly assumes some sort of force

which he calls Maya to explain the world of the individuals. They place Maya outside Brahma, so the Samkarites are not pure monists like Vishnusvami whose philosophical system is known as Suddhadvaita (Pure monism). Unlike Sankara's Brahman Vishnusvami's God creates the world without being modified in His essential nature. Brahman does not become a product after giving rise to the world which according to Vishnusvami, is the Karya or action of God and not of Maya, Sankara's second entity. So it cannot be illusory because it is the function of God. It would have been so, had it not been the action of God.

As gold remains gold though ornaments change their shape in the course of modifications, so God is always the same whether before or after His Karya or action. The action may be changeable but is as real as its cause. Creation is nothing but the manifestation of the material world the capacity for which is always inherent in Brahman, in other words the world is always within Brahman. Whenever God uses His power of evolution, there is creation, which returns to Him and remains in a dormant state whenever He withdraws His power. So He is both the material and efficient cause of His action to the evolution of the world.

A difficulty arises at this point, if He is the material cause, how does He remain so while being at the same time a modified cause? Modification may be of two kinds. For example there is that of milk which when it becomes sour, it changes into an effect and cannot revert to its original condition. Modification as applied to God, however, is quite otherwise. He always remains Sacchidananda though in conjunction with His will. His power becomes modified into the world, so the world is not unreal. Vishnusvami's Maya is the power of 'Vastu' and not in any way separate from 'Vastu.' Jivas are constituent parts of the one and only 'Vastu' or Substantial Reality. Individuals are of an identical essence with God, so in this respect there is no real difference as there is only one 'Vastu, but Jivas are atomic in size and consequently are liable to be overpowered by the force of 'Avidya.' while God is the Lord and Regulator. Here lies the difference but not in regard to essential character. Sri Vishnusvami employed the analogy of sparks to their parent fire in order to indicate the relation of the Jivas or individual souls to God. Sparks though issuing from fire are different from their source. God like the Sun by virtue of His qualities of *Sat*, *Cit* and *Ananda* in their infinite fulness burns up all unwholesome qualities of Maya. The Jivas being infinitesimal parts God are liable to become the victims of a limiting power which nevertheless is powerless before God. In short there is nothing unreal in the whole system which does not in any way work independently of Him. Jivas are His Parts and the world His action. The parts are complete themselves in their own way, being energised by God, while He is the complete whole, not depending on the parts to be so. It is not the parts that make the whole but the whole makes and maintains the parts as they are. By 'Mukti' or liberation of the Jivas, Vishnusvami means the

denotion to God that culminates in assuming spiritual body. In other words Vishnusvami maintains the absolute distinction between God and individuals all through even after 'Moksha' is attained; but, according to Sankara, there is absolute identity of the Brahman with the freed souls. Sankara's Brahman degrades itself into Isvara or Jiva in association with Maya or 'Avidya' but Vishnusvami's God never comes under Maya.

Immanence

BY DHARMIKA RATNA PRADEEPA SRI N. R. KRISHNASWAMY IYENGAR, *Advocate*.

1. A Vaishnava is one who worships Vishnu as the Lord-Supreme. His Religion is called Vaishnavism. The word Vishnu is derived from *Vis* to enter into and *Vish* to pervade. Narayana being admitted to be the supreme Lord God in the Vedas and Upanishads, Vishnu connotes His aspect of immanence. The Vedas say that the Supreme Lord protects the cosmos and enters into it, and also that He pervades the whole universe and He is present all round above, below and within everything. Further He is so, supporting, sustaining, actuating, energising and running the whole cosmic existence, as though they were parts of a machine, spun round and run by an actuating power.

2. The importance given to this particular name Vishnu can be gathered from many pieces of evidence. The work which recounts the thousand names of NARAYANA is called Vishnu-Sahasra-Nama. Vaikunta is often called Vishnu Loka. Amarasimha, the dictionarian commences the names of Narayana with the word Vishnu. All offerings and oblations are made at the feet of Vishnu. (Vishnu pade dattam). When ahutis are offered in fire for various Devatas, the series always ends with the offering to Vishnu as Paramatma, meaning the one who is the life element of all the foregoing Devas to whom, ahutis were offered. Instances may be multiplied. The idea behind this is really, that the things of the world, though they seem static and inert in some cases and active and growing and decaying in other cases, they are all Godful, God-ridden and God-actuated. This is the aspect in which the Vedic Rishis equated God, the unknown and the unseeable with cosmic existence, the known and the seen, either perceived by the senses or realised by super-natural powers or by logic and inference.

3. This essential idea of the great ancient Hindu Religion has been borrowed, accepted and acknowledged by all later religions of the world. Though Buddhism does

not actually refer to God, its great Pravarthaka and his Chelas have recognised a power actuating the universe. Jainism proclaims the immanence of Aruga Deva, its supreme God. Judaism, the religion of the Jews expressly recognises the immanence of God in their prayers and other works. Christianity began with "the Lord that art in heaven." But John Wesley introduced the idea of immanence of God and Constituted the Methodist Church. Confucius saw God in everything and everywhere. Taoism, the ancient religion of Eastern China and Japan, recognises this immanence. Sufism, a school of the great religion propounded by Mohammed, came to recognise this immanence of God. Shintoism an equally ancient religion of Japan found God in everything in which power supernatural was manifest, whether beneficent or malignant, Kama, is their name for the universal power actuating life, and synonymous with God. All these positively show that great and real thinkers of the various religions of the world have thought it proper to borrow this idea of immanence of God from the Hindu Religion, when they thought it otherwise not possible to equate the seen and the known cosmic existence with God.

4. Here is a clue to the need they felt with the learned theories of projection and absorption of the universe by God. (known as Creation and Destruction in Hinduism). In cosmic existence they found everything permanent all the time, Projection existed Men die, but Man never dies. Procreation, repetition with the material and the seed it brings forth, the seed and the material the seed sprouts into and makes growth baffled them and it became impossible for them to answer this permanence and continued existence time after time and generation after generation without their having the support and sustenance of the everlasting and the everpermanent, the one recognised progenitor and overlord God.

5. The Bhagavad Gita deals with this aspect of cosmic existence in several of its chapters in its various aspects. In the tenth chapter the Lord tells Arjuna, taking some examples of earthly things that His aspect is the highest quality discernable in everything earthly and cosmic and ends the chapter by saying that whatever is considered the noblest and the highest quality in any object, it is My presence and manifestation.

*"Yad, yat Vibhuthimut satvom Srimad oorjitham eva va
Thattadeva avagacchatvam Mama the jomsa Sambhavam"*

Arjuna, gets but a hazy idea of the immanence of God by the illustrations in the 10th chapter and those given earlier. Then the Lord shows himself in a swaroopa in which Arjuna sees the whole cosmic existence in the body of the Lord. The real nature of such existence is here manifest. Is it nature into which God exists, or God in whom nature exists? The answer is visually given and demonstrated that it is wrong to conceive that God exists in nature, but that the correct idea is that the nature exists in God,

"Nathvaham theshu the mayi." "Not I in them but they in me."

The similies we can offer in the existence of the water-animals in the ocean and in other waters. They live in the waters, procreate therein, eat of the products of the waters — All things on earth, movable and immovable, are immersed in air, they breathe and live by air. So do the globes and the solar systems, remain immersed in God. They breathe and live by God.

6. This great idea of the immanence of God when once seriously taken into heart, thought over, and realised is the greatest balm and cure to all ills of life and the vicissitudes of existence and will energise, actuate and ennoble the weak and the ailing this in-active and the decrepit and confer on them all the benefits, envisaged by the Phalasruti of the Vishnu Sahasra Nama.

Om Shanti ! Shanti !! Shanti !!!

Hail Vaishnavism, The pet child of the Great and Ancient religion of Rishis ! You engross all Religions of the world. Give them Life and Light, and ennoble them.

The Highest Testimony of Love

BY SRI NANDADULAL BRAHMACHARI, BHAKTIVAIBHAVA

Sri Krishna (*Radhabhava dynti subalitam noumi Krishnaswarupam*) assuming the halo of His consort Radha who is the best worshipper of Sri Krishna and the fair complexion of her body appeared as Sri Gauranga Mahaprabhu. He played the role of a pure devotee to teach the people about Loving Devotion, (Prema-Bhakti) Himself practising the worship of the Supreme Lord, Sri Krishna. Thus He showed the culmination of the culture of Divine Love which is an unparalleled wealth of the free devotee who has stoutly forsaken the ideas of piety, wealth, desires and salvation, being enamoured of the beauty in the loving service of God.

Lord Gauranga fought to the last the age-old sin and the superstitions, faults and follies. He came out with that inextinguishable eternal burning torch in His hand, the torch of truth and justice that proclaimed to the world the sweet Divine Names :—*Rama Raghava ! Rama Raghava ! Rama Ragava Pahimam, Krishna Keshava ! Krishna Keshava ! Krishna Keshava Raksha mam*. His ecstatic dance and the sweet chanting of the Divine Name Krishna touched the heart of every one who came with His sight or even whoever

heard about Him. All that came in His path fell prostrate at His Lotus Feet, kissed the dust and begged His mercy. The sinners fell, the tyrants broke down, the proud bent low; the Buddhists, Jains and other classes of atheists also admitted Him as the Saviour of mankind. The Karmins, the Yogins and the Jnanis forgot their types of Sadhana and were enchanted with the Divine Krishna Name. The Saviour of mankind, established the true religion of Absolute Truth, Love, Forgiveness and Mercy and brought down on this earth of decay and death, millennium of eternal bliss.

But in the 18th century, the true religion was at its very low ebb, due to lack of proper publicity of Vaishnava literature and also for want of great Acharyas to propagate the cults in their true aspect. Unfortunately, there was a general impression that the Adwaita System, as expounded by the great Master Sri Shankara, was practically exhaustive of Hindu philosophy. Practically it was the dark period of the Gaudiya Vaishnavism which fell from its highest transcendentalism to the lowest possible degradation, as so many off-shoots have crept in it being handed down by the pseudo-Gurus. When a great son of Bengal, Sri Raja Ram Mohan Roy, wanted to arrest the thrusting influence of Christianity and to reform Hindu religion, he hardly could find any vitality and force in Shankara's Monism. So in order to tide over the then social breakdown, he preached Brahma-Dharma, born out of the amalgam of the East and the West.

But we see that Prabhupada Srila Bhakti Siddhanta Saraswati Goswami Thakur, the Founder of Sri Chaitanya Math and Sri Gaudiya Maths took hold of the of the Gaudiya Vaishnavism propagated by Bhagawan Sri Chaitanya Deva that the Gaudiya Vaishnavism called upon and practised by Sri Rupa and Sri Sanatana i.e. Sad-Goswamis of Sri Vrindavana is unparalleled and unprecedented in the annals of world religion. He himself embraced the Tridanda-sanyas-order with a vow to propagate the cult of the Gaudiya Vaishnavism true to its perspective and established Sri Chaitanya Math at Sree Mayapur, Nadia, (W.B.), inviting all to take shelter at the feet of the Supreme Lord. He addressed the world with the great sayings of Sri Probodhananda Saraswati:—*Dante nidhaya trinakam*, "Oh Sadhus! holding a blade of grass between my teeth and falling on your feet with all humility and supplications, I beg to state that bidding good-bye to everything from a distance devote your-self to the feet of Sri Chaitanya where lies the summum bonum of human life." In spite of hundred hindrances from different opponent parties of the so-called religionists, our Srila Prabhupada preached the Gaudiya Vaishnavism in its pure form not only in all the parts of India, but also in foreign countries. Over a hundred Maths he established and a vast literature flowed through his versatile pen. Not only did he introduce all possible, humble and genuine methods to broadcast the Gaudiya Vaishnavism but also he made all necessary arrangements for the aspirants in their furtherance of devotional practises.

"*Yata Mat Tata Path*" —the general run of the people (or so called religionists) interpret, as 'all the roads lead to Rome, or by any means one can reach the same goal

But Srila Prabhupada analytically proved that it is true that there are as many ways as different paths of religion but every religion does not lead to the same goal. By following one's own particular means (Sadhana), one may bring down the love of one's own plane of consciousness for culture but the Divine Love cannot show herself in her full beauty and grandeur. Spirit associated with matter never can cultivate the Transcendental Love. Karmins' goal is elevation or celestial enjoyment; and Jnani's is salvation (cessation of sorrows); but Bhakta's goal is possession of eternal Bliss. "*Kshine punye martyalokam bishanti; Abrahma bhubana loka punarabartinarjuna; Mad bhakta na pranashyati*. A Karmin worships many gods, as they give this or that reward which amounts to the worship of those gifts which he likes. Love that is offered to God as a price for the fulfilment of or for gaining a selfish end, is not love really but a trade. It is lust that hinders the cultivation of Divine Love. Srila Prabhupada explains that the Karmins' worship of many gods equal to the maintenance of a hen by a Mohamadan; as he pets it for eating its flesh. Jnanin, at the end of his Sadhana annihilates himself in Brahman where the Served, the servitor and the service are lost. But a Bhakta after making himself free from the grips of Maya (*mukapi lilaya higrham kridaya bhagavantam bhajante*), serves the Lord Transcendent eternally. Srila Prabhupada pointed out that Mammon worship is not the worship of God.

Imitating the Christian Missionaries, even some of our Indian Missionaries declare that 'Daridra narayana seva' service to man is service to God, which is quite against the spirit of Bible too i.e. "Love God with all thy heart, with all thy mind, with all thy soul and with all thy strength, and love thy neighbour as thy-self." But Srila Prabhupada points out that a great mistake is committed in such sayings, in the path of spirituality. He says:—"Service to God is service to man. *Tasmin tuste jagat tushtam pranite pranite jagat*. Unharm-producing (Amana-udayadaya) service to man is:—"To arrest the perverted current tide and to awaken in him the consciousness of service to Sri Krishna, his eternal God is the fundamental function of every soul, inhabiting a man or a tree or a stone. In service to God, there should be no flickering, no wavering and no running away. If one fails in it, one commits a double crime; one commits suicide and, at the same time, helps others to do the same directly or indirectly. "Say Radha-Krishna, come along; This alone I beg; There is no other means to get over the illusion."

Almost all the people pratyakshavadin, parokshavadin, aparakshavadin, karmin, jnanin and yogin believe that if we endeavour patiently and persistently we can reach the cherished goal, and there is nothing beyond our means and reach. Also the Bible echoes, "Knock, and the door shall be opened." But standing on the transcendental plane of Thought, Srila Prabhupada says that although this may be partly acceded to with regard to efforts for things mundane but it cannot be so admitted in the case of matters spiritual. Efforts of mortal beings do not reach the gates of Heaven. *Nayamatma praba-*

chanenalahyo na medhaya ra bahuna shrutena. The world is a prison-cell; and whatever we do here for adjustment of our position as a mundane entity, we only manage thereby to strengthen its walls against us. So long as we are in this prison-house, our talk of freedom with reference to our existence here is merely the talk of changing cells. The things that we fight to possess, possess us in turn. Our attempt to become their lord leads us to become their servants. Thus we run from one subjection to another. This is a punishment. But the Jiva will have to regain the spirit of consciousness through loving service to God is possible only by "Sadhu Sanga" *Bhaktistu Bhagavat-bhakta Sangena parijayate.* Remember the Lord Sri Krishna is the Absolute Master of the whole universe and of sacrifice.

His Divine Grace Srila Acharyadeva Bhakti Vilas Tirtha Goswami Maharaj, the President of Sri Chaitanya Math and Gaudiya Maths, says,—“To-day the H. Bomb, Atom Bomb and satellite are threatening human society. The intelligensia of the world are now restless to find out an altar where peace can be established. But we assert that peace and harmony, if at all possible to be established among the nations, it is possible only through the teachings of Sri Chaitanya Deva.” Dr. S. Radhakrishnan, the Vice-President of India says,—“Bhakti transcends a man above caste and creed. Bhakti brings out equality between man and man and social justice. It is Bhakti which brings a man face to face with God. The eternal Truth—of which Sri Chaitanya Mahaprabhu was a great exponent—alone can serve as the super structure of the new world which is bound to be built if we are to survive.” Dr. P. V. Rajamannar, Retd. Chief Justice of Madras remarks, that Chaitanya’s religious emotion, bordering on ecstasy, the like of which it is rare to find in the annals of any religion in the world.

The all round development and perfection of the philosophy of Bhakti was superbly blended with pure devotionism to the fullest extent only in the life of Sri Chaitanya Mahaprabhu. His contribution towards the psychology of devotionism in the solid foundations of Bhakti philosophy supreme and unique in the religious history of the world. His direct disciple Sri Rupa Goswami thoroughly treated this subject for the first time in his “Bhakti Rasamrita Sindhu” and Ujjvala Nilamani.” He says,—*Anarpita Charim Chirat.* Sri Krishnadasa Kaviraj Goswami, the author of “Sri Chaitanya Chari-tamrita” remarks that before the time of Sri Chaitanya Deva history does not give us even one instance of any single person having ever had the same experience or that any book has ever given a description of such a manifestation of ecstatic love of God, as it was manifested in the life of Sri Chaitanya. Sri Chaitanya wept like a child, saying, “Oh Krishna, where art Thou? Why hast Thou left me? How can I live without Thee? I had my Lord. Again I lost Him. Who has snatched away my Krishna? It caused Him to see Krishna with His own eyes, to hear the flute of Krishna with His ears, to smell the scent of Krishna’s fragrance with His nose, to taste the liquid mellowness of Krishna

with His tongue and to feel Krishna by touch at one and the same time. In such ecstasy, He fell into trance upon trance. In trance, His body was swollen, His bones were dislocated and kept together only by a layer of skin. His breathing was faint and He lay senseless, and foam came out of His mouth.

By constant chanting of the Krishna Nama into His ears by His devotees, He regained His consciousness and began to say,—“I met the Lord of my heart, for whose sake I had burning in the fire of love.” But the next moment he was overpowered by love-in-separation and He repeated,—“Krishna, my dear, Oh my life, whither hast Thou gone, Oh darling Krishna, thus stealing my heart and then abandoning me!” Woe to me, my beloved sister, (Gopi), what has happened to me! My love for Kanu (Krishna) wears away my body and mind like poison! My heart burns day and night, there is no happiness for me! Oh that I could fly where Kanu is to be found!”

*Ashlisya ba padaratam ptnashtu-mam-adarshana-marmahatam
karotu ba,
Yatha tatha ba bidadhatu lampato mat pranathastu sa eba naparah.*

Krishna’s Beatific Attributes

By SRI BATUK NATH BHATTACHARJEE, M.A.B.L.

Bhisma the grandsire of the Kuru princes lies on his bed of arrows. The Pandava King, victorious yet contrite at heart, stands before him, his head bowed and hands folded, for the last words of his instruction. The Supreme Person graces the company with His Divine presence. Yudhishtira’s interrogation is about Dharma in all its aspects. This inquiry about Dharma has welled up in the heart of India in all ages and thrown into the shade all political events which are the staple of history. The Santi Parva is the long record of the answers of the barb-pierced yet serene, all-knowing and supremely wise Bhisma. At the outset of the sage responses he makes, Ganga’s son, vowed to truth (Satyavrata) as his name signifies, makes his obeisance. Salutation to Dharma which is great Salutation to Sri Krishna the disposer of all, the the Supreme Lord—He says. This verse is recited also before the reading of the Geeta. And it indicates that these two are the highest objects in our world—the greatness of Dharma and the Divine majesty of

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सर्वार्थमुपबोधतः।

देव्यैः कृष्णसुन्दर्यै
युक्तं वैराग्यमुपाये

प्रापञ्चितया बुद्ध्या
हरिसंविद्य वस्तुनः।

मुमुक्षुभिः परित्यागो
वैराग्यं फलप्राप्तये ॥

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Srila Prabhupāda's Precept

On Empiricism and Vaishnava Philosophy

(Given in answer to Prof. Suthers' question)

Prabhupāda :—The Vaishnava Philosophy has spoken about true wisdom. True wisdom is not subject to an attack from any rival camp like the changeable and fluctuating knowledge of the empiricists ; this is the special feature of the Vaishnava Philosophy. The philosophies that have been, are being and will be built on the foundation of empiricism will be abandoned, enlarged and altered along with the increase and decrease of experience. Before the civilization five-thousand years old, the three-thousand year old civilisation is imperfect ; and the seven-thousand year old one is more enlarged ; and in ten thousand years it will be still further changed and enlarged. The Vaishnava Philosophy built, as it is, upon the strong unalterable foundation of true and perfect wisdom is not fit for change and reformation like the foot-ball being kicked from here and there.

The Srimad Bhāgavatam which is the essence of all the Vedas and Vedāntas speaks of the real truth. This scripture describes something which is beyond the regions of human civilisation and all the rules and regulations of society, and speaks about the attainment of another or spiritual body by the soul. Some empiricists of the inductive

school do not recognise this change of body for the soul. There are others who try to prove such a change by various mundane reasonings. Some of them cite the example of the tendency of a newly born monkey to grasp the branch of a tree, or that of a newborn rhinoceros to fly away from the mother, considering which, they say, every one must have to admit the previous life of creatures and cannot disbelieve the transmigration of souls. As a baby-rhinoceros is born, it runs away from the mother lest the mother should lick its skin. Her tongue is so sharp that the bark of a tree licked by her is removed. The baby comes to the mother only when its hide gets hardened in the course of a few days. Seeing these, the empiricists realise that this habit of the baby rhinoceros is indicative of its previous birth.

The *vedic* scriptures, however, have given a scrutinising analysis of the mutual difference of the soul, the mind and the body as the atomic sentience, pseudo-sentience and matter. The soul (*ātmā*) is the owner of the body and the mind. These two are the properties of the soul which again is the property of the Supra-soul (*paramātmā*). The Supra-soul is the causal sentience and the soul (*jīvātma*) is the effectual sentience. The soul has two bodies or distinguishing properties; one is the subtle one or mind and the other the crude one i.e., material body. The outer body is the aggregate of atoms of the five elements of matter; the inner or mental body is the conductor of the outer body. The soul in its conditioned or bound state is connected with foreign properties through the mind. The soul is now asleep and inattentive to the service of the *supra-soul*. Seeing the owner asleep, the subordinate workers, mind and body, are busy about their mean self-interest, instead of looking after the interest of their owner. All the universe, animate or inanimate, is included within the Supra-Soul; in reality every creation is animate. Our scriptures have proved this since time immemorial. Yet Sir Jagadisha Chandra Bose has proved, even by the inductive process, before the empiric school, that there exists animation even within grass, shrubs, creepers, etc.

Prof. Suthers:—I shall at one time see Dr. Bose. Is the conception of our difference from the Supra-Soul born of our ignorance?

Prabhupāda:—We shall consider how in our conditioned state we have been enveloped by the two distinguishing properties, and how again we shall be liberated therefrom. These two are non-souls. Even in this conditioned state we are animate, not insentient. The non-souls, viz. the body and the mind, are connected with the outer and mental worlds. We have yet to attain to what is beyond the body and the mind. By '*jīva*' are meant 'soul', 'mind' and 'body'. According to Sri Rāmānujāchārya the Supra-Soul is indeed one Sentient Body. He has two Bodies; in His mental Body there is the aggregate of *jīvas*; the outer Body is the material world. The different parts of the mental Body of the Supra-Soul are the *jīvātmās* or atomic sentience. It is then when the *jīvātmā* or atomic sentience feels himself as a protege of the Full Sentience or Supra-Soul and becomes steady in His eternal service, that his nescience or ignorance becomes extinct. It is this contact through service between the Supra-Sentience and the atomic sentience as the Asylum and the dependant respectively that amounts to the absence of the material conception of differentiation.

SRILA THAKUR BHAKTI VINODE'S PRECEPT

On Achara and Prachara

Holy men's practice of virtue is *āchāra* and the propagation of that virtue among people is *prachara*. Before taking up either of these two, one should receive training from holy men. If while receiving such training one begins preaching before practising the virtue oneself, this causes a great harm in the world as history and experience amply show. Some persons do not practise pure devotion themselves, rather perform rites for the fulfilment of worldly desires. If they give instruction about devotion, that is quite contrary to *sāstric* teaching. Before teaching one must practise virtue oneself.

Again there are some devotees who are so deeply engaged in performing devotional practices that they do not pay attention to preaching. The real preacher, who propagates devotion along with the practice thereof, does greater benefit to the world than they. By the mere practice of devotion one benefits oneself only, whereas a real preacher benefits all listening to his instructions by the process of practice and preaching together.

Saintly Lives of Srī Rupa and Sri Sanātana Goswāmīs at Vrndavana

The two brothers, Srī Rupa and Srī Sanātana Goswāmī Prabhus, worked together at Sri Vrndāvana to fulfil the four kinds of commandments of Srī Srī Kṛṣṇa Chaitanya Mahāprabhu who was none else than God Kṛṣṇa Himself incarnate. In the Srī Chaitanya Charitāmṛta (3rd part, 4th chapter) we find: "The two brothers lived at Vrndāvana and fulfilled God's commandments. They collected many scriptures and discovered the holy places then obsolete. They instated Kṛṣṇa's worship at Vrndāvana. Srī Rupa composed Srī Bhakti Rasāmṛta Sindhu in which there is elaborate delineation of the devotional science and practice for Kṛṣṇa's service. His Ujjvala Nīlamanī, a grand book on rhetoric, fully describes the tasty sweetness of the sports of Srī Rādhā-Kṛṣṇa. His two dramas Vidagdha Mādhava and Lalita Mādhava contain the mellowness of Kṛṣṇa's sports in detail. Besides, he composed very many treatises, Dānakelikonmudi, etc., in which he dwelt on the tasty mellowness of Vraja Līlā." Srī Rupa wrote many more treatises not mentioned here. As regards Srī Sanātana's works, the same book (Ch. Ch. 2nd part, 1st Chapter) says: "Sanātana Goswāmī had four treatises, (i) 'Bhāgavatāmṛta', 2 parts, with annotation, (ii) 'Dīkṣapradarsanī'—annotation of Srī Haribhakti-vilāsa, (iii) 'Vaishnava-Toshanī', a gloss on the tenth canto of the Srimad Bhāgavatam, (iv) 'Līlāstava', known as 'Dasama-Charita'."

In Ch. Ch. (1st part Ch. 10) we find a brief reference to the activities of these two Goswāmīs and their spread of devotional love: "As desired by Srī Srī Mahāprabhu, these two branches of His Tree of Love spread far and wide and covered the whole of the west of India. Up to the river

Indus and the Himalayas, including the holy places like Vrndāvana, Mathura, the whole area was over-flooded with the fruit of love of these two branches and men became maddened with the taste thereof. The men of the west (of India) were quite ignorant and had wrong customs; they two propagated *bhakti* and good custom among them. They resuscitated holy places that had been forgotten and introduced the worship of Kṛṣṇa's Icons at Vrndāvana". In the second part, ch. 19, has been given a hint how they led their lives there: "Both of them were without any fixed dwelling. They slept each night under a separate tree. They lived on begging handfuls, and seldom had full meals at some Brāhman's house. Renouncing all enjoyments they masticated coarse bread and gram. They had with them each a water pot in the hand, a coverlet of tattered rags and torn outer clothes. They kept themselves engaged in chanting Kṛṣṇa's Names and Glories attended with joyful dancing. They spent almost the entire day and night in the service of Kṛṣṇa by chanting His Names with love, leaving only an hour and a half for sleep and that too they did without on some days. At times they wrote treatises on *bhakti* and love, listened to the accounts of the Life of Śrī Chaitanya Mahāprabhu and meditated on Him". Four other devotees gradually gathered round them, viz. Śrī Raghunātha Bhatta, Śrī Gopal Bhatta, Śrī Raghunātha Dāsa, and Śrī Jiva, the first two at the Lord's command, the third on His departure and the fourth under the direction of Śrī Nityānanda Prabhu, the Lord's second self, forming the famous School of Six Goswāmīs of Śrī Vrndāvana, led by Śrī Rupa Sanātana Goswāmīs.

As regards the duty imposed upon them by Śrī Mahāprabhu of setting up

Kṛṣṇa-Seva at Śrī Vrndāvana and rediscovering the forgotten temples in Śrī Brajadhāma, they performed it most assiduously and the present day Vrndāvana and Braja owe much to them. At Vrndāvana they roamed about several places in search of the Govinda Deva Murti about which the *Sāstras* said as ever existent in Yoga-pitha (Vrndavana); but they were not able to find the Vighraha anywhere. One day disappointed in the search, Śrī Rupa was shedding tears, seated under a tree on the bank of the Yamunā, when a Braja-vāsi (local resident) of charming appearance met him and sympathetically knew from him the reason for his sadness. He encouraged him and took him to a place, known as Gomātilā, where a cow daily poured milk from her udder. He said that must be the spot where Govinda existed according to the *sāstric* tradition. With this He disappeared and Rupa was moved to emotion, guessing who He was. Then he told the people there that Śrī Govinda Deva could be found on excavation at the spot. Glad at heart they dug up the Murti with loud cheers. At once Śrī Rupa sent a man with a letter to inform Śrīman Mahāprabhu who, being exceedingly glad, sent Śrī Kāśīswara Pandita with Śrī Gour-Govinda Vighraha to be set up to the right of Śrī Govinda Deva. This account as given here is more authentic than another according to which the Vighraha was dug up from a cowshed at Nanda Grām. This account is taken from the *Sādhana Dipikā* by Śrī Rādhā Kṛṣṇa Goswāmī, disciple of Śrī Haridāsa Pandita Goswāmī, the right hand man of Śrī Rupa Goswāmī in Śrī Govindajī Sevā,

Now no Śrī Rādhā Murti was there with Śrī Govinda Deva. Śrī Rādhā Murti was being worshipped at Puri as Lakshmi Devī. Being ordered in a dream, Prince Śrī Puru-

shottam Jānā of Orissa sent this Murti with great pomp to Vrndāvana where it was set up to the left of Śrī Govinda Deva.

Later on, being attracted by the fame of the Goswāmīs of Śrī Vrndāvana, Maharāja Mansing of Jaypur, constructed a grand temple of seven storeys for Śrī Govinda Deva. It may be mentioned here that the malicious iconoclast, Aurangzeb, broke down the four upper storeys, leaving only the three lower ones. Even this remnant has been highly praised by the European critics "as the most impressive religious edifice that Hindu art has ever produced, at least in upper India".

Śrī Sanātana often stayed at Mahāvana, where one day he saw Madan Gopāla play with boys on the Yamunā bank and became attracted towards Him. One night He appeared before Sanātana in a dream and told him: "I shall come to your hut from Mahāvana, for I have a liking for it". Sanātana became overwhelmed in love ecstasy and at dawn he found Madan Gopal come. In the leafy hut he served the Lord in great delight. But he was sorry that he was not able to offer Him any good food beyond coarse bread and leafy greens boiled. Knowing his mind, Madan Gopal desired to increase the quality of His service, when a rich merchant, named Kṛṣṇadāsa (or Rāmadāsa) Kapur of Multan, came to the Goswāmī. He had some boats with him, that had struck a ground against the shoal of the Yamuna near Sanātana's place. Coming up he fell at the Sadhu's (Sanātana's) feet for his help with *yogic* power to make the boats move. Sanātana asked him to pray to God, when

he fell flat and promised that he would be offering to Him all his profits from the sale of the commodities in the boats. Suddenly he saw that the Yamuna was in the flow tide and his boats were afloat. His gain that time was four times the usual profit. Returning to Sanātana he made over all the money to him. Sanātana with exceeding grace made it over to Śrī Madan Mohun. Forthwith Kapur took up the construction of the temple, offered ornaments and costly clothes to Madan Gopal and arranged for offering delicacies for His daily service. He then became a disciple of Śrī Sanātana and later on his family too. Sanātana became very glad at the improvement of God's service. The place of this temple is just on the bank of the Yamuna near Kāliadaha. A Bengali admirer of Sanātana, named Gunānanda made some additions to the temple later on.

As regards the way how Śrī Madan Gopāl Vighraha was obtained by Śrī Sanātana, there is a tradition among the Choubes of Mathura that Śrī Madan Mohanjew played among the boys of Śrī Damodar Choubes family, when Sanātana came there and seeing Him felt much attracted towards Him. Then encouraged by Madan Mohan in dreams, he fulfilled many conditions, given by the Choubes with God's instructions more than once and took Him to his place. Commanded in a dream Śrī Purushottam Jānā, son of King Pratap Rudra of Orissa, a follower of Śrī Chaitanya Mahāprabhu, sent two Murtis, one of Śrī Rādhā, the other of Śrī Lalitā, which were set-up one to the left and the other to the right of Śrī Madan Gopāl.

Krishna's Beatific Attributes

BY SRI BATUK NATH BHATTACHARJEE, M.A., B.L.

(Continued from page 168 January issue)

assurance He utters — Even a man sunk in evil doings if he worships me with a single heart is to be accounted a good man for he also has become steady in pious resolve. Oh son of Kunti know for certain and proclaim unhesitatingly — my devotee is never lost. Hence is He the sanctifier of the impurest, of the fallen. This fear-dispelling message rings repeatedly in the Gita like the chimes of a bell, musical cadence for the good of distracted, infatuated fallen creatures. Between the creator and the created the relation is as of the refuge and the refugee and it endures here and hereafter for eternity. On the exuberance of life, under the spell of egoity, of the sense of independent agency and of unfettered enjoyment man forgets and denies this patent truth. Revelation, the word of God, prevents this danger to the soul, and reclaims the erring creature.

Hence the charioteer of Partha sounded the assurance. By attaining Me great souls no more undergo rebirths in this fleeting world — this dungeon of woes; they are delivered from it. From the earth to the sphere of Brahma — all the seven worlds revolve and pass through the cycle of changes but to attain me is to be free from this mutability and transmigration. And again the Lord uttered the pledge. — This illusion of mine woven of the three gunas or moods is transcended with difficulty but those who with undivided reliance take refuge in Me cross this stream however difficult of passage it may be.

And again the Gita repeats the message of hope. — “To those who Laud the Lord and instruct themselves mutually by conversing on His Transcendental knowledge, satisfaction and bliss, to those who worship Me, desireless and constantly communing and inspired by single souled devotion, I grant full knowledge about My true nature. Realising Me thereby in themselves they become united with Me”.

In all the teachings imparted in the Gita about the several forms of Yoga or spiritual communion, the Supreme Lord has revealed Himself in positive attributes. He has not variously described that quarter of His being which constitutes the Universe. He has not described Himself as dwelling worlds invisible, beyond human knowledge, in a form unapprehended, behind an impenetrable curtain, enveloped in a mystery transcending mind and speech, as an attributeless and abstract entity. He has not partaken of the nature of darkness, but He is the light of heavenly luminaries like the Sun and untouched by the gloom of ignorance. He is enthroned in all hearts as knowledge as knowable and to be known. Unmanifest He yet pervades the Universe. He is the seed and origin of all creatures. He is Eternity, He is the dispenser of the fruits of all action. He is the Way, the Protector, the Master, the Witness, the Habitation, the Refuge and Friend, the Creator and Destroyer, the Support of existence, the Ground of dissolution, and the never exhausted Cause of the Cosmos.

All these epithets counting in the song Divine are affirmative, not negative. And the speaker is the Friend of Arjuna, the son of Vasudeva, the apple of Devaki's eyes, the darling of Nanda, the prince of cowherds. He has appeared in the illusory human form; hence His divine powers sometimes elude our minds. Hence it is that man forgets the

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lonest of verities and losing himself in the evanescent neglects the certitudes. The Divine Person says, —

Deluded men disesteem me as lodged in the form human, not knowing My Lone essence as the Supreme Lord of all beings. I am the Innermost Soul of all, I am the Perfect Being, the Supreme Person but finding Me humanly incarnated, infatuated creatures not realising the highest truth about Me misappraise me.

In numerous places in the text of the Gita the First Personal Pronoun (asmad) in its various forms in different cases has been used. Whom do they refer? Who is intended to be understood by them? Is He not that Person who is the transcendent mystery, who though historical is yet timeless, who is at once sat (existent) and asat in His own words, who is the lord and enjoyer of all sacrifices, who, as the ancient sacrificed Being, infused into human society the inspiration of self-sacrifice the basis of its well being, in the Gita — the supreme gospel of life He repeatedly assures man and calls him unto Himself saying — whatsoever you do or subsist on, offer to the gods, donate for the good of creatures or practise as austerity for self-culture — dedicate all that to Me as oblation to the Divine Krishna. He has uttered the message which dispels all fears — Pass beyond and shake off all bonds and checks of piety and impiety that human speculation and social intelligence have conferred and seek refuge in Me — I will cleanse you of all sins. The creature is a lone, straying eternal wayfarer on the boundless storm-tossed deep of worldly life and if he misses this cheer and solace truly pitiable becomes his lot. For indeed his only hope is this Helmsman of the galley of earthly life, this perfect and ancient One — who is the fount and centre and support of all revelations that ever flashed on the human intelligence. Hence it is He on whose divine lips the truth has found utterance.

I am the support of Brahman — immortal and immutable, of eternal Righteousness and of bliss immeasurable.

He is the essence of all, the ultimate reality. As Purusottama — the Supreme Person — he pervades all, is the indwelling Spirit of all, is the final and highest truth. As says the Gita.

Two Beings are these in the Universe the perishable and the imperishable. The perishable comprises all created objects, the imperishable one at the summit is called Akshara the undecaying. Another is the Supreme Person, called the Super-Soul, who pervades all three worlds and sustains them — the God Eternal. As I transcend Kshara perishable creation and excel Akshara — the undecaying, therefore am I famed in the world and in sacred scripture as Purusottama. Known by this celebrated name and form, ever attracting all to His blessed feet, this embodiment of infinite majesty, grace and sweetness has time and again in the Gita roused and called His creatures unto Himself. He says — Have your mind intent on me, fasten your intelligence on me and without doubt you will abide in me hereafter.

Apply your mind to me, be devoted to me worship Me, and do Me obeisance. Thus communing in spirit with Me, me you shall attain solely surrendering yourself to Me. And again He says—

He, who does my work knows me to be his sole aim, is my devotee free from all earthly attachment and from antagonism to all creatures — attains unto me.

After many births the blessed creature knows Him and finds refuge in Him and realises Him as Vasudeva — the Omnipresent One. Most rare is the good fortune of such a high souled one.

The Vaishnava cult and discipline of Life consists in hearing, meditating on and chanting the name and form of this mine inexhaustable of all noble attributes. The Vaishnava heart is full to the brim with the emotion ineffable which this discipline affords and he considers this to be life's fulfilment, the highest good. This exalted rapture finds expression in Srila Kaviraja Goswami's writing — More perfect joy than the bliss of Brahmachari is Krishna's endowment of attributes.

The life and soul of Vaishnavism is the heart intent with love on Krishna's gracious qualities. The great master Sri Chaitanya, declares Oh Sanatana, Krishna's sweetness, is the ocean of nectar sweeter than sweetness and sweeter by far. And still more richly sweet than the great virtue of Krishna's Name is to instil love of this sweetness. Else where in Krishnadasa Goswami's work occur the lines—

Rama's Name redeems, he is the giver of salvation,

Krishna's name ferries across for it gives the joy of love.

The root of Vaishnavism is an aspiration higher than the craving for release from bondage. Its yearning is for the treasure of love and the wreath of Devotion's gems.

Spread of Nimāii's Name as the Greatest Scholar

(For Juvenile Readers)

Boys and Girls! You have learnt about Nimāii Pandita's great scholarship and also that the Panditas of the Navadvīpa university dreaded lest they should have to accept defeat at His hands, if accidentally they met Him on the way. About this time a great devotee of God came to the town incognito (without being known to the others). He visited Srī Advaita Ācharya's place first. When Advaita received him as a Vaishnava saint, he spoke of himself as an ordinary fellow. Mukunda, too, of whom you have learnt before and who was present there at the time, similarly felt about him and sang a song about Srī Kṛṣṇa, when the saint fell down on the ground with changes on the body like the hair standing on the end and flow of tears,

etc. Now seeing these signs of extreme love of God, they knew him to be none else than Srī Iswara Purīpāda of so famous a name. He was the dearest disciple of Srī Mādhavendra Purī, the fountain-head of the devotional tasty mellowness, with whom Srī Nityānanda Prabhu (to be described hereafter) had roamed about the country from a boy of twelve years, before He came to Mahāprabhu Gourāṅgādevr (i.e., Nimāii Pandita). Some months he spent at Navadvīpa at the house of Gopīnātha Āchārya, of whom you will learn more hereafter. One day he accidentally met Srī Nimāii on the way who then daily visited him in the evening. Srī Iswara Purīpāda taught his writing, viz, Kṛṣṇa-Līlāmṛtam', to Srī Gadādhara Pandita,

then a young devotee, about whom, too, you will learn much later on. Seeing Nimāii Pandita vastly learned, Purīpāda gave Him his Kṛṣṇa-Līlāmṛtam to point out the defects that might be in the book. Nimāii said that there must not be any defect in the writings and utterances of a great devotee of his type, and that even if there had been any, Kṛṣṇa would be pleased therewith and not with the correction by a learned man. So who would venture to correct it? So humble was Nimāii, the greatest scholar of the time, before a devotee. But to a boastful scholar He was as tremendous as ever. He always respected the devotees like Srīvāsa Pandita and others and He accepted, with His Head bent down, the blessings they showered on Him about the growth of *bhakti* in Him, not realising that He had been born among them to propagate (spread) *bhakti* to all men with them as His associates.

The great scholars of Navadvīpa heard Nimāii Pandita's discourses from a distance; while, seated on the bank of the Ganga among His pupils He discussed about His teachings. They wondered to hear the depth of His learning and admitted at heart that He could not be an ordinary human being, but must have a divine element in Him. About this time there came to Navadvīpa a great scholar, known as Kesava Kāśmīrī, with a large retinue (of attendants) and with elephants, horses, etc. He had defeated scholars of the different parts of India who gave him written declarations of his victory. Proud of having been successful in getting the boon of being the world-conqueror of scholars from Srī Sarasvatī Devī, Goddess of Learning, whom he had pleased by her worship with penances, he had heard that Navadvīpa was a centre of great erudite scholars; so he came there

sure of his success. The Punditas there having learnt that he was the blessed son of Sarasvatī, became much afraid that their great fame would be tarnished by him. Kesava wanted to have them as competitors of his in debates, or letters of admission from them of their defeat. Nimāii, when informed of him, told his pupils that God does not tolerate arrogant self-conceit of any one, who curbed the pride of all world-conquerors of the past like Rāvana, Vena, Nahusha, etc., and that Kesava's pride would be broken down even at that place. While on a full-moon day He was sitting on the bank of the Ganga as usual in the evening giving His pupils a discourse, Kesava came there and was informed by one present there that it was Nimāii Pandita. Srī Nimāii received him cordially and after some talk requested him, as he was a renowned poet, to narrate the glory of Goddess Ganga. Then and there Kesava extempore (without study or thinking) chanted very many *śloka*s in rapid succession for long. Every one present was astonished. Out of them Srī Nimāii repeated one and requested the Kāśmīrī to explain it. He wondered how Srī Nimāii could remember a particular *śloka* in full from so many chanted with the speed of a gale (high wind). When the *śloka* was explained showing all its merits, Srī Nimāii pointed out several defects in it according to the rules of rhetoric (i.e., figures of speech), at the beginning, in the middle and at the end. Then Kesava Kāśmīrī could not refute the arguments of Srī Nimāii and was silenced. Seeing him defeated the pupils were going to laugh, when Srī Nimāii prevented them and consoled the scholar, most politely asking him to come next morning to resume the discussion. Boys and girls, just see how polite and kind Nimāii was to defeated scholars. This was

His habit; He never gave pain to the mind of the defeated scholars. The Dig-Vijayi Kesava Kashmiri felt much aggrieved to have been defeated at the hands of a teacher of Grammar, yet in His teens (—below twenty years of age). Going to his lodging, he began to weep and mutter *mantras* to Sarasvati Devī who, then, appeared in his dream and told him a great secret that she could not help him, as she had done before, in the presence of Sri Nīmāi Pandita who was none else than the Lord of the universe at whose feet she was ever a maid in attendance. She then asked him to fall at His Feet and ask for blessings. He did it and reading hymns to Him prayed that no more might the evil desire for victory rise in his mind. God Nīmāi advised him to serve Krishna, giving up all other desires, for the real fruit of learning is devotion to Kṛṣṇa. The Digvijayi, then thoroughly converted as a devotee, distributed all his rich paraphernalia (horses, elephants, etc.) among the people and after thousands of low prostrations (falling flat in *dandavat pranāmam*) before Lord Gaurāṅga Deva (Nīmāi Pandita), left the place in perfect humiliation. The Panditas of Navadvīpa, now saved from the ignominy (insult) of defeat, gave Nīmāi the degree (title) of Vādisimha (as dreadful as a lion for those who would come for debates).

After this victory over the Digvijayi, Nīmāi's fame as a peerless (unequalled) scholar spread far and wide all over the country and the number of His pupils, admirers and donors increased much. Even before this victory His Tippanī (commen-

tary) on Kalāpa Vyākaraṇa, written while He was only a student, had become approved as an authority on the subject and adopted as a text in East Bengal. Now this glory brought to Him innumerable pupils from there. Perhaps it was at their request that Nīmāi Pandita undertook an itinerant (roaming from one place to another) tour through many places of that province (now East Pakistan). He lived for some long time on the banks of the wide river Padmā which became holy by His dipping. The news of His stay there brought to Him several pupils as also many rich people who received Him with much wealth and valuable presents. They praised Him much as superior even to Vṛhaspati in learning and requested Him to spread learning among them.

About this time there came to Him a holy-minded Brāhmana, Tapan Misra by name, who, unsettled as to what the highest benefit is for a man and how to attain it, had been directed in a dream to approach Nīmāi Pandita, who was God Himself in disguise and to get his problem solved by Him. Lord Gourāṅga (Nīmāi) advised him to serve Kṛṣṇa with the constant chanting of the *mahāmantra* "Haray Kṛṣṇa Haray Kṛṣṇa Krishna Kṛṣṇa Haray Haray, Haray Rāma Haray Rāma Rāma kāma Haray Haray", for in the Kālī Yuga there is no other way for true blessedness. When Misra wanted to accompany the Lord to Navadvīpa, His Godship asked him to go to Varāṇasī where He Himself would be coming after sometime, when He would be giving him further instruction.

Srī Kṛṣṇa Karnāmṛtam

(Continued from November '61)

Sloka 89

chitram tadetacharan-ravindam
chitram tadatadvadan-ravindam,
chitram tadetan-nayaravindam
chitram tadatadvapurasya chitram.

89. *Translation*:—Wonderful is that lotus-like Foot of This (Kṛṣṇa), wondrous is that lotus-like Face, variegated is that lotus-like Eye, and exceedingly beautiful is that Body of His.

89. *Elucidation*:—Again the extreme sweetness of every limb of Kṛṣṇa's body being wakened up in the mind, Vilvamangal says this. The pair of the Lotus-Feet of Kṛṣṇa as prayed for in Sl. 12 is before him, now presenting a wonderful sight, dappled with the colour of saffron by the breasts of His darlings; His Lotus Face, as prayed for in Sl. 6, is now visible assuming a wondrous beauty with the scars of biting by their teeth; His Eyes, as prayed for in Sl. 13, as reddened through night-keeping in sports with them, now appear so very strangely beautiful; and His world-fascinating Body, as prayed for in Sl. 34, now adorned as above appears so very exceedingly charming before him. The repetition of 'wonderful' in the fourth line indicates the climax of his amazement at Kṛṣṇa's bewitching beauty. He feels intensely fortunate in having been able to see such captivating loveliness of Kṛṣṇa.

In the fourth line there is a separate reading '*vapuramva*' for *vapurasya*. It would then indicate the most exceeding wonder, expressed by shouting 'O Mother!' towards the sky and pressing the cheeks with the palms of his hands.

Sloka 90

akhila bhuvanaikabhooshanamadhi-
bhooshitajaladhidhitrakuchakumbham,
brajayuvatiharavallimarakata-
nayakanamahamanim vande.

90. *Translation*:—I bow down to Kṛṣṇa, (1) who is the best adornment of the entire world, (2) who is adorned with the pitcher-like breasts of Sri Lakshmi,

daughter of the sea, or of Sri Rādhā, daughter of the sun, i.e. Vṛsha-bhānu, (—sun among bullocks), and (3) the leading jewel at the centre of the string of emeralds, viz., young ladies of Braja, i.e. the Gopis.

90. *Elucidation*:—Again from a distance, seeing Kṛṣṇa sporting with kisses and embraces, Vilvamangala feels a good deal of bliss. Kṛṣṇa seems to him not only imparting an unusual beauty to *Braja-vana*, but also being the best adorning sapphire for the whole world, as described by Sri Jayadeva in the last *sloka* of the 5th Canto of his Sri Gita Govindam, 'as the sapphire gem of the highest glow adorning most beautifully what is of the highest excellence at the crest of the three worlds'. By the touch of Kṛṣṇa's Feet have been exceedingly beautified the pitcher-like heavy breasts of the Lakshmis engaged in their shampooing. Vilvamangala regards it as a very strange sight that Kṛṣṇa is staying at their several throats with this One Body as a leading brilliant jewel among so many emeralds forming a neck-lace as it were. All this is applicable to Vishnu, a phase of Kṛṣṇa. Lakshmi is referred to as the daughter of the sea, having come out, as she did, of the sea with other valuables at the time of churning it for securing immortalising ambrosia. Vilvamangala may be feeling the Gopis as so many Lakshmis in Vaiikuntha sporting with Sri Vishnu, who is none else than Kṛṣṇa's Self. The difference is only in the mode of manifestation. Or, he may have had in his mind the Bhāgavata *slokas* in which have been said 'Desiring that Lakshmi performed ascetic penances', or 'The Gopis forsook their mental troubles having been able to embrace Bhagavān Kṛṣṇa's Lotus Feet on their breasts, which favour has been denied even to Lakshmi Devī who even shampoos them', or again 'The favour that the Gopis received from God Sri Kṛṣṇa during the Rāsa Sports was not available even to Sri Lakshmi who stays at His breast'. (Bh. X. 47, 60-62). The proper meaning of *adhi-*

bhushita in her case accordingly, should be 'who has attracted Lakshmi to Himself and heated her pitcher-like breasts with the fiery pangs of want of union with Him'. The meaning of 'jaladhi duhita' may also be 'Sri Rādhā', daughter of Chieftain Vṛsha-bhanu, according to the derivation of the word '*jaladhi*' signifying the attractor of all surface water with the heat of the rays, viz. the sun, who is also known as 'Bhānu'. Another meaning of the third and fourth lines may be 'who delights the heart of the Gopīs of Braja as the best jewel amidst their necklace of emeralds.'

Sloka 91

kāntakuchāgrahanavīgrahalakṣmī-
khaṇḍāṅgarāganavarāṇīmanjulasrī,
gandasthālimukuramandalakṣhelamāna-
gharmāṅkurah kimapi gumpḥatī kṛṣṇadevāh,

91. *Translation*:—What a beauteous appearance has Sportive Kṛṣṇa displayed with the charming loveliness acquired through the scuffling at the time of taking the breasts of His darling (Rādhā) or darlings (the Gopīs), scattering the dyes painting her body or their bodies and thereby adding to the excellence of His own Person, and also with the nice-looking bead-like drops of perspiration, reflected, as it were, from His glowing cheeks looking like mirrors!

91. *Elucidation*:—Again revealing a strange adornment of Kṛṣṇa's Body, Vilva-mangala says that he is not able to describe how splendid a garland of charming flowers of beauty has Kṛṣṇa strung. 'Deva', derived from root '*div*' means 'Sportive'. Kṛṣṇa's attempt to take the breasts of Rādhā for kissing and embracing her causes in her 'Kuttumita-bhāva' in which she prevents the attempt, so there is a hand to hand scuffle in which the dyes of vermilion, saffron, collyrium, etc., on her body are scattered and stick to Kṛṣṇa's Body newly increasing its already fascinating charm. From this toilsome scuffling in the

sport, pearl-like drops of sweat stood on the cheeks which looked like two mirrors. There is a reading in which '*lava*' is used instead of '*nava*' in the second line when the meaning would be 'beautified by the portion of the dyes scattered'. There is another reading in which '*narma*' takes the place of '*gharma*' in the fourth line, when the meaning would be: Bing defeated by Rādhā in the jestful sport, Kṛṣṇa has presented a wonderfully nice array of enigmatic riddles with a view to defeat her.'

Sloka 92

madhuraṅg madhuraṅg vapurasya vibhor-
madhuraṅg madhuraṅg vadanāṅg madhuraṅg,
madhugandhī mṛdusmītam etadaho
madhuraṅg madhuraṅg madhuraṅg madhuraṅg.

92. *Translation*:—The Body of this Lord (Kṛṣṇa) is doubly (very) sweet (to look at), His Face is triply sweet (i.e., sweeter) and this gentle sweet smelling smile of His is, oh, quadruply sweet (i.e., the sweetest).

92. *Elucidation*:—Having seen the excessively charming beauty of Kṛṣṇa's Body after the sports with His darling, Vilva-mangala says this in great delight. Kṛṣṇa's Body, naturally sweet or beautiful, has acquired a specially sweet charm after the said sports. Then attentively looking at the Face he says that bearing the marks of biting by her during the sport, it has gained a most fascinating loveliness, better than what was felt before. Then marking Kṛṣṇa's gentle smile, Vilva-mangala, with a sound of drawing in his breath through the mouth in a sudden thrill of pleasure and showing it by raising and moving his fore-finger he ejaculates, "Oh this sweet gentle smile is the sweetest possible as ever felt, specially heightened in sweetness by the sweet smell of the nectar of the Lotus-like Face or by that of the honey of her lips kissed."

Sanatana Dharma

BY SRI NANDADULAL BRAHMACHARI, BHAKTIVAIBHAVA

"India has a unique underlying spiritual unity of her own which no other great civilisation in the East or the West could ever develop. This unity, inspite of a thousand other differences, has saved Indian civilisation, culture and social cohesion from disintegration in spite of many historical catastrophies. Barbarian invasions, internal turmoil, interstate rivalries and struggles have come and gone in her chequered history, but the same flow of its internal life is going on as ever. The structure of society prevailing thousands of years ago still continues as if its outward affair cannot even touch it. Though moderation in manners and customs is natural to bring about social changes and revolutionary upheavals in the thought-structure of the nation's life as a whole yet ordinarily people attach little value to them. It is the generations of spiritual who have really preserved cohesion and unity in Indian life and maintained its living continuity from age to age paying very little heed to its external differences. India's spiritual leaders have led Indian life. They never meddled with politics. India has never taken its political leaders or statesmen as its real path-finders in life."—so says my Divine Master Srila Bhakti Vilas Tirtha Goswami Mahārāj, the President Acharya of Sri Chaitanya Math and Gaudiya Maths.

The whole land of India is always found to be changed with spiritual atmosphere. The air speaks as it were of Sanatana Religion (see 1st article of Pilgrimage special 1961 of the Gaudiya), Air, light, etc. everything we know of God's. The food we eat is consecrated food. Our Lord is so near to us we with firm faith offer our best things to Him that He accepts out of affection. We know with our sincere heart that the Image of God installed in the temple is identical with God and transcendental. We look upon Him as

our most beloved one and accordingly serve Him with offering food, cloth, hymns and every other thing just as we offer to those of us who are near and dear.

But lie upon those materialistic intellectuals who speak ill about the Srimurthi worship. More shameful that many religious sects in the world also consider that Hindus are idolatrous and think themselves more advanced by the non-adoption of that by dint of Srimurthi-worship. Lo they say, "Srimurthi is an idol carved by an artist. Worshipping such an object would limit His omnipotence, omniscience and omnipresence. But we ask, "Brethren, when you go to the Church before whom do you pray? Who hears your heart's wishful prayer? You bow down in the Mosque, but to whom? Are you not imagining your God in your defective-colourful and impure mind? If so, you think you are not idolatrous! Those who say that God has no form either material or spiritual and again imagine a false form for worship are certainly idolatrous. But we are not so, our Image is not imaginary one as that of yours.

God's excellence consists in having in Him mutually contradicting powers and attributes ruled by His Supernatural self. His Holy and Perfect Person exists eternally in the spiritual and at the same time existing in very created object and place in all its fulness. The great souls had the true vision of God in their soul's eye's: '*Premāṇāhchhūrīta Bhakti Bilāchanena Santah sadaiba hridayasu bilokayanti, Yam Shyama Sundaram achintya-gūṇa swarupam...*' They have brought down into the world God's spiritual shape for the real benefit of the entire human race. Though their grace and that line of Sadhana we see Great God of our heart in the Image with intense pleasure. To tell the truth, Srimurthi-worship is the only true worship of the God, without which none can

sufficiently cultivate his religious feelings. Offer your food and everything that of flower scents etc., to Him and take as His Prasadam. The eye, the ear, the nose, the touch and the tongue all have a spiritual culture; do it with a holy heart. This is the only inexplicable means of spiritual culture.

Again accepting Srimurthi-worship, you fool, how can you say 'Sadhakanam hitartha Erahmana rupa Kalpanah.' Has it not been shown in the Shrutis that God is Personal and All-beautiful? Will you be so un beholden that many had got their vision of God in Srimurthi? Even to-day it is a well-known fact that stories of Srimurtis Who got Their names of 'Sakshi-Gopal', 'Khirchora-Gopinath', 'Jeevar Nrisingha' etc., are known to all devotees. But Lo, when one's Daiva-Vrithi is over-powered by Ashura-Vrithi one says how God can have feet, hands, mouth, and how He can eat and see. They think that God is dead so that they can enjoy the world without any restriction.

How Sripad Madhavendra Puri got Sri Gopal Image and installed on the Govardhana hill (see my article "Sri Govardhana" in the Gaudiya-June '61). The Gopinatha Srimurthi of Remuna how even now is known as khirchora Gopinath after the following incident. Once Sripad Madhavendrapuri when came to this temple enquired about the preparation of Bhoga of the Lord and came to know that *Kshira* or 'Amrilakali' offered to the Deity every evening. He felt within that if he could taste a little of that '*Kshira-Prasadam*', he could prepare the same for his Gopal. But in the next moment he abused himself, saying, "fie upon me, I wanted to taste the thing that is not offered even now." He left the place and took his shelter for the night at the market place far off from the temple and began to chant the Divine "Krishna-nama." The priest of the temple as usual offered the twelve

earthen pots of *Kshira* to the Deity. Next after distributing the *Prasadam* to respective persons and taking the remaining whole for himself he locked the doors of the Temple and went to his retiring. In the mean time, Sri Gopinath had kept a full pot of *Kshira* under the skirt of his garment and insisted in dream the priest on giving that *Kshira* to His devotee Sri Madhavendra Puri singing in the market-side. The priest awoke-up and while opening the temple saw the *Kshira-pot* stolen by God himself. Overpowered with emotion he ran to the market with the pot. He offered the pot to Puripada telling the story of his dream. Overwhelmed with excessive joy Sri Puripada honoured the *Prasadam*. For Madhavendra Puri's sake Gopinath stole the *Ksheera* and got the surname of "*Ksheera-Chora*" since that day.

Bhagawan Sri Chaitanya while coming to this temple was so over-powered with impetuosity of His Love-in-separation for Sri Krishna at the sight of Gopinath that Nityananda Prabhu took Him in his arms; His voice choking with emotion and tears streaming down His cheeks. All the *astastvik vikaras* appeared in turn. How Sri Chaitanya looked at the *Divya.mangalamaya-murthi* of Sri Jagannatha Deva of Puri as *Sakshat Brajendranandana Krishna* Himself. He approached the Deity with suppressed ardour of love-bereft Gopi of Vraja, as it were, met her lover Krishna after years of separation of the battle field of Kurukshetra and rushing forward in an ecstasy of emotion to embrace the Deity and fell into trance. (We depicted this incident in a stall at our theistic Exhibition recently).

About the Sakshi Gopal and Jewar Nrisingha please see the article 'Simha shalam' and 'Sakshi Gopala' in the Pilgrimage Special Issue '61 of the Gaudiya.

(To be continued)

Jaiva Dharma

(Continued from July '61 Issue)

CHAPTER IV

33. *Lahiri*—I desire you would kindly tell me what it is.

34. *Babaji*—Mind returns with speech, failing to realise that truth. It is only through the culture of spiritual bliss that it is available. Please give up argumentative discussions and only chant Harinama for some days; then all the doubts will be removed of themselves and you will not have to ask questions of anybody on any matter.

35. *Lahiri*—I have understood that all spiritual merits can be had if one chants Harinama with faith in Sri Krishna. After thoroughly comprehending the *sambandha-jnana* (—the principle of Relationship) I shall take shelter with Sri Nama.

36. *Babaji*—This is the best proposal. Just comprehend the *sambandha-jnana* thoroughly.

37. *Lahiri*—I have thus understood the truth about Bhagavan. He is the only one Highest Entity; Brahma and Paramatma are under Him. Though All-Pervading, He exists in His ineffable Body in the transcendental world. He is the condensed Entity of Sat (eternal existence), chit (sentience) and Ananda (bliss) and He is Omnipotent. Though Master of all potencies, yet He is ever engaged in the enjoyment of joyousness in the company of Hladini (blissful potency). For the present, please tell me the ontological truth about the jiva-soul.

38. *Babaji*—Among the unlimited potencies of Sri Krishna, there is one known as *tatastha sakti* (border potency). From that *sakti* comes out a reality which at the junction of the two worlds, viz., the transcendental and the mundane ones, may contact them both. In its composition it is only the atomic *chit* (pure sentience). For its lightness it is suscep-

tive of bondage in the material world. But on account of the purity in its composition, it has got the capacity for being the eternal denizen with great bliss in the transcendental world with some help from the transcendental power. The *jivas* are of two types, viz., (i) free or eternal denizen in the transcendental world, and (ii) bound i.e., denizen of the material world. The bound *jivas* again are of two kinds, viz., those in whom has grown the discriminative knowledge, and the others in whom it has not grown. Men in whom there is no attempt for spiritual progress, as also the lower creation, i.e., birds, beasts, etc., belong to the latter group. Such men as have adopted the line of Vaishnavism belong to the former class, in as much as men other than Vaishnavas have no attempt for spiritual progress. For this reason, the *sastras* have enjoined the association with and service to Vaishnavas as the best performances. Vaishnava association is easily established with the scriptural faith in accordance with which the men with the discriminative knowledge feel an attachment towards the culture of Krishna-nama. The men without the discriminative knowledge do not chant Krishna-nama with such scriptural faith. They only worship the Icon of Krishna according to their traditional customs. So the virtue of honouring Vaishnavas is not established in their hearts.

39. *Lahiri*—Now that I have understood the truths about Krishna and *jivas*, please explain to me the truth about Maya.

40. *Babaji*—Maya is a mundane affair. Maya is a potency of Krishna. Just as the shadow is away from the light, so also Maya keeps at a distance from Krishna and His devotees. Maya has manifested the fourteen mundane worlds, earth, water, fire, air, sky, mind, intellect and egotism in the form of regarding the body as one's own self. Both

the gross and subtle bodies of a bound jiva are caused by Maya. On liberation or freedom from Maya, the transcendental body of a jiva is cleansed. A jiva is apathetic to Krishna to the same extent as it is bound by Maya, and it is as much attached to Krishna as it is liberated free from Maya. The Mayika world which is the region of enjoyment for the bound jiva has grown out of Krishna's will. This Mayika world is not the eternal residence of the jiva ; this world is only its prison-house.

41. *Lahiri*—O Master, please tell me now the eternal relationship among Maya, jiva and Krishna.

42. *Babaji*—As the jiva is atomic chit, it is eternally a servant of Krishna. The Mayika world is the prison-house for the jiva. Here culturing Names in the result of association with holy men i.e., devotees, a jiva may acquire Krishna's mercy and enjoy the nectar-like sweet service of Krishna in its own eternal chit form in the transcendental world. This is the mystery of mutual relationship among the three realities. How can there be service without this knowledge?

43. *Lahiri*—If the knowledge is to be acquired through learning, then is it necessary to get scholarship before becoming a Vaishnava?

44. *Bobaji*—For becoming a Vaishnava no learning, nor any culture of a particular language, is necessary. In order to refute the delusion of Maya, one has to take shelter at the feet of a true Vaishnava. By means of his words and his own conduct he helps the rise of this knowledge of relations. This is known as initiation and instruction.

45. *Lahiri*—What has a pupil to do after having gone through these processes of diksha and shiksha?

46. *Babaji*—One has to practise the service of Krishna, while leading a moral life. This is the practice of the proper function of

the soul and is called the principle of *abhidheya* (natural means). The Supreme Lord (Sree Krishna Chaitanya) has declared it to be the only principle of *abhidheya* in as much as it happens to be the message that has been strongly emphasised in the Veda and all the spiritual scriptures.

47. *Lahiri* (with eyes suffused with tears)—My Divine Master (Guru) with unreserved submission I throw myself on the mercy of your spiritual guidance (I take refuge in the Holy Feet of Your Divine Grace). Your ambrosial words have awakened the consciousness of my true relationship with things, and simultaneously I am at a loss to understand why, by your grace, all my former impressions of disposition, learning and culture are dissipated. May you be graciously pleased to teach me now the principle of function of spiritual endeavour (*abhidheya*).

48. *Babaji*—There is no more any cause for anxiety. The rare quality of humility has manifested itself in you. This shows unmistakably that Sree Krishna Chaitanya has been merciful to you. Association with pure devotees (*sadhus*) is the only means of spiritual endeavour open to soul in the state of bondage. The pure devotee in the role of the spiritual preceptor (Guru) instructs one in the confidential service of Godhead, out of his causeless mercy. By the strength of such endeavour the desired end is gradually attained. The due performance of the intimate service of Hari is the only means.

49. *Lahiri*—Be pleased to teach me how it is possible to serve Hari.

50. *Babaji*—The practice of *bhakti* is itself the only service of Hari. There are three stages in *bhakti*—*sadhan* (endeavour), *bhava* (substantive liking) and *prema* (love). When *bhava* is perfected it is called *prema*.

(To be continued)

The First All India Vaishnava Conference

The General Secretary of the Conference, Sripad Nandadulal Brahmachari, in the course of his thanksgiving speech, traced the various steps taken to hold this Conference on an All India basis enabling the participation of the various representative Vaishnavite maths and temples. He said that, as if in a dream, he got the idea of holding a Vaishnava Conference on a grand scale and forthwith wrote to

Gaudiya Math accompanied by the over-flowing enthusiasm of Sripad Sanat Kumar Brahmachari, and the helping hand of Sripad, Nityananda Brahmachari, Nayanabhhiram Bramachari.

No sooner a strong Reception Committee was formed. Sri W. S. Krishnaswami Naidu, Retd. Judge of Madras High Court, Sri K. Venkataswami Naidu, Ex-Minister, Madras,



A view of the Presidential Procession.

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

The President of The All India Vaishnava Conference
s taken in a huge sankirtana procession led from Sri Parthasarathy Temple to the venue of the Conference.

his Divine Master Srila Bhakti Vilas Tirtha Goswami Maharaj, President-acharya of Sri Chaitanya Math and Sri Gaudiya Maths, for his blessings. The Acharyadeva, who was then in Vrindavan, invoked Lord's blessings and empowered him to organise the same. He was guided in his work, by the grace of his divine master, the encouragement of Srimad B. S. Nishkinchan Maharaj of the Madras Sri

Sri S. Parthasarathy Iyengar, Retd. Commissioner of Police, Madras, Sri C. R. Krishna Rao, Retd. Dt. and Session Judge, Sri D. Ramaswami Iyengar, Advocate, Rao Bahadur Sri G. Rangaswami Iyengar and others who all came forward and joined hands with us. Originally the date of the Conference was fixed in September 1961. But His Divine Grace Srila Acharyadeva advised us to postpone the

Conference to December '61 when many educated people might attend during their year-end holidays. He further advised the Committee to send a party to tour throughout India with a view to meeting the Heads of all Vaishnavite Maths and Temples as well as many distinguished personages belonging to different Sampradayas within the Vaishnava fold, so that their mighty co-operation and effective participation in the proceedings of the Confe-

Mangalore, Udipi, Ernakulam and Cochin. Everywhere people felt that the holding of the Conference would be a timely one and promised to co-operate with us. Sri V. D. Ramaswami Iyengar, President, Astika Sabha, Mylapore, accompanied us to Srirangam and made our trip a great success by securing the grace and promise of H. H. Jeer of Ahobila Math, who was then camping there. H. H. Acharyadeva sent Sripad Narayan Das Brah-



H.H. Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President of the Conference is addressing. R. to L. Sri D. Ramaswami Iyengar, Sri K. Venkataswami Naidu, H.H. Acharyadeva, H.H.B.B. Govinda Maharaj, Sri M. Anantasayanam Iyengar, (Speaker of the Lok Sabha), the Inaugurator of the Conference, Sri T. Ramaswami Ayengar, Agent Ahobila Math and Sri H. H. B. S. Nishkinchana Maharaj, the Chairman of the Conference are seen seated.

rence would enhance the value of the Conference and characterise it as truly on an All India basis rendering it really a representative one from all points of view. Accordingly the dates of the Conference were finally decided as from 23rd to 25th December 1961.

The General Secretary along with Vidyasagar Pandit K. L. V. Sastri toured over Bangalore, Mysore, Nanjangad, Mandya Sosala, Melkote,

machari from his Head-quarters, Sri Mayapur to help the General Secretary. Both of them have travelled over South covering Srirangam, Tiruchirapalli, Madurai, Rajapalayam, Tinnevely, Nanguneri (Vanamamalai, Totadri), Tirukurungudi, Srivaikuntham, Alwar Tirunagari, Kuttalam, Coimbatore and some parts of Kerala State. Proceeding then towards North and West India, they covered Jhansi, Kanpur

Delhi, Mathura, Vrindaban, Radhakund, Govardhana, Bharatpur, Jeypore, Abu Road, Ahmedabad, Surat, Baroda, Vadatal, Anand, Bombay and Hyderabad, Secunderabad, Bezawada, Guntur and other places. Everywhere particularly the Heads of Maths and elite took much interest and gave a tremendous response. In the course of the tour, both the Brahmacharis sacrificed the comforts of their bodies, most of the days foregoing their food etc. and Sripad Narayan Das Brahmachari, though his health did not permit such a strain, never felt tired and was a source of encouragement to the Genl. Secretary. A tour was also taken over several parts of Bengal and Orissa.

This Conference was a huge affair with a Budget of nearly Rs. 50,000 to be spent. No doubt, people are religious minded but very few of them are inclined to contribute for such a religious cause. Particularly those who spend money for religious cause could not receive this idea most happily, owing to perhaps the consequences of such Conferences before. No doubt, we had the mighty hand of the Almighty. But that which comes forth in the end is all His Grace when He finds the genuine sincerity and love for Him in us after His test. Sri K. Srinivasan, Sri V. D. Ramaswami Iyengar, Sri K. A. Ramachar, and Sri B. S. Raghavendara Rao came on the street with us, approaching door to door but lo! many of those who have big advertisements as religionists not only turned their deaf ears but also said that holding such a Conference is not good at all. To speak the truth, some behaved in a manner that could not be imagined at all. These incidents, instead of creating despondency or make us lose all of our hope, enlivened in us a fresh enthusiasm and we were made bolder than ever in our all-out effort to make the Conference an all-round success. There is no adequate language to express our hearty thanks to these four workers. What a great pleasure and encouragement they should have had from within. Truly, Lord Almighty crowned them with the best reward. What a great joy everyone felt

when our Conference concluded with great success and exemplary record. How can we forget the hard and sincere services of Sri T. S. Raghavan, our Associate Editor and Sri N. Damodaran, Joint Secretary of the Conference. How then can we forget the words of Sri R. Kesava Iyengar at the first meeting of the Reception Committee (who said 'if we are sincere devotees of Sri Hari, the Conference must be a great success'). How fondly Sri S. Parthasarathy Iyengar and Sri D. Ramaswami Iyengar every time said that we are the devotees of God and we leave everything to Him. We cannot also leave to mention Dr. M. R. Bail, Joint Secy., and Sri N. Venugopala Naicker. We cannot let it go without recording our grateful thanks to all the members of the Reception Committee, patrons, donors, delegates, sympathisers and well-wishers and to those who have given timely help directly or indirectly. Our thanks are also due to the Ramakrishna Kripa Amateur Party, Srirangam Gopalarathnam & Party, Sandyavandanam Srinivasa Rao & Party, Pracyavani of Calcutta, for their entertainments, St. John Ambulance of the Postal Audit Division, Sri Ramakrishna Printing Works, Gnanodaya Press, Proprietor of 'Satyagriha', the venue of the Conference and to Sri Subba Rao.

THE EXHIBITION :

The theistic exhibition that was opened on the 23rd Dec. '61, by Dr. P. V. Rajamannar, D.Litt., LL. D. Retd. Chief Justice, High Court of Madras with about 40 stalls at our Sri Gaudiya Math was really an unique one in the history of South India. This was kept open till 8-1-62, and was visited every-day by several thousands of people, also men like Sri M. Ananthasayanam Iyengar, Speaker, Lok Sabha, Sri V. T. Krishnamachari, and many other distinguished persons. During the 17 days over three lakhs of people visited the Exhibition and evinced extra-ordinary keen interest. The exhibit dolls were made by Sri Gopal and Sri Uday, artists of Bengal. Details of the stalls with photographs will be published separately in a

Special issue. Sripad Sundar Gopal Brahmachari was the guiding spirit behind this Exhibition and he was very ably assisted by Sripad Veerabhadra Brahmachari, Sripad Sanat Kumar Brahmachari and Sripad Subhaldas Brahmachari. We cannot forget the hard labour of Bhola Babu and Sarat who worked day and night. Sri Chamunia of Calcutta supplied the Electrical moving apparatus. Due thanks must be given to the Head Master of the Gopalapuram High School who provided on

the Math. We are also grateful to the publicity given by the Press and for their news items and those who all lended their books.

Now returning to the Conference, it must be said at the outset that it was a very well represented one with a distinguished gathering. Highly respectable people from Bengal, Bihar, Orissa, Uttar Pradesh, Maharashtra, Saurashtra, Mysore State, Andhra State, Kerala State, Pondicherry, and from the various parts of Madras represented at the Conference.

The President of our Conference, Srila Bhakti Vilas Tirtha Goswami Maharaj, President-acharya of Sri Chaitanya Math and Sri Gaudiya Maths, along with Brahmacharis, Srilas B. S. Madhusudan Maharaj, B. B. Govinda Maharaj, B. K. Shraman Maharaj, B. K. Santa Maharaj, Krishnadas Babaji Maharaj, Sripad Paramananda Vidyaratna, Dr. Sambidanaanda Das, Bar-at-law, Bhaktisastri, M.A., Ph.D. (London), Sri S. Brahmachari, M.A. Solicitor, Dr. J. B. Chaudhuri, M.A., Ph.D., Secretary, Sanskrit Board, West Bengal, Dr. Roma Chaudhuri, D Phil (Oxon), Principal, Govt.

Lady Brabourne College, Calcutta with their Pracyavani troupe, Sri Indrinarayan Chatterjee and others from Bengal; Sri Satyavadi Panda, Retd. Magistrate of Orissa, Sri S. C. Das Gupta, Dy. Accountant General, Orissa, Sripad Purushotham Brahmachari and others of Orissa attended. Most distinguished scholars like Uttamoor Viraraghavachariar Swami, Sri Kannan Swami representing Andavan Math of Srirangam, Sri T. Ramaswamy Iyengar, M.A.L.T., Principal, Ahobila Math



Dr. P. V. Rajamannar, the Retd. Chief Justice of Madras High Court while Opening the Exhibition at the Madras Sri Gaudiya Math.

all these 17 days his young and enthusiastic team of 40 A.C.C. and Boy Scouts who all so efficiently and intelligently managed the crowd and clearly explained the significance of each and every stall to every visitor. But for the services of these young volunteers it would have been quite impossible for us to control the surging crowd, be it in the processions or in the sessions of the three-day Conference. Our thanks are due to Messrs. Chandra Electric Works who illuminated all the stalls and

Sanskrit College, Madurantakam representing the Ahobila Math; Sri M. R. Sampathkumaran, M.A. representing Melkote Math; Agni-hotram Ramanuja Tatachariar of Kumbakonam V. Pattabhiraman M.A., Pandit N. Krishnaswamy Iyengar representing Totadri Math; and Tirukkurungudi Math; Shastriji Narayancharandasji and two swamijis of Vadtal Swami Narayan Temple with their representative Mr. Ramesh Chandra Pandey, Retd. Dy. Collector and Chief Kotbari of

Swami Narayan Temple Vadtal; representatives of Udipi Maths, Mahant of Radhe-Shyam Mandir and representatives of Vallabha Sampradayas of different places participated. Others who all could not send their representatives owing to many other pre-occupations sent their good wishes. Sri R. Ramanujachariar, Prof. of Philosophy, Annamalai University Principal of Sanskrit College from Chidambaram attended. The President and the Secretary of the Sri Vaish-

nava Sangha, Pondicherry along with other delegates; President, Tadepalli Panchayat (A.P.) with other delegates, Prof. V. T. Tirunarayana Iyengar of Mysore University, Sri M. C. Kumar, Agent, L. I. C. from Mysore, Sri S. Krishnaswami Iyengar, M.A.B.L., Editor, Vaishnava Sudarshanam with others from Tiruchirapalli attended. From Guntur, Sri P. Subramaniam, Sri J. Nammalvar, Editor, the Guntur Patrika, Sri G. Madhava Rao, Sri K. Ramiah, Sri Ch. Garudachalam, and Sri C. Krishnamurthy Prof. Sarojini and others attended.

Indeed we have had a very nice programme consisting of six sessions addressed by most

learned and eloquent speakers, two dramas (one in Sanskrit and the other in Tamil), every-day morning bhajan, big procession, songs by eminent artistes of All India Radio Madras and Vijayawada fame, and subject and business Committee sessions; a beautiful souvenir; theistic exhibition that was in the lips of the people for 17 days, now in their sweet memory, and the Mahaprasad distributions on all the days both day and night to all. An



A view of the Audiauce of the 1st Session of the Conference

enjoyable scene where the participants shared together without any distinction whatsoever, all these contributed to raise the dignity of the Conference and is needless to add that the Conference was a great success all-round.

As the detailed report of the entire proceedings of the Conference will make up a huge volume, which is receiving our immediate attention, to satisfy the inevitable curiosity of our beloved readers. We pray Lord Sri Krishna and Lord Gauranga give us enough strength of will and power to shoulder such huge responsibilities in the days to come.

Dy. Defence Minister of India at our Guntur Sri Gaudiya Math

Sri K. Raghuramaiah, Deputy Defence Minister of India visited our Guntur Gaudiya Math on the 1st January 1962 while our H. H. B. K. Shraman Maharaj, Editor the Gaudiya (Bengali) Patrika, invoked Lords blessings upon him.

His Holiness Srila Maharaj in a meeting held at the Prayer Hall of the Math explained the Minister before a big gathering about the activities of the Math and of its Head Quarters, Sri Chaitanya Math at Sri Mayapur. He also stressed that—



Srila Swamiji is Blessing the Minister

Sri Chaitanya Mahaprabhu teaches us in the first place that the rational attributes of man are not capable of approaching the Divine Sphere of the Supreme Lord. Since He is Adhokshaja i.e., beyond the reach of human intellect. Yukti, as he styles reason, is quite incompetent in such a matter, Rachi, as he styles the religious sentiment in man, even in a very small quantity, has the power to comprehend it. It is inspiration, coming down from Transcend with through purified and blessed souls, which can alone give light to spiritual matters. This inspiration alone can make a person free from the bondage of Maya and can give him eternal bliss.

The deputy defence Minister in his speech expressed his gratefulness to the members of the Gaudiya Math for inviting him and giving the privilege of visiting Sri Bigrahas; and spoke highly of their self-surrendered service

for up-lift, of the distressed public to the spiritual plane of eternal bliss. He further stated that he believed in one God and no man should be given the seat of God.

Sri Puchupulusu Subramanyam in a speech proposed a vote of thanks to the Minister.

After the meeting the Minister and his party honoured Mahaprasadam.

Conjunction of Eight Planets

For over two years we have been reading in journals, magazines (both astrological and lay-ones) and newspapers about the catastrophe that is impending on the entire universe, being threatened by the conjunction of eight planets, an event quite unprecedented not only in the living memory, but also in history from the beginning. The solar and lunar eclipses take place when the sun and the moon are in one line with the earth at either of the two nodes in the orbit. Even then there is apprehension of serious dangers to the people of this world. Devotees of God have ever asked people to be very ardent in the practice of devotion by chanting God's Names, not to ward off the danger, but to be ready to meet the worst calamity with a state of their mind which would be helping them to acquire true blessedness hereafter.

There instruction has been mostly obeyed by the Hindus in India, though with a different object, viz., that of acquiring *punya* or religious merit without any consciousness of the danger.

When King Khatvanga came to know that his life would not last beyond a *muhurta* (=48 minutes), he most intelligently became deeply engaged in the performance of devotion to God and by this he was able to secure a place even in Vaikuntha after leaving his mortal coils. We should follow his example and not make futile attempts to ward off the catastrophe. We should keep ourselves constantly engaged in devotional practices, so that our soul, free of all worldliness, may be fit to attain the greatest bliss, viz., the eternal service of God, which is the *sum-num bonum* of all *jivas*.

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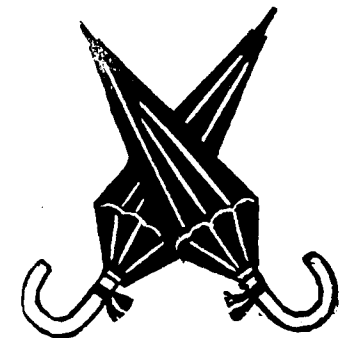
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No. 7

Srila Prabhupāda's Precept

On the Sonship and Fatherhood of God

(Given in answer to Prof. Suthers' question)

Prabhupāda :—In the all-world philosophical conception, the Sonship to Nanda of the Plenary God as found in the Vaishnava Philosophy is entirely a novelty. There is no such highest conception about Godship, so nice in every respect, in any other philosophy. The other philosophies can conceive of only the Father-hood of God-head. But the excellence of the Sonhood of Godhead in which has been manifest the climax of love of God, has not found place in the brain of any other philosopher.

Prof. Suthers :—What other conception can be better than the Father-hood of God-head ? It is only Jesus who has taught us to call God as 'Father.' No other feeling can there be better in the religious world than the love that arises in the mind when God is called 'O God, Thou the Great Father.'

Prabhupāda :—Yes, it is true that the Fatherhood of God is a special feature of Christianity. Why in Christianity alone, the Parènthood of God is found in some Indian religious conceptions too. But if we consider with a scrutinising scientific analysis, we can find that this Parenthood has been attributed to God from the inductive standpoint of view, i.e., out of gratitude while going to admit the presence of God from the conception of the world, or from some desire to get some worldly benefit from Him. There is only to be traced the attitude of gratefulness of a being or that of an indifferent spirit of his, when the different religions of India too call Him as the 'Creator', 'Sustainer of the Universe', 'Protector of the World', 'Controller of the Universe', 'Great Father', etc., from the angle of vision of the attributes of Nature on the one hand, or *Brahman*, etc., from that of contrariety thereto, on the other. And so such conceptions are only indirect or secondary instead of being the principal or chief ones. But in the indirect conception there is no attachment or love. This point has rather got to be understood carefully.

Though there is no connection with the attributes of Nature of the Names of God like 'Nārāyaṇa', 'Vāsudeva', 'Hrshikesa', etc., as prevalent in the Vaishnava Philosophy, yet they are indicative of His Majesty. There is a spirit of regard and reverence behind these. But where there is no such restriction of reverence, rather where, inspite of some reference to His Supreme Majesty, on account of the want of the rise of such reverential spirit, the innate loving spirit remains steady and does not become slackened. The conception of Sonship of God has its basis on the feeling of such sweetness of the highest love.

Vasudeva and Devaki were told by Krishna : "I reveal My Majesty before you that you may know me to be God ; or else you would have known me as a human being." God told Arjuna too : "Just see My Majestic Form." Vasudeva told Krishna : "You are not our son, but the Over-Lord of Divine Spirit and Nature." Arjuna (in Gitā XI.41) asked pardon of Krishna for having called Him as Friend, etc. In both these examples God's Majesty has been indicated. But such was not the conception of Nanda and the ladies of Braja. They regarded even that God as their Son and Lover, as the case might be, whose Lotus-Feet are adored by all the scriptures, deities like Brahmā, Siva, etc., men, *gandarbhas*, etc., and worshipped with low salutations. Nanda, Yasoda, etc., did not look upon Krishna as the Supreme Father or the Highest God. If a person becomes the overlord or the wealthiest millionaire of the world, his parents do not stand like other people before him with folded palms in awe and reverence, offering prayers and expressing gratitudes, nor do his friends hesitate to be jocular as ever in his presence, nor does his wife deal with him with special veneration like the people of the outside world and stay at a respectable distance. When the cow-herd boys, His friends, reported to mother Yasodā, that He had taken earth into His Mouth, she rebuked Him. She could not do so, if she had the idea that Krishna, the Supreme Father, was the object of her gratitude. She was able to regard the Highest Entity as her own object of so close an affectionate love that due to the depth of that love she could chide or even beat Him

and think the Sole Maintainer of all maintainers as worth maintenance and nourishment at her hands. This is not intelligible to the mere theorists of gratefulness who are foreigners to affectionate love towards God. When chidden by mother, Krishna, afraid, as it were, of her, opened His Mouth to prove His innocence ; when she saw the limitless universe within it. Yet her feeling towards Him as her Son was not removed, such was the depth of her affectionate love for God.

SRILA THAKUR BHAKTI VINODE'S PRECEPT

(On Distinction between Aryas and Yavanas)

Distinction is of two kinds, viz., *pāramārthika* (spiritual) and *vyavahārika* (social). Spiritually there is no difference between Aryas and Yavanas ; but there is social distinction. In society Yavanas are untouchable i.e., not fit for social dealings ; water or food from a Yavan is not acceptable. On the other hand, the scripture (Padma Purāṇam, Prabhāsa Khanda) says : 'Krishna-Nāma liberates everyman.' So spiritually Yavanas are equal. When one who was a Yavan, but has fortunately become a Vaishnava, no more does he remain as before a Yavan. We find (in Padma Purāṇam) : "To see the devotees of God, even if born as Sudras or untouchables, as belonging to these classes, leads one to hell." God says even there : "The professor of the four Vedas is not dear to Me, whereas an untouchable, if My devotee, is My darling : mutual giving and taking should be done with him : he is as adorable as I." After attaining devotion one is no more spiritually a Yavan. But socially no dealings should be had with him, e.g., in marriage his daughter should not be accepted, nor should a daughter be given to him. No inter-marriage should be allowed even among the four castes and their branches. The *chārturvanya* rules should be observed in social affairs. One cannot be a Vaishnava by throwing them up. When one through the rise of intense devotion in him does not find the social dealings suitable for its culture, one may give them up and then the question of social dealings does not arise. What difference can there be between the relinquisher of *chaturvarnya* and that of the Yavana society? Both having got out from the bindings of their respective societies are spiritual brothers, receiving Vaishnava Prasādam from each other. For house-holders, however, it is not so easy, for they cannot altogether give up society.

Saintly Lives of Śrī Rupa and Śrī Sanātana Goswāmīs at Vrindavana

(Continued from February 1962 issue)

Sanātana was much revered by the residents of Brajadhāma and called 'Bābā' (i.e., Father) by them, so much so that on his departure from the world (on the Purnimā day of the month of Āshāda of 1554 A.C.) they became aggrieved exceedingly as if they were fatherless and all shaved themselves as the token of their bereavement. The custom still persists and the date is called 'Mudia or shaving Purnima' and since then they began calling abnegators wearing scanty clothes like him as 'Babaji.'

An account is prevalent about Sanātana's desirelessness on which the greatest modern Indian poet, Tagore Rabindranath, wrote a touching poem, taken from a book "Śrī Śrī Vrindāvana Rahasya", which has been traditionally regarded as true. Śrī Viswanath Sivaji of Varānasi sent a Brāhmana, labouring under the difficulty of a daughter's marriage, to Sanātana for help. He found him in contemplation at his place and waited till, after a long time, Sanātana opened his eyes and asked the man's object. He then compassionately said that he had nothing but the Lord. When the man had gone over a distance in disappointment, Sanātana called him back, took him to a place on the Yamuna beach and asked him to dig up the sand with his fingers, when he himself returned to his place of contemplation. The Brāhman found there a most precious sapphire. He did not revisit Sanātana lest he should feel disturbed in his contemplation. He took it home, met the expenses with a portion of the sale-proceeds and left the rest of the amount

for the maintenance of the family. Abnegated in spirit at the sight of Sanātana's indifference to such a valuable thing, he returned to Sanātana and fell at his feet with a prayer to give him a clue to the real Gem (viz., devotion to God) rich in which Sanātana had not cared for the material gem, so valuable to worldly minded people. He was initiated and shown the way to true blessedness.

Once Emperor Akbar came to Vrindāvana for seeing Śrī Rupa and Sanātana who had been reported to him to have renounced princely fortunes attended with power over men and came there in search of God, living lives of beggars. When he came alone to Sanātana's place, Sanātana was absorbed in deep contemplation and Śrī Rupa was engaged in some service. He waited for sometime in wistful expectation that they might shed a kind look on him and talk to him, by which he might feel himself fortunate when Śrī Rupa softly informed Sanātana of Akbar's presence. Half opening his eyes, Sanātana again fell in absorption when the Emperor began to sob, at which Sanātana told him that they were beggars and had nothing with which to receive him. Then Akbar told them with a great humility that he would be feeling highly blessed if they ordered him to do them some service. Sanātana then asked him to build steps to Śrī Yamuna Devi, where upon, glad at heart, Akbar went to the bank to see there steps set with all the kinds of rich stones. Bewildered with amazing awe at the sight of the inconceivable wealth of God's devotees, he

became humiliated and giving up the idea of his ability to help them, he came back to them to pray for pardoning him and feeling gracious towards him. Returning to the capital (Delhi) he said that he and his men were fortunate that such holy men were within their dominion.

One evening a Vaishnava, Khanja (lame) Krishnadāsa by name, came to Śrī Sanātana as usual for listening from him to talks about Hari, when the Goswāmiji was absorbed in deep contemplation of some sports of Krishna and wore a smiling attitude quite unmindful about the external world, not paying any attention to the said Vaishnava. Krishnadāsa thought that Sanātana was laughing at his lameness without paying him any respect and he left the place in anger. At this, however, there was a breach in Sanātana's contemplation; it told on him so much that his very life seemed to be the stake. The news spread among the Goswamis and Vaishnavas who came and were at a loss about what to do to cure him. He said that he must have unconsciously committed an offence to a Vaishnava. On enquiry the matter was detected and Sanātana with all the other Vaishnavas went to the place of Krishna dāsa and fell at his feet asking for pardon and stating that at the time he was absorbed in the contemplation of a Leela when he might have laughed in joy arisen out of it and not in derision at Krishnadāsa's lameness. Understanding the matter, Krishnadāsa felt remorse and fell at Sanātana's feet for being pardoned.

Such an affair happened with Śrī Rupa Goswāmī too when he was deeply engaged in the remembrance of Leela and a Vaishnava who had come to visit him, felt dispirited at the Goswāmiji's seeming neglect of himself. To get free of the *aparādha*,

Śrī Rupa, at the advice of Śrī Sanātana, daily invited a Vaishnava and pleased him with *prasadam*. One day it was the turn of the offended Vaishnava who refused the invitation on the ground of the alleged neglect. Rupa then got himself exculpated with prostations at the Vaishnava's feet.

A few years after starting the Seva of Śrī Madan Gopal Jīu, Śrīla Sanātana set up, in 1538 A.C., the four Murtis, viz., those of Śrī Nanda, Śrī Yasoda, Śrī Krishna and Śrī Valadeva at Śrī Nanda grāma in Braja and made arrangements for their regular worship. On the bank of the 'Pāvana Sarovara' at Śrī Nandagram, Śrī Sanātana often lived at his Bhajan Kutir and Śrī Rupa at 'Kadamteri' deeply engaged in meditative service of Rādhā-Krishna. Besides Vrindāvana and Nandagrāma, Sanātana sometimes lived at different places of Śrī Brajadhāma like Śrī Govardhana, Śrī Radhakunda, Mahāvana, etc. Even in his advanced years he daily circumambulated round the Govardhana Hill over a distance of fourteen miles. When in extreme old age he felt unable for it, Krishna in the garb of a cow-boy gave him a Govardhana-Silā (a piece of stone of that hill) on which there were foot-prints of Himself, with the advice that going round it would be as good as the circumambulation of the Hill. Guessing who He was, Sanātana complied with the instruction.

Thereto, before while Sanātana remained absorbed in meditation in a lonely forest near the Pavana Sarovar, without food or drink, Krishna, as a cowboy, brought him milk and made the local people construct a hut for him.

After Sanātana Goswāmī's departure, Śrī Rupa Goswāmī due to old age, could not walk to Śrī Govardhan for seeing the Murti of Śrī Gopala Vighraha there, which he had

frequently done before. Śrī Gopāl, desirous of appeasing his earnest anxiety at this inability, raised a pretext of fear of an imminent depredation of iconoclasts and was taken to the house, at Mathura, to stay there for over a month. During that time Śrī Rupa Goswāmī with the other Goswāmīs, viz., Śrī Gopāla Bhaṭṭa, Śrī Raghunātha Dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Jīva, Śrī Lokanātha and Śrī Bhugarbha, as also with some other Vaiṣṇavas stayed

there and felt the satisfaction of seeing Śrī Gopāl to their hearts' content.

At Rupa's departure, then, Śrī Dāsa Goswāmī wrote an elegiac ode in which he most plaintively mourned it, saying: "In my separation from Śrī Rupa, with whom shall I find solace? The Brajadhāma, so very dear to me, now appears as vacant, even Śrī Govardhana looks like a huge serpent and the very Rādhā-Kuṇḍa is inspiring fear like the mouth of a tiger."

Nimāi Pandit

When Śrī Nimāi Pandit was in East Bengal, Śrī Lakṣmīpriyā Devī, His consort, felt deeply afflicted at heart in separation from the Lord, as also her mother-in-law, Śrī Sachi Devī. The latter suppressed her own grief to console the daughter-in-law. One day, however, Lakṣmī Devī was stung by a serpent and became extremely tormented with its poison. Fallen in this distress over and above the pangs of separation from her Son, the mother tried her best to cure Lakṣmī Devī with the help of snake-charmers; but all attempts failed and she left the world, being taken, as the people present there felt they saw, in a heavenly chariot to Vaiṣṇuntha, her own place. Sachi Mātā fell weeping in exceeding lamentation, when the men and women all began to console her.

Sometime thereafter, Lord Viṣvambhara (Nimāi Pandit), returned home, after sanctifying Bangadesa (East Bengal) and the Padmā river, formerly known as unholy. He placed much wealth at the mother's feet which He bowed to. But He was not greeted, as per expectation, by the mother, whom He then found with

tears in her eyes. Knowing the reason from others, He appeared to be much bereaved; yet He consoled mother by stating that no one could prevent what was inevitable.

Then Nimāi Pandit resumed teaching at Śrī Mukunda Sanjaya's house. He scrupulously taught also *sadācāra*, i.e., good customary conduct and asked some of His pupils, that might come to the Academy without the Vaiṣṇava *tilaka* (mark on the forehead), to go home and come back after performing the *sandhya* or prayer after having the mark.

Sachi Devī, in the meantime feeling the house empty without the daughter-in-law, was on the look out for a suitable girl and she selected Śrī Viṣṇupriyā, daughter of Śrī Sanātana Rājapandita who was a perfectly righteous man. This daughter too was very good in all respects, in beauty as well as in piety. She sent Kasinātha Pandita, another match-maker (marriage-agent) to the Rāja-pandita who most heartily agreed to the proposal, regarding it a good fortune for himself, his family

and the daughter. Everyone including God Nimāi's pupils became exceedingly glad at the news and expressed that Viṣṇupriyā was most aptly fit for Nimāi as Rukmiṇī Devī had been for Lord Śrī Krishna. Buddhimanta Khān who loved Nimāi Pandita more than his life took the charge of all the expenses of the marriage over himself, saying that the marriage should be celebrated as that of a prince. All the affairs of the marriage ceremony were properly conducted according to *sāstras* and everywhere the expenses in distributions of articles among Brāhmanas, ladies and others concerned were hundred folds of the usual degree. The procession was a grand one, much more pompous than that at the Lord's first marriage, and it roamed about all the different *nagars* (quarters) of the Navadvīpa Maṇḍal for a long time. Everyone, rich or poor, wondered and admitted that he had never seen such a gorgeous marriage in every respect. Sanātana Pandit, too, who was a rich man, spent money most lavishly; but the magnificence immensely exceeded what could be expected with his resources; no one knew wherefrom money came to meet the huge expenditure incurred in the celebrations. On return home from Sanātana's place with His most splendidly bedecked bride, Śrī Viṣṇupriyā Devī, as graceful in form and action as late Lakṣmīpriyā Devī, Śrī Nimāi distributed clothes with food articles among one and all. And there was no limit of joy for Buddhimanta Khān whose desire was more than fulfilled in the unique splendour of the marriage celebrations of his much beloved and highly adored God Gour Hari (Nimāi Pandit).

Now seeing that the devotees of Krishna were being treated with neglect and dishonour, Nimāi Pandit felt that it was

high time that He should now take up the work of propagation of devotion on a large scale for which He had again come to the world changing His Krishna-Murti to the fair-complexioned Gour Hari with the outward glow of Śrī Rādhā. But before this He wanted to set example of the fact that for practising *bhakti* (devotion) one should receive initiation or *dikṣha* from a true Guru who would be giving an inspiration for a devoted life. With this end in view, He made a plea of doing His duty as a Son to His deceased father, Jagannātha Miśra, by offering oblation to him at Viṣṇu Pāda (Feet of Lord Viṣṇu) at Gayā, where He knew by His knowledge of everything, that Śrī Isvara Purīpāda would be staying for the time being. Mother Sachi Devī was reluctant, but could not prevent Him from the performance of His filial duty. His Lordship started with some other Brāhmanas as companions.

In a few days He reached the Mandāra Hill (now in the Bhagalpur District, Bihar) with the party and worshipped the Deity Madhusudan there. Seeing the worshipper Brāhman at the temple not upto the standard of customary cleanliness as prevalent at Navadvīpa Māyāpur and the neighbourhood, some of His companions felt a degree of contempt against him. Noticing this and intending to give them a lesson that, for a Brāhman, his devotional spirit is to be respected more than any ritual custom, His Lordship pretended to have had an attack of severe fever on His Person which could not be cured by any medicine. He then said: "I do not know for whose fault, Mine or of any of the companions of Mine, this obstacle has stood on the way of successfully performing duties to God and manes (—dead ancestors). Let me sip the washing of the feet of that temple-worshipper who serves God with care and love,

Sambit aspect, makes Krishna known as God, that is to say, Krishna's Chit or knowledge is appreciable through the grace of the Sambit aspect of the Antaranga Sakti. By the Sandhini aspect, Antaranga Sakti manifests Suddha Sattva or pure matter which evolves into Krishna's sphere, house, seats, beds, and so on, i.e., she is responsible for the manifestation of all that is necessary for his Lila. So Krishna's existence (Sat) is fully manifested through the exercise of the Sandhini aspect of Antaranga Sakti. The essence of her third aspect Hladini which makes Krishna's Ananda or bliss possible is called Prema, which deepens into Bhava, the perfection of which is called Mahabhava which is fully embodied in the person of Radha. Ananda or bliss of Saccidananda Krishna consists in his relationship with Radha who is the perfection of Hladini of Antaranga Sakti, though his other two aspects Sat and Chit require to be correspondingly complimented by the Sandhini and Sambit aspects of his Antaranga Sakti, and are equally important and necessary for Krishna as such. As Krishna is the source of all the divine descents or Avatars of Vishnu, so Radha is that of the Saktis of the latter. All Lakshmis, or queens, and the Gopis of Vraja are her emanations. She pleases and charms Govinda (Krishna) to whom she is the only all-in-all. She is the head of all beauties (ibid. 81-95). This conception of Radha is strictly Gaudiya Vaishnavite. It is only they who give us the philosophy of the love of Radha Krishna by introducing the theory of Rasa and Sakti in this connexion. All writers on the love of Radha Krishna before Rupa Goswami, have simply described it. It is only Rupa who has given it a solid philosophical background, and added new and sublime conceptions of

love. This he demonstrated in his Bhakti-Rasamritasindhu and Ujjvalanilamani.

The Radha Krishna Bhajan seems to be the logical development of the Krishna Gopi Bhajan which may be traced in Vishnu Purana and Hari Vamsa which describe the Rāsa dance of Krishna. The Bhagavata Purana and Brahma Samhita are the best of all books on the Krishna Gopi cult that were written before the Gaudiya Vaisnava movement. But none of these books seem to have any distinct reference to Radha. Only the Krishna Karnamrita by Vilvamangala (circa 9th Century) and the twelfth century book Gitagovinda (verse I) sing most supremely the exalted position of Radha in relation to Krishna; the songs of Vidyapati and Chandidasa are the next best works on the subject. All these four authors were the ardent devotees of the Radha-Krishna Bhajan. It is true that the Bhagavata does not contain the name of Radha but it supplies a clue to her conception. Radha is the head of all Gopis and the best-beloved of Krishna. Krishna loves her more than any Gopi which is the main and simple conception of Radha. Let us search for her in the Bhagavata.

The Verse (Bh. x. 5. 18) states that "The Vraja of Nanda, being the residence of Hari, is naturally prosperous in all respects. It is all the more so for being the playground of the pastimes of his Ramā or consort." The word "Ramā" seems to be applicable to Radha as the principal consort of Krishna at Vraja. His wedded consorts are never mentioned in any way in connection with him at Vraja; their place being Dvaraka and Mathura. When Krishna suddenly left the Rāsa dance of his Gopis in quest of his dearest mistress the Gopis in their search made inquiries of all they came across, saying "O friend, has

dear Krishna come this way with his dearest consort?" (Priya) (Bh. X. 30. 11)". The Gopis found the foot-prints of Krishna with those to whom they refer as Vadhu, who is said to have followed Krishna, as the female elephant runs after her lover (Bh. X. 30. 26). In the 28th Sloka (X. 30) the exclusively unparallel love of one for Krishna is most clearly indicated. "He was surely beloved by that fortunate one, so that he being pleased with her, took her to some solitary nook." The Gopis murmured in a fit of delicious envy, "O, she stole away the property of all the Gopis—the honeyed lips of Krishna, and drank the

nectar herself. He (Krishna) has taken her on his shoulders, and plucked flowers for his Priyā, and caresses and dresses her hair (X. 30. 30). The 36th Sloka (X. 30) says, "She, whom Krishna led into solitude, thinks that he, deserting all his devotedly passionate Gopis, is attached only to her, so she thinks herself to be the very best and dearest of all." In the 39th Sloka she bewails and weeps in separation from him saying "Oh, my lord and enjoyer, O, my beloved darling! Where are you? Draw near to me." It is clear that the Priyā of the Bhagavata text is the Radha of later literature on the Radha-Krishna cult.

Srī Kṛṣṇa Karnāmṛtam

(Continued from February '62)

Sloka 93

sṛṅgāra-rasasarvasvam sikhīpichchpavibhūṣaṇam,
angikṛta-marākāraṁ ausraye bhuvanāśrayam.

93. *Translation* :—I take shelter with Srī Krishna, (i) who is the be-all and end-all of the sentiment of amorous passion, (ii) who is adorned with the peacock's feather, (iii) who has eternally accepted Human Figure, and (iv) who is the Shelter of all (the people of) the world.

93. *Commentary* :—Seeing the sweetness of Krishna's exhilaration of amorous passion during the Rāsa-sports, Vilvamangala wants His shelter, so that he may ever be favoured with such sweet sights. Krishna is not only the Main Stay for him, but He is such for the entire world with innumerable creatures. One may raise the point that if He is such, He should be without Form or Figure. The answer is that He has accepted the Human Figure, not only temporarily, but for ever. He is the

embodiment of the sentiment of amorous passion. Not only is He the be-all and end-all of that sentiment, but it, is also His own be-all and end-all. This has been sung also by Srī Jayadeva in his Gīta Govindam (Canto I, 15th sloka 4th line), viz., "O confidante, Hari is passionate sporting in the spring like love accepting a Form." His special adornment is the peacock's feather, a feature of cowherds: This shows Him, as Love with a Form. What kind of Form is He? He is the Human Figure: He has assumed this Figure as His Essential and Eternal Form. He is the most winsome with It. In the Srī Chaitanya Charitamrita (2nd Part, Ch. 21) this is described in the following terms: "Of all the Sports of Krishna, that of the Human Form is the best, for It is His Essence, dressed, as He is, as a cowherd, with the flute in Hand, with the first appearance of adolescence, with a dancing pose, with ever new sports." Srī

Uddhava describes it to Srī Vidura (Bh. II 2.12) : "The Human Figure of Krishna is not adaptable to His sports in the mortal world, accepted by Him by dint of His Yoga-Māyā potency, which even astonishes Himself, being the highest and most beautiful source of good fortune." In the stupefaction of Brahmā (Bh. X, 13 Ch.), Brahmā saw all the substitute cowherd-boys and calves as so many Vishnumurtis each with four Arms holding conch, Disc. Mace and Lotus, decked with the same ornaments as Vishnu (Sl. 4). With His essential Form, thus, He saturates all the worlds, both supra-natural (Vaikunthas) and mundane (Brahmāndas), being their shelter, all being generated and merged in Him. The first attribute may be compounded differently to mean that the Sentiment of Amorous Passion is His be-all and end-all. There is another reading for 'narākāram' viz., 'navākāram' which would mean that the said sentiment itself has assumed a new *murti* as Krishna.

Sloka 94

nādyāpi pasyati kadāpi nidarsanāya
chitte tathopanishadāṅ sudrśāṅ sahasram,
satvam chirannayanayoh padavyāṅ
svāmin īyā nukrpayā nama sannidhatse.

94. *Translation* :—O Lord, even up till now the thousands of *srutis* with their best in sight have not been able to have a mental glimpse of this Form of Yours. By which grace has such Form of Yours come near and stayed for long within the scope of these eyes of mine?

94. *Elucidation* :—Maddened with extreme joy for having been favoured with the direct vision of such Form of Krishna invisible to all even of better sights, than his, come near himself, Vilvamangala wonders and asks even Him how it could happen. "O Lord, you are capable of

being seen in this Form only by the eyes of the Gopīs (as referred to in the third line of Sl. 87 *supra*). Through what amount of grace have you come under this material vision of mine? If it is suggested that it is only an awaking in the mind as before, it is denied, for the vision has been lingering for a long time and as such cannot be a mere awaking. If it is again suggested that there is no wonder that though in that Form, He is seen with that ecstatic love of his, this also is denied, for it is impossible for his two eyes of the material masculine body. If it is suggested still again that the Lord is visible to any person who is endorsed with such love as his, again this too is denied *a fortiori*, for this Form of His is not visible even in the mind only by a glimpse up till now, not to speak of a direct vision, even to the most beautiful ladies of the three worlds, maddened with the sound of His Flute, as also of the Upanishads in thousands. If the question is raised that these latter do not see with such love and that they being formless, cannot see; the answer thereto is that to have Krishna, they with discriminative vision made penances as evident from the hymns to Him as described in the Srimad Bhāgavatam (X. 87 Ch.) This Form of His is visible and, to the Gopīs. So the prays to Krishna to tell him by which grace He is seen by him directly in this Form. The question, however, suggests the answer in a rhetorical manner that He is kindly visible in this Form to those that have the ecstatic emotional love of Rādhā developed in them, for though Vilvamangala is externally a male, yet the Gopīs have very graciously favoured him with the internal body of a Gopī.

Sloka 95

keyam kāntih kesava tvannukhendoh
koyam vesah kāpi vācchāmbhumih,
acyam soyam svadatam anjaiiste
bhooyo bhuooya sastam namāni.

95. *Translation* :—O Kesava (- One with *Kesa* or curled Hair formed into a nice crest). What (i.e., strange) is the glow of Thy Lotus-like Face? What is this decoration? How are these beyond the scope of words? Let that (this) glow, Let that (this) decoration tasted (appreciated by Yourself or by such as have a transcendental nature). I bow down to Thee with folded palms again and again, and still again.

95. *Elucidation* :—Again seeing such a glow of Krishna's Face and such a strange decoration of the Body, Vilvamangala is asking in wonder these questions. "How ineffable is the glow of enthusiasm seen on your Face after your having held the breasts of Your darling? How indescribable is the beauty of Your dress shuffled after the scuffle therefor? Whom else should I ask to describe these inexpressible beauties than You whom I pray to tell me after getting a taste of these Yourself. If the point is raised that they have already been described by me, my answer is that this glow and this decoration are not the fit subjects for describing, so how can I do it? If I am advised to taste or appreciate these with my eyes and mind, when I am unable to describe them, I submit I have tried that too, but I have failed. It is not possible to be seen even by fair superior being nor to speak of people like me as hinted in the foregoing sloka; not speak of ourselves; only the Gopīs can taste these. So there is no need of any hope for describing and tasting these; please make me taste them. I repeatedly pray for this with

low prostrations to them. I repeatedly pray for this with low prostrations times without number, i.e., kindly see that I may taste them." The causative 'svadayatam' is implied in the vest 'svādān'.

Sloka 96

vadanendu vinijjitaḥ saṁ
dasadhā devaprau paadya te,
adhikam sriyamasnutetaram
tava karunya v jmbhitam kiyat.

96. *Translation* :—O Deva accepting defeat from Your moon like Face, the moon has taken shelter at Your foot, dividing itself into ten parts (at the ten toes). Thereby it is gaining in a high degree a much greater beauty. This is due to only a slight spread of Your grace.

96. *Elucidation* :—Thinking that his mad ravings about his previous sorrow for not being able to see on Krishna and about his present delight for being favoured with His sight, have pleased the Ears of Krishna like nectar, (- for which he has named his poetry as Srī Krishna Karnāmrītam), and also thinking that now seeing him stay silent with repeated salutations with a feeling of his own inability to properly describe the sight, Srī Krishna is again and again desirous of hearing his pleasing speeches as in a delirium. Līlāsuka Vilvamangala supposes himself engaged, as it were, in a debate with 'Krishna, giving answer to His possible question, in seventeen slokas from here. The first question may be, "O Līlāsuka, why do you not describe My Face and other Limbs in comparison with the moon, the lotus, etc., as it is usual with the other poets?" Thinking over this question for a while and considering them as inapt, he casts his look at God's lotus-Feet and says in the manner of *a fortiori*. "O Lord, that moon, at

the appearance of the dirtless brightest Moon of Your Face, with a sense of self-defeat, is serving Your ten Toes." Question : " Well, then describe the Toes accordingly." Answer : " O, no, no, it is now incessantly getting the exceeding beauty with Your grace ; otherwise there is a good deal of difference between the Moon-like

Toes that are without any blemish and the moon of the sky that is with blemishes. Question : " Is this the result of My Grace ? " Answer : " It is due only to the slight spread even of a drop of Your ocean-like Grace. So the moon in the sky does not deserve to be the standard of comparison for Your Nails even."

Jaiva Dharma

(Continued from February 1962 Issue)

CHAPTER IV

51. Lahiri—" Teach me the different varieties of *sadhana* and the modes of their performance."

52. Babaji—" Sri Rupa Goswami Prabhu has elaborated all these subjects in his work " Sri Haribhakti Vilas". I am telling them briefly. *Sadhana* is ninefold. They are hearing, chanting and recollecting Vishnu, tending His Feet, worshipping His Emblematic Figure (Archā), hymning Him, serving Him as a servant, behaving to Him as to a friend, offering oneself for His exclusive service (Bhagavata VII-5-23). The revered Goswami Sri Rupa has described sixtyfour modes of devotion by adding to these nine their adjuncts and derivatives. There is another point to which it is necessary to give our special attention, *Sadhana bhakti* is twofold according as it happens to be either *vaidhi* (reverential) or *raganuga* (following the impulse of love). Of these *vaidhi sadhana* is ninefold, as detailed above. *Raganuga sadhana bhakti* consists in serving Krishna mentally after the manner of the servitors of Braja by surrendering oneself completely to their guidance.

One should practise that mode of *sadhanā* for which he is eligible."

53. Lahiri—" What is the criterion of eligibility for *sadhana bhakti* ? "

54. Babaji—" One, who is loyally inclined to place himself under the scriptural regulations, is eligible to be taught by Sri Gurudeva *vaidhi sadhan bhakti* as a preliminary. One, who is eligible for *raganuga bhakti* is instructed in the unconventional service that belongs to the sphere of love."

55. Lahiri—" How will a person know his own eligibility ? "

56. Babaji—" One, who has not yet experienced in his soul the principle of spiritual love and is inclined to perform worship in accordance with the injunctions of the shastras, is eligible for *vaidhi bhakti*. One who is not inclined to submit to the regulations of the shastras in his worship of Hari, but in whose soul the natural love for the service of Hari has manifested itself, is eligible for the practice of *raganuga bhakti*."

57. " My Divine Master, may you be pleased to declare my eligibility, so that I may be able to understand the principle of eligibility as it really is. I am unable to follow your exposition of *bhakti* and *raganuga bhakti*."

58. Babaji—" If you carefully scrutinise your inmost mind (chitta), you will be able to understand your own eligibility. Do you detect any such conviction in your mind as that the service of Hari is not practicable except by submitting to the regulations of the shastras ? "

59. Lahiri—" I think that great good accrues from the performance of *bhajan* and *sadhan* by the methods laid down in the shastras. But I am also beginning to feel now-a-days that there is an immense ocean of rasa (perfect mellowing tastiness) in the intimate service of Hari (*bhajan*) which is capable of being gradually realised by dint of the assiduous culture of *bhakti*."

60. Babaji—" You can now see that the regulations of the shastras possess complete sway over your mind. You should, therefore, follow *vaidhi bhakti*. By degrees the principle of *rāga* (spiritual love will manifest itself in your heart." On hearing these words Lahiri Mahasaya, with tearful eyes, touching the feet of Babaji Mahasaya, said, " May you be pleased mercifully to bestow upon me eligibility for the method for which I happen to be fit. I realise my unfitness for discussing a subject that is at present above my comprehension." Babaji Maharaj thereupon embraced him with great affection and made him resume his seat.

61. Lahiri—" Be pleased to command the mode of service that I am to practise now."

62. Babaji—" I advise you to receive the name of Hari. The service of the Name is the most efficacious of the enjoined modes of service. There is no distinction between the Name Himself. The realisation of the transcendental service of Hari is attainable very soon by practising the chant of the Name without offence. I advise you to practise the chant of the Name with firm faith. All the nine modes of *bhajan* are automatically performed by the due practice of the chant of the Name. Both hearing (*shrabana*) and chanting (*kittan*) are performed by the utterance of the Name. The recollection of Hari and the mental worship of His Feet and His Emblematic Form, recital of hymns in His praise, mentally doing His Bidding as His servant, behaving towards Him as one's friend and making the complete surrender of oneself, are practised simultaneously with the chanting of the Name."

63. Lahiri—" My mind is experiencing a most acute state of suspense. My Divine Master, may you be pleased not to withhold your mercy from me any longer."

64. Babaji—" Sir you may say constantly the following words by keeping clear of all offence ? "

" HARE KRISHNA HARE KRISHNA,
KRISHNA KRISHNA HARE HARE,
HARE RAMA HARE RAMA,
RAMA RAMA HARE HARE "

As he recited the Name, Babaji Maharaj placed a rosary of basil-beads into the hands of Lahiri Mahasaya. Lahiri Mahasaya shed tears as he began to tell the Name on the rosary. He said, "My Divine Master, I cannot express the joy that I experience this day." And, as he said so, Lahiri Mahasaya fell down senseless at the feet of Babaji. Babaji Maharaj with great care kept his hold on the senseless man. After a long interval, Lahiri Mahasaya spoke again, "I feel myself blessed today. I have never experienced such happiness."

65. Babaji—"Sir, you are most fortunate, indeed, as you have received with firm faith the Name of Hari. You have also made me blessed."

66. From that day Lahiri Mahasaya began to tell the Name of Hari on the rosary in his hut without fear. Some days passed in this manner. Lahiri Mahasaya now painted the twelve tilaka marks on the twelve parts of his body. He took no other food except what had been duly offered to the Deity. He recited daily two lakhs of times the Name of Hari. He made prostrated obeisances as soon as he met a pure devotee. Every day he prostrated himself in submission to Paramahansa Babaji before attending to any other duties.

He employed all his time in the service of his Gurudeva. He no longer felt any inclination for idle gossip or the songs of musical experts. Lahiri Mahasaya was no more his old self. He now became the transcendental devotee of Vishnu.

67. One day, after making his prostrated obeisance to Vaishnavadas Babaji Mahasaya, he submitted to him this question, "My Divine Master, may I be permitted to ask what is the ontological nature of the *sumnum bonum*?"

68. Babaji—Love of Krishna is the only desideratum of a jiva. By the constant practice of *sadhan bhakti* one attains in due course to the state of *bhava bhakti* (real loving inclination). On the attainment of nature development *bhava bhakti* is designated *prema* or love. It is the only eternal natural function of the jiva soul, the only eternal treasure and the final goal. Want of this love is the only misery, the worldly bond and addiction to the enjoyable things of this world. There is nothing higher or better than love. Krishna submits to be served only by love. This love is of the essence of unclouded cognitional activity. The principle of spiritual bliss turns into love by concentration."

(To be continued)

Sanatana Dharma

BY SRI NANDADULAL BRAHMACHARI

(Continued from Feb. issue)

Most heart-rendering pity is that the political leaders have played worse blasphemous to the spiritual life and always undid what spiritual leaders did for the real progress, and made the simple minded people suffer spiritually. Even our present Government could not find any good in our religion though their Guruji Sri Gandhiji who accepted the Gita as his mother and all along advised them to establish "Rama-Rajya" but our Government has borrowed the trinity (Ashok-Chakra) of Ashoka with a condescending spirit (which ultimately gave chance to Buddhistic Buddhism into our secular state). They think that the Trinity symbol is that of Ashoka but we ask whether it was originally symbolic of Sanatana Dharma or Buddhism. The readers of the book of Dr. R. K. Mukherjee can draw their own conclusions on seeing the photographic picture that was published in the book and perusing the note thereby. But it is most pitiful that our govt. have cut off the portion of it which was so significant of Sanatan Dharma. We have to ask why our secular state has spent immense money for after 2,500 years Buddha Birth day. Last year we happened to be at Buddha Gaya and at Sarnath. How lavishly the money was spent for improving these two places. No doubt for tourists they have got great attraction. But both are great centres for Buddhism and Jainism respectively. There may be political side in it. But why not the same improvement could be done in some Hindu pilgrimage centres which could create more attraction as well as importance for the foreigners too. And definitely they would cost lesser and could give greater income.

Specially if either Allahabad or Varanashi in North or Srirangam in South or in East Sree Navadwip-Mayapur (Birth place of Sri Chaitanya Mahaprabhu) so near the rivers could be taken up from improvements with the same scheme of Sarnath they would definitely give a very good income to the Government.

Recently Mr. Nehru stated that 'There were many people in India who bathed in the Ganga to protect the sun from being devoured by Rahu whenever an eclipse took place. It is a matter for laughter. The search for truth in the time of Buddha had helped people a great deal, and made it possible for Indian culture and civilisation to have a powerful impact on the world.'

No doubt the remorse that was created regarding the conjunction of eight planets particularly among the believers was good for nothing. But we know during the eclipse there is high ebb in the sea. The same flood-tide of the lust flows through our subtle body. The Rishis of our country who were for the true welfare of humanity prescribed the best method for controlling the same in the way of keeping constant remembering of God by chanting His Name and having ablution in the holy Ganga. Is it superstition for the entire Hindu race to consider the Ganga as the holy of the holiest rivers? The gross materialistic science will say (according to Mr. Nehru) to throw away the Tulasi so holy for the service of the God and ultimately—we hope, the deity of the Temple too! that he (Nehru) considers true culture! Lo, our Rishis did not know the culture and civilisation and

we had to borrow the same from Buddhism! thank him for this remark!

What is painful to note is that why on a single day our simple minded one lakh Hindus followed Ambedkar and embraced the atheistic Buddhism. One must know that though Buddhism got its birth here in our land and though even to-day the same Buddha is worshipped as the Incarnation of the Supreme Lord, Sri Vishnu by every Hindu, yet Buddhist religion could not be accepted by them and so after serving its purpose for some time as it were, it was not deep rooted and could not spread its branches over the land. The storm blown with the mighty power of Sri Shankara uprooted the tree and it was thrust wholesale to the other shore of the sea where it got replaced and grew up in a mighty tree spreading its branches over other countries too; but of different shapes as per climatic and soil conditions.

King Ashoka embraced Buddhism when he was at a painful heart as the consequence of the battle of Kalinga and with his utmost effort it got its climax in India but after his death the last flame of Buddhism was extinguished. The great Kulasekhara, the King of Kerala who was a great Vaishnava and the author of the book Mukundamala fought all along against the atheistic Buddhism. At last the beloved lord sent his most devoted Shiva in the garb of Shankaracharya who was born at about 8th century in the South and who became the chosen enemy of Buddhists to convert them into his Chinmātra-Vāda. It is no doubt that Buddha was a great reformer but it is as if, he decorated the body no life in it. I will tell you this in the next. But you must know the policy of our present Government is, "I do not know anything about the mystery of God but I know

something about the mystery of man." But from the following incident one may easily find out what a great and serious mistake is inherent in it. What a great danger has crept in Hindu Divorce Bill. Our land ever glorifies the greatness of the chaste-wives. But you note that once it appeared in a paper that three thousand divorce cases were pending in one Civil Court of a Bengal District. The son of a Headmaster who also received higher education married thrice by deception and murdered his third wife with a new born child by forcibly drowning them in the river in order to go on marrying unhampered. Though in the law of Plato, "they need not confine their sexual experiences to their allowed mates. The men are to possess these women in common. There must be no individual marriages and no private families." This is what leads to the destruction of family life. Geeta also points out that abduction creates Varna sankara which ultimately ruins the very civilisation of the society. If you all have read the 'David Copperfield' of Charles Dickens, you might have observed therein what misfortune may befall to the child of a family where divorce takes place. So, Hindu Divorce Bill works like slow poison in our social life to-day. Our Government wants to imitate the Western civilization but we find its consequences so bitter to every civilised man of the East. The statement of a scholar of the East given in a daily paper after his return from his foreign tour says that, "there is no restriction in sexual indulgence, there is free movement. They drink wine like anything as we drink water. In a town where he was residing every day thirteen thousand gallons of wine are required for its townmen. They eat all sorts of fish, meat and eggs." There are other features which I consider not to mention here. History

repeats itself that political considerations always affect the religion a great deal. In foreign countries almost all the religious thoughts had their ups and downs due to the preferment of the political forces. Practically every philosophy had to seek political support. I also said that when Emperor Ashoka embraced and supported Buddhism it reached his climax. We know that by the approach of the Muslim rulers many of Hindus were converted into their cult for which even to-day India suffers. With the approach of the Christian Rulers the intellectual section of the Hindu society became almost materialistic and neglected our religion. Specially the middle class English educated Hindus, who were really the back-bone of the society began to hate everything connected with the glorious past of Hinduism which they considered a burden of superstitions, handed down from age to age. The value of life generated through a high culture of centuries were almost lost and many were the converts to Christianity. Specially in old Madras State i.e., in present Kerala State and Madras State the neglected so-called low-caste Hindus embraced the Christianity in hundreds and thousands with a view to just have a better chance of bread and butter and for merry making; they with a rivalry spirit worked

for the mission; hundreds of Churches were erected and also missionary schools through which the influx of western ideas swept over the country. As far minority, these missionary schools even now get special aids from our Govt., although freely Christianity, the Western customs and manners are taught and many are converted to Christianity. In the Mohammedan Schools and Colleges too there is no restriction for teaching Quran. But in the name of secular state our Government will not allow our Hindu students to study their own religion at their schools and Colleges. We seriously raising the question whether education can be wholesome and satisfy the whole person if children and students do not become literate in, and develop appreciation for, the religious ideas and the related values which have inspired so much of human history.

I hope it will not be out of the place if I give a short description of the principle religions that have had swept over our country.

In a very brief way I shall place a note about the Sanatana Religion in comparison with the Buddhism, Mahammadanism and Christianity.

(To be continued)

PREACHING NEWS

From the 1st week of January, three preaching parties from Sri Chaitanya Math with Tridandiswami and Brahmacharis of the Math have been touring on preaching the devotional cult of Sri Chaitanya Mahaprabhu over different Districts of Bengal. The President Acharyadeva also is busily engaged to address several meetings in important Towns of Bengal. We shall try to give short notes about these in the next issue.

* * * *

The report of Sri Vyasa Puja, the advent Anniversary of Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, the founder of Sri Chaitanya Math and Sri Gaudiya Maths which took place on the 24th February 1962 will be published in the next issue.

160230

Krishna's Beatific Attributes

By SRI BATUK NATH BHATTACHARJEE M.A., B.L.

(Continued from page 178, February issue)

The root of Vaishnavism is an aspiration higher than the craving for release from bondage by its yearning is for the treasure of love and the wreath of devotion's gems. In the heart of Prahlada, the preeminent devotee, wells up the prayer—

Oh Lord ! Whatever thousands of births I may travel through, may my devotion to Thee, the Everlasting me, never lapse. This unfaltering resignation to the eternal is his cherished treasure, the great of his striving, the Summum bonum through all cycles of existence of the devout. Madhusudana, the eminent Advaita philosopher fascinated with unhesitating voice—I know no truth beyond Krishna Krishna with th is flat-adored hand, His true as of the newly-sprung cloud.

His face charming like the full moon His eyes like the blooming lotus, His form clad in yellow and His lower lip ruddy like the bimba fruit. The relation of His gracious accounts revives the afflicted heart, benefits the ears that hearken. Through the acons sages and poets of the highest standing have been entranced in hymning His graces, the impurities of men are washed away by concerted singing of His attributes. Those who dispense this rich joy are the best of givers, most liberal of heart.

The incarnations of God are His portions or fragments but Krishna has been proclaimed in holy scriptures to be the Supreme One Himself. He is the manifestation most sweet, most captivating of the transcendent Vishnu. And India from the Himalaya summits to the Southern Seas spanned by Rama has been from time im-memorial enchanted and absorbed in meditating on Vishnu's majesty and in singing His praises. Hence the sacred writer after receiving all sacred records has unreservedly declared :

The different Puranas and Tantras may to distract and divert the world gossip about other deities as the best or highest from age to age but all sacred writing being fully considered in their import and reasoning, the only conclusion, the essential truth is elicited that Almighty Vishnu is the Ultimate Reality they demonstrate :

*Vyamohaya characharasya jagataste
te Puranagama*

*Stam tamavahi devatam paramikam
jalpantu kalpavadhi.*

*Siddhante punareka eva bhagavan
Vishnu samastagama,*

*Vyaparesu vivechana vyatikaram
nitesu nischiyate.*

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"SRI GAUR JAYANTI"

Sri Gaur Jayanti, the 476th Advent Anniversary of Sri Chaitanya Mahaprabhu will commence on the 21st March 1962. In connection with this function Sri Navadvip Dham which consists of nine islands with a circumference of 32 miles will be circumambulated beginning from the 16th March and ending on previous day of Sri Gaur Jayanti under the spiritual guidance and management of His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President Acharya of Sri Chaitanya Math with grand miles-long Sankirtana processions. Expecting thousands of pilgrims from all parts of India as attended in previous years, elaborate arrangements are being made at Sri Chaitanya Math in various ways to accommodate them and to serve them with Mahaprasadam for the whole period.

Under Sri Navadvip Dham Pracharini Sabha, Sri Gaur Jayanti will be celebrated for 3 days commencing on the 20th March with whole day programme of Sankirtan, Bhajan, Special Puja, Bhoga-Raga and Discourses. On the 21st a conference of the said Sabha will take place at Sri Joga Pith Temple compound—Birth-Site of Sri Chaitanya Deva where Life and Teachings of Sri Chaitanya Deva and activities of the Math will be discussed. On the 22nd Sri Jagannath Misra Anandotsava Day will be observed with distribution of Mahaprasadam to one and all,

This function will also be celebrated at Madras Sri Gaudiya Math on the 21st March, 62 with whole day programme.

Special Puja and Aratric with Sankirtan will be performed in the evening of the 21st at the Advent time of Sri Chaitanya Mahaprabhu. At a public meeting, Sri Chaitanya Mahaprabhu's Life and Teachings will be explained at 6-30 p.m. on the same day. Mahaprasadam will be distributed to one and all after the meeting. All are cordially invited to attend the function.

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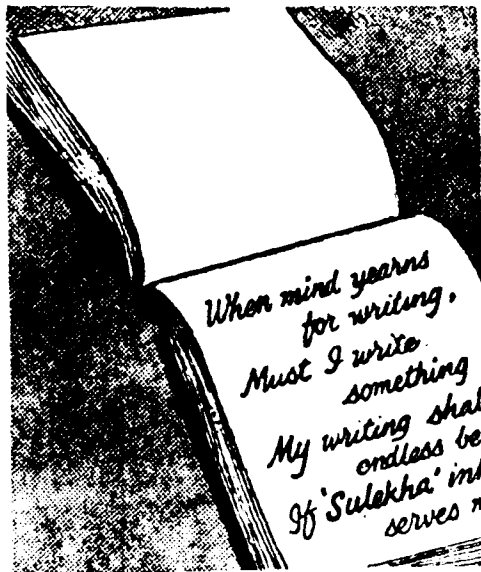
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