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॥ श्री श्री गुरु गौरांगौ जयतः ॥

THE GAUDIYA

A Spiritual Monthly



अनासक्तस्य विषयान्
यथार्हमुपयुज्यते ।

नेर्बन्धः कृष्णसम्बन्धे
युक्तं वैराग्यमुच्यते

प्रापञ्चितया बुद्ध्या
हरिसंबन्धि वस्तुनः ।

मुमुक्षुभिः परित्यागो
वैराग्यं फलमुच्यते ॥

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No. 8

Srīla Prabhupāda's Precept

On the Superiority of God's Sonship to His Fatherhood Proved Rationally, too

(In answer to Prof. Suthers' question)

Prof. Suthers :—So far it has been the effusion of emotionality only. Please convince me rationally how the conception of God's Sonship is superior to His Fatherhood.

Prabhupāda :—It seems you were either inattentive for a while, or unable to closely follow me. I was all this time giving you scientific reasonings. In the Vaishnava Philosophy there is no place of material emotion of any kind. The ephemeral emotionality relating to matter is no devotion : it is only the property of the mind. Our conception is that of the property of the soul. I was so long adducing reasons and examples to convince you how the natural love of the soul for God reached its climax in the conception of His Sonship as the Son of Sri Nanda. You will not be able to easily make an idea with the help of reasoning only. You should not think of material emotionality when the actual example is given. With innumerable reasonings I shall show you that the conception of the Fatherhood of God emanates only from a sense of gratefulness. Fatherhood has been attributed to God more or less in accordance with such conceptions as God has created us, He has been sustaining us with the various gifts of Nature, and for these He is Father and we should be paying Him reverential homage on that account.

Prof. Suthers :—Our Jesus Christ has called God as Father not exactly on these grounds ; Jesus introduced himself as God's son for something else.

Prabhupāda :—Yes, about Jesus' sonhood you say : "The Son is the complete revelation of the Father whose nature he shares, and of whose powers he is the sole heir, the only begotten son, and he is in absolute dependance on the Father. 'My Father and I are one. My Father worketh hitherto and I work.' The son can do nothing except what he seeth the Father do. As son, he knows the Father; as God, he can speak for God. As wholly dependant on the Father, and wholly obedient to His will, the message is true."

Now the ideal of regard based on the sense of gratitude of the son to the Supreme Father is not absent because of the conception of Jesus' sonhood of God on account of his being His heir in respect of His nature, power and attributes. I think that you conceive of God as the Supreme Father in imitation of Christ, His son, and read hymns to Him with various praises indicative of gratefulness. In our Gaudiya Philosophy there is no sense of gratitude or any other cause at the root of the love or attachment towards God. Where there is some cause, the Gaudiya Philosophy does not call such love as causeless or motiveless. The attribution of Parenthood to God must have some cause behind it. Him or her whom we call father or mother and who are adorable, can we not worship, when, averse to God, we stay in the mother's womb ; even after being born we cannot do so in our infancy or childhood. Rather we being their indulged pets treat them as our servants. There is no devotional piety during those periods when instead of worshipping them, we demand and accept service from them. It is no mean outrage on such adorable parents to convert them to servants. This is the effect of our desires. Thus we see that human or other beings do not acquire fitness for serving parents from the very beginning. Though with the growth of intelligence we show some efforts to serve them, but generally this has its origin in a retributive sense of gratitude or dutifulness in return for the benefit received from them. Often we show such efforts in order to inherit the property earned by them with labour and left behind them. Under the circumstances it is the sense of gratitude or obedience to established order originating from motives that is at the root of the conception of parenthood ; there is absolute want in it of causeless or motiveless love.

The offering of service to the master in consideration that if the money paid by him as wages is not discharged, there will be sin committed—amounts to trafficking. The service of God or attribution of Parenthood to Him or calling Him as the Sustainer, Protector, Saviour, Affectionate, Gracious, etc., arising out of the sense of awe, hope, dutifulness or gratitude,—all these originate from some motive or cause and, as such, are far from His service and worship arising from the natural love of the soul towards Him.

SRILA THAKUR BHAKTI VINODE'S PRECEPT

On the House-holder as a Devotee

A *jiva* bound down by *Māyā* enters into the material world with the five senses of his material body with attachment. The more he is so attached, the farther does he go away from his own Lord, Krishna. This is known as his *sansāra* or averseness to

(Continued on page 225)

Saintly Life of Srī Jīva Goswāmī Prabhu

This saint is of one of the School of Six Goswāmīs of Srī Vrndāvana. In society he was nephew to Srī Rupa and Sanātana, but he was spiritually related as their disciple. His genealogy, as traced from Srī Sarvajna, the Brahmana King of Carnat (S. I.), has been given by himself in the closing part of his commentary known as Laghutoshani on the tenth canto of the Srimad Bhagavatam. He was born, most probably in 1512 A.C., at Ramkeli in a rich family, with silver-spoon in the mouth. His father Ballava or Anupama (—the name given by Srī Srī Mahāprabhu), was the youngest brother of Sanātana and Rupa and he, too, held a very important and lucrative post in the state of Hussain Shah with his brothers. He left home with his next elder brother Srī Rupa for Vrndāvana. He however left the world on the way from Vrndāvana to Nilāchal (Puri) where Srī Srī Chaitanya Mahāprabhu was staying.

Srī Jīva inherited the ardent spirit of devotion with abnegation from his family i.e. his father and uncles along with the fair complexioned and well-formed body. His early life gave indications of high scholarship and devotion. Every one wondered at his sagacity as a boy. At the time of play he built earthen Icons of Srī Kṛṣṇa-Balārama and worshipped them with flowers, sandal-paste, etc., adorned Them in gorgeous dress, offered sweets to Them in earnest devotion, distributed these after puṇā among the playmates and fell prostrate before Them like a golden doll with tears in eyes. When alone, too, he would not part with Them, even at bedtime. One night he dreamt that his Kṛṣṇa-Balārama suddenly turned into Srī Gour-Nityānanda, as he had seen Them when

only two years old at the time they had been to Ramkeli. They blessed him with their Feet on their head, when Srī Chaitanya Mahāprabhu entrusted him to Srī Nityānanda's charge.

When he lost his father as a boy of five or six years old, he became mortified. In a few years he mastered Sanskrit grammar, poetry, rhetoric, etc., to the wonder of all. When he heard about the abandonment of their great wealth by his father and uncles and their subsequent life of extreme abnegation, he made up his mind to take their line, and even while at home he adopted their garb of tattered cloth and patched quilt, giving up costly clothes, very nice bed and good food. While even in his teens, he left home, and that for ever, on the plea of studies at Navadvīpa, a great seat of learning ; for he felt the *sansāra* (home-life) extremely bitter and repugnant as poison, and he lost all attractions for the members of the family including mother.

He came to Navadvīpa not so much for studies, but for association with the devotees of Srī Chaitanya Mahāprabhu. Just a few days thereto before, fortunately for him, Srī Nityānanda Prabhu had come to Srīvāsa Pandita's house at Srī Mayapur, professedly for favouring him with further inspiration. His Lordship showed him the places of Srī Mahāprabhu's activities all over the Navadvīpa Mandal of thirty-two miles' circumference round Srī Mayapur at the centre. He then asked permission to go to Nilāchala (Puri) where Srī Mahāprabhu had been staying or to keep with Srī Nityānanda Prabhu to whom Mahāprabhu had entrusted him in his dream. The Lord however, commanded him to go over to Vrndāvana which had been allotted to the

family as the field of their activities. As Sri Jiva had not yet studied Vedanta and as at the time there was none at Navadvīpa who could teach the subject according to Vaishnava Philosophy as taught by Mahāprabhu to Sri Sārvabhouma Bhattacharya at Nilāchala, he was referred to Madhusudana Vāchaspati of Barānasī, who had learnt such Vedānta from Sārvabhouma. Sri Jiva read with him about four years, when Vāchaspati and many others praised him very much for his great learning. Hearing about the Ascension of Sri Mahāprabhu at Nilāchala, Jiva felt severely tormented at heart and could no more stay there, but soon left for Sri Vrndāvana where his uncles had been then the uncrowned ruling princes, though with tattered cloth on, so famous they had grown for vast learning, most staunchly performed devotion and strictly abnegated life. Even by this time he too had been noted as unequalled scholar in Nyāya and Vedānta in Kāśī (as written in Bhakti Ratnakar, I).

He reached Vrndāvana when only about twenty and his uncles became exceedingly glad to see him so much devoted to Sri Chaitanya Mahāprabhu and so abnegated. He never came out of Vrndāvana hereafter. This time became the golden period of Vrndāvana, though the devotees had become deeply mortified at the news of the sudden departure of Sri Sri Mahāprabhu from the world. But this fact made them anxious to fulfil the Lord's commandments with a greater sense of responsibility than before and to establish the superiority of His teachings over other prevailing doctrines. Getting Sri Jiva at this time endowed with so much learning, devotion and abnegation they became all the more enthused and he, with this early youth and personal beauty, to add to his accomplishments, became a

darling with all the devotees there. He became formally initiated by Sri Rupa at the desire of Sri Sanātana. He served both of them in various ways, specially by taking care of the manuscripts collected and written by them.

Sri Rupa, Sanātana and other elderly devotees of Sri Chaitanya Mahāprabhu regarded a desire for fame as the greatest enemy. So when any person would come to them to hold debates with them with a view to establishing the superiority of his own scholarship, they did not sit for these, but admitted their own inferiority, even in writing, if necessary. Sri Jiva too, who was trained in this school, was ready to do so, if it were for himself. But he would not tolerate insult to his *gurus*. It is recorded that such a man, Rupartarayana by name, was defeated by Sri Jiva and compelled to accept initiation according to Sri Chaitanya's cult. In one or two other cases too he defeated Dig vijayīs (world-conquerors in scholarship) and compelled them to surrender their written declarations of victory secured elsewhere. Now Sri Jiva was quite justified in doing so even according to scriptures which say (Bh. X 74. 40) that one who listens to the calumny of God or His man without leaving the place (i.e., without refutation when able) loses all religious merits. Once it so happened that Sri Vallabhāchārya, in whose name a Vaishnava sect of the name of Pushtimārga has since been in vogue, came to Sri Rupa Goswāmī at Vrndāvana while the latter was writing Sri Bhakti-rasāmṛta-sindhu and Sri Jiva was fanning him. Sri Rupa greeted him with respect and read to him some of the *slokas* of the book, which the new comer wanted to improve upon. Rupa agreed. Āchārya went to the Jamunā for bath, when Sri Jiva left on the plea of

fetching water. Meeting with Āchārya, he asked him where he had found any defect fit for correction. There was a discussion and Ballava Bhatta could not refute Jiva's arguments. On return Bhatta asked Sri Rupa about Sri Jiva's identity, etc., and praised him highly before he left. When Jiva too returned, Sri Rupa expressed his displeasure that the youth could not tolerate Sri Bhatta's offer for correction and asked him to leave for the east till he could control his mind. Sri Jiva obeyed and came to a place away from Vrndāvana, known as Nandaghat and stayed in a leafy hut in the lonely forest. Mostly he kept fasting and at times he took fruit and root offered by the villagers outside the forest. Once Sri Sanātana Goswāmī in the course of his tours about the different places in the neighbouring area, came to the village when he learnt about the most abnegated youth living in the forest and understood it

must be Jiva. He saw him and heard from him. On return to Vrndāvana, Sri Sanātana asked Sri Rupa about the progress of Sri Bhakti-rasāmṛta-sindhu, who told him that the work was suffering for want of Jiva. Hearing his whereabouts from Sanātana, Sri Rupa at once got Sri Jiva brought to him and after some nursing care brought him round to health.

Gradually under the care and nurture of Sri Rupa-Sanātana, Sri Jiva became the greatest Vedantic Scholar of his time. After their departure from the world, Sri Jiva became the emperor, so to speak, of the realm of the Gaudiya cult of devotion, standing, as it did, on the strong foundation of sound philosophy and careful observances of the rites of divine love, extending over Mathurā Mandal (Braja), Gouda Mandala (East and West Bengal) and Utkala Mandala (Orissa). (to be continued)

Nimāi the Greatest Propounder of Devotion

(For Juvenile Readers)

On return from Gayā, Nimāi was no more a pedantic scholar whom every Pandit of the Navadvīpa University had dreaded as redoubtable and invincible in scholastic wranglings in any branch of Sanskrit learning. He came back as a humble and modest devotee to the wonder of all that had known Him before as not only extravagantly praising Himself as the greatest scholar, but also proving the justness of His claim to the very hilt (in its fulness). He received everyone most cordially who came to ask Him about the pilgrimage and said: "By dint of your blessing, I have finished it safely." Mother was

exceedingly glad to find a change in Him towards devotion. The very name 'Vishnu-Pādodaka-Tirtha' of Gayā, while going to be mentioned, created in Him an unprecedented ecstasy (overwhelming) joy causing suspension of mental power, attended with a copious flow of tears. Then unable to speak with clear articulation, He told them to meet with Him on the following morning at the place of Suklāmvara Brahmachārī, Srimān Pandita, Srivāsa's brother, was one of them. While plucking flowers for garden, some devotees like Gadādhara, Srivasa and some others assembled there, Srimān informed them of

Nimāī's total change in demeanour and how He had asked him and others to meet Him at Suklāmvara's place. Everyone was glad and Śrīvāsa reproduced ever one's desire, when he said: "Let our lineage (i.e. clan of devotees) grow," Gadādhara Pandit had himself in Suklāmvara's house and Murāri, Sadāśiva, Śrīmān, Suklāmvara were present, when Śrī Visvāmbara (Nimāī) came and greeted them most politely and chanted same Bhāgavata *sloka*s about devotion with tears in the Eyes. Hereafter He lamented, uttering 'Where is gone Krishna whom I got', and forthwith fell down unconscious. The devotees, too, drooped down in ecstasy. Gadādhara swooned inside the room. Getting back consciousness Nimāī began to cry; O'Krishna, where are you gone?" The devotees too cried in ecstasy and repeatedly fell down and got up like Him. At last, Nimāī asked who was inside the room. Seeing Gadādhara solving with the head downwards, He was satisfied and said: 'Gadādhara, you are very fortunate to have been devoted to Krishna from childhood. I have lost the precious jewel in vain attachment.' Then clasping the necks of the devotees, and sobbing He asked: 'Friends, tell Me where My Krishna is and remove My distress.' He repeated by heaved sighs and sobbed saying all this till the day was spent like a moment in this ecstatic joy which looked like sorrow. Every one was astonished seeing such extreme love ecstasy in Him.

Hearing about this Vaishnavas became very glad and began to think that their previous surmise (doubt), that this Nimāī was God Incarnate, was now going to be proved correct. They said that if that might be the case, they might easily bring round the requisite non-believers about devotion to God. Together they wished

that their hope might be fruitful. Then when Nimāī called on Gangādāsa Pandit, His teacher, the latter received Him most cordially and expressed that all was glory to Him that He had liberated His ancestors both on the father's and the mother's sides at Gayā. He also said His pupils would not open their books before any one else except that Nimāī Himself. So he asked Him to teach them from the morrow (next morning). His Godship complied with this direction of His teacher and came to His academy at Mukunda Sanjaya's house with pupils and the forenoon was over in natural greetings with many visitors who were astonished to see Him quite humble and divested of all arrogance of learning, rather indifferent in worldly matters like fame and fortune. His mother, too, seeing Him thus, felt anxiety. Before Vishnu she prayed that as she had lost her husband and all other sons, she should be given a boon that her Śrī Visvāmbhara would stay at home in peace and not take up *sannyāsa* like Viśvarūpa." She introduced Śrī Viśnupriyā before Him; but He did not even look towards her but only read *sloka*s and cried: "Where is my Krishna?" At night too, He would not sleep and was not peaceful due to pranks of separation from Krishna. But He checked this state up before others.

When at the school, the pupils opened their books, uttering 'Hari' as an auspicious invocation, Nimāī, was very glad, but He, absorbed in introspection (insensible to what was proper outwardly), explained the rules and notes all with reference to Krishna, saying that all *sāstras* commend devotion to Krishna and that all learning is useless, if one does not get devotion. The students, too, listened with rapt attention, when the Lord gave them these true interpretations. When after bathing and wor-

shipping Vishnu, He sat at meal, mother asked Him to test His temperament, what He had taught that Krishna bhakti was the main theme of all *sāstras*. Then He gave a discourse about the excellence and essential importance of devotion to Krishna, at which mother became glad, forgetting her worldly interest.

On His repeated teachings of this type, the pupils reported this to Gangādāsa Pandit who asked them to send Him to himself. When came, He was asked by the Pandit to give the pupils usual teachings and tried to convince Him that both studies and devotion might go side by side together as was the case with His learned ancestors who had also been devotees. Still He could not teach them in a secular manner and interpreted every item of the lessons as pointing out Krishna only. The pupils saw Him in His ecstatic trances and wondered that a human being could not be expected to be capable of so much flow of tears, such horripilation covering the entire Body, such extensive shivering in It. They also admitted that many people seeing all these regarded Him as Nārāyaṇa coming down among them. His Lordship asked them to receive their lessons from some other Pandit, for He was now unable to explain things otherwise, seeing, as He did, Krishna in every thing, heard Krishna's Names at every

sound, felt Krishna's presence ever in His Mind. Most of the pupils stopped their education and became His follower, chanting Krishna-nāma with Him.

That day saw the climax of learning, for *sāstras* teach that the limit of learning is devotion to Krishna, which obtained, there remains nothing more to be obtained. And since that day *sankīrtan* began to be recognised as the means for acquiring beatific love of God. Hearing the noise of loud *sankīrtana* at His place He ran thitherward from all directions, and the devotees in the neighbourhood became astonished seeing the absorption of His mental facilities in divine Love. They were glad to see that the highest pitch of pedantic arrogance (as the greatest scholar) took a turn into the love ecstasies of the maximum capacity inaccessible even to such hysteric devotees as Nārada, etc. They felt and declared that He must be God Incarnate come down in response to the daily call of Śrī Advaitā Achārya with the offering of Gangā-water and Tulasi leaves, praying to God to appear and remove the extremely undevout aptitude of the people of the time totally absorbed in enjoyments and rampantly laying obstacles on the way of the devotional practices of the few good men that could be found even then, and thus fulfil His promise made in the Gītā (IV 7/8) for appearing as Yūgavatāra, when necessity would arise.

(Continued from page 220)

God. Those who are mad after it are known as *vishayī* or worldly-minded. When a devotee of God is a house-holder, he does not only look for the gratification of the senses like the *vishayīs*. His wife practices religion with him and is the serving maid to Krishna. His children, too, are servants to Krishna. His eyes feel gratified to see the Icon of Krishna and things relating to Him, his ears to listen to *Hari-Kathā* (His Names and glories), his nostrils to smell Śrī Tulasi and other scents offered to Him, his tongue to taste His Names and Prasādam, his skin to touch the feet of His devotees. His hopes, actions, desires, hospitalities, worships are all to be directed to Krishna-Seva. All his life is full of the festivities of kindness to creatures, Krishna-nāma and service of Vaishnavas. It is only house-holder-devotee who can accept worldly objects free from attachment. They have no fear of fall.

Bhagavata—The Supreme Epic of Devotion

DEWAN BAHADUR SRI K. S. RAMASWAMI SASTRIAR.

Valmiki's Ramayana and Vyasa's Mahabharata and Srimad Bhagawata form, next to the vedas, the three Hindu summit scriptures. Some modern scholars have tried to attribute the authorship of Bhagawata to Bopadeva (13th century). But his Harileelamrita to a mere summary of Bhagawata and the antiquity of the latter work is clear from many proofs. Padma Purana refers to the glory of Bhagawata (Bhagawata Mahatmya). Sri Sankaracharya's Prabhodasudhakara describes Bhagawata as Vyasa's work and refers to many incidents and descriptions in Bhagawata and I have shown in my monograph in Sri Sankara that he is believed to have lived during the first century B. C. His Guru Govinda Bhagavatpadacharya is stated by tradition to the disciple of Sri Sukadeva himself. Sri Sankara refers to Bhagawata by name in his exposition of Panchikarana and quoted the verse in Bhagawata (skandha X 14.4) in his commentary on the Uttara Gita. Sometime after Sri Sankara, Sri Chitsukhacharya wrote a commentary on Bhagawata. Later yet, Sridhara wrote a commentary on it. Long after Sri Sankara, Sri Ramanuja (born in 1017) referred to Bhagawata in his Vedanta sara tattwa and Vedarthasamgraha. Sri Madhwacharya (born 1199 A. D.) has written a work named Bhagawata Tatparyanirnaya. Thus the eras and the works of the great Acharyas demolish Boppadeva theory.

It is also worthy of note that the great poet Kalidasa who belonged to the first century B. C. and who proceeded Sri Sankara (as shown by me in my two volumes on him) refers to Sri Krishna's life among cowherds. (Gopavashasya Vishnroh-negha Yandaso).

Bhagawata states that after Sri Krishna went to Paradise the kali age began. Yudhisthira

became their king afterwards and reigned for 36 years. Parikshit succeeded him Sukadeva recited the Bhagawata to him to enable him to attain devotion to Bhagawan and attain the Lord's grace within seven days after a curse was pronounced that he should die on the seventh day. There are no proper reasons to reject this well-attested tradition.

Vyasa's authorship of Bhagawata has his own clear *imprimatur*. The opening words (*janmadhyasya yatah*) in the first verse echo the second sutra in the Brahma sutra. The last words in the first verse (*satyam param dhimalii*) echo the Gayatri mantra and show that the goal is spiritual illumination.

The aim of the Purana is to give as the essence of all the strutis. It is of the nature of direct immediate experience and is an inner light to those who wish to pass through and beyond darkness. It teaches us the Bhakti-marga or the path of Devotion, which is of the nature of utter selflessness and universal love and infinite bliss and which brings God a once into the human heart and keeps Him permanently there. Bhagawata is the fruit of the trees of the Vedas—the fruit dropped from the top-most branches and ripened in the course of its descent and full of the ambrosial juice of immortality and tasted and enjoyed and approved by the divine parrot Sukhadeva. Let us all taste the fruit and obtain the grace of Lord Sri Krishna and become immortal.

The work was written by Vyasa and inspired by the divine sage (devarishi) Narada. It gives a beautiful and rapturous account of the origin of the work. The omniscient Vyasa who had classified the vedas and written the Mahabharata which is aptly called the fifth veda and the Brahmasutras and various Puranas and upapuranas felt a sense of incompleteness and

April '62]

THE GAUDIYA

2..7

void and emptiness in his heart. Narada then came there to bless Vyasa. Narada told him that his other works were not solely devoted to devotion to God and to the glorification of God and godly persons and that that was the cause of his melancholy and sense of incompleteness. He then gave him an account of his own life which was turned by great devotees in the direction of God and became full of the bliss of fulness and fulness of bliss. Vyasa felt so thrilled and up-lifted and inspired by the devotional ecstasy described by Narada that he cried out when Narada deputed singing on his veena the glory of God.

'Oh, how lucky is this divine sage Narada who sings the glory of God—song feeding devotion and devotion feeding song—and fills the whole unhappy world with divine bliss. (Bhagawata Skandha I, VI, 39)—Vyasa then composed the great devotional epic Bhagawata and attained a sense of fulness and completeness and divine bliss in his own life.

It was this work which he taught to his son Sukadeva and Sukadeva taught to Parikshit. What a father and what a son! There is no parallel to such a pair in the whole universe. Suka Rahasya Upanishad says that when Suka attained the age for Upanayana (investiture with the sacred thread), Vyasa took him to Kailasa and asked Bhagawan Siva to teach the Gayatri mantra. God Siva said: 'If I do so and an unexpected result happens, do not blame me.' Vyasa said 'Be it so.' I pray that you teach the mantra to him.' God Siva did so and Suka at once had an inner awakening and illumination and went away oblivious of the world and remembering only God. He went then like one swimming in the oceans of divine bliss. Vyasa followed him calling Suka, Suka. But Suka immersed in the bliss of divine realisation and cosmic consciousness could not and did not reply. But all the beings in the whole universe gave the response. As Suka went along, some celestial maidens who were bathing saw him and his state of affairs of absorption in divine ecstasy and kept quiet. But

when Vyasa followed him, they rushed to take their garments which lay on the bank of the river and clad their bodies. He asked them 'When my young son went along, you kept quiet. Why did you rush for your garments when I came?' They replied 'Your son saw only God in all and had no separate cognition of man and woman. But you have a consciousness of sex and that is why you put such a question and why we behaved as we did.'

It was such a jnani as Suka that was also full of devotion to God and learnt Bhagawata from his father Vyasa. The supreme lesson of the epic is the synthesis of jnana and bhakti. One of the glories of the poem is that a Brahman-jnani like Suka was also full of devotion to God and taught the efficacy of bhakti. Such is the glory of God.

Another great truth, about this supreme epic of devotion is taught in the Padma Purana. Bhakti devi was born in Dravida and had two sons jnana (wisdom) and vairagya (dispassion). She went walking North with them to reach Brindavana. It took a long time to go there and they all became old by the time they reached the place. But when she went into Brindavana she became young again but her two sons continued to be old and sickly and worn out. She prayed to Narada for aid. He learnt the facts and recited the Vedas and other spiritual master-pieces but his efforts were of no avail. He then prayed to the four mind-born sons of God—Sanaka and Sanandana, Sanat-kumara and Sanatsujata for help. They asked him to repeat the whole of the Bhagawata so as to be heard by them. He did so and the old men became lovely babes. The mother took them in her arms and danced in joy. God Vishnu then appeared and blessed them and gave mukti (the goddess of liberation) as a servant-maid of Bhakti Devi asked him for a boon and said, 'Please shine for ever in the hearts of your devotees.' He granted that boon. Thus we learn that jnana and vairagya are born of Bhakti and that God shines for ever in the hearts of his devotees. (To be Continued)

To Sadhus

(An Appeal)

SRI N.R. KRISHNASWAMY IYENGAR, B.A., B.L.

"Dharmika Rathna Pradeepa"

1. The ancient civilisation of Bharat to which we owe the Vedas and the Upanishads, the Smrithis, Itihasas and Puranas and the major works on all the science known to Sanskrit literature, is essentially a forest civilisation. The Rishis realised the Vedas in their Samadhi state of mind and taught them to their followers. The Upanishads record discussions by forest dwellers on God and the individual soul and their relations to the creations seen and unseen and the means to salvation. All the authors of the Smrithis are Rishis who dwelled in the forests. The Ramayana, the sound and the sweet poetic work in the Divine Language, had its origin in the forest, was sung in the assembly of Rishis, appreciated and approved by them and then sent to the city. Even the later authors Kalidasa, Bhavabhooti, Dandi and others have gone almost in to trance-rapture when singing of the Rishis and their forest dwellings and their surroundings and the high spiritual atmosphere prevailing there, that any intensive student of the work feels there an atmosphere that will chasten and cleanse him, body and soul, mind, heart and thought if he could have a single bath in it.

2. Sanskrit literature affords ample proof of several thousands of Ashrams of such forest dwellers having existed in Bharath from time immemorial. In addition to the proof, the Vedas and the Upanishads afford, we are able to gather from the Ramayana that right from the foot of the Himalayas to the extreme south India

there were clusters of Ashrams in which Rishis lived and taught and trained the younger generations. Chitrakoota Hills, the banks of the Ganga, and all the way, Rama, Seetha and Lakshmana passed, abound in Ashrams of Rishis. An idea of the large number of Ashrams that were in Dandakaranya could be gathered from the fact that the Three who spent one or two days in the principal Ashrams of the area spent nine or ten years in them before taking leave of Agastya Bhagawan and coming to Panchavati.

3. It is needless to say how happy and holy the environment of the Ashrams is. Absolutely bereft of the attractions and allurements the cities, towns and even villages offer to the senses, and draw out enjoyment as the crux of the earthly life, the wholesome atmosphere elevates the mind and thoughts and lifts them above the droll of mundane life. The child and the boy, the young student and the advancing scholar get trained to a discipline in life both by example and precept from the elder persons of that disciplined society who care as much for the regulation of their own life and habits as of the younger ones. This wonderful training makes body and limbs, mind, and thoughts of the young people in the impressionable age set in grooves of functioning which it would be impossible for them to get over or throw off in the later period of their lives. The poet says that, "The senses themselves get so ennobled that they would refuse to obey the mind when the mind offers them anything demeaning."

4. At the age of five years, the boys were taught the alphabet. In a few years they learn to read and write and were initiated in the quest for god and led in to an Ashrama. Upanayanam is only leading in to the preceptor's abode. They were all residential schools. The boys got their food from the neighbouring Ashrams and villagers cultivate the mental habit of looking upon all the ladies who gave them food as mothers. In the very idea of woman it is motherhood that impressed them and connived to exercise their minds through their life. They get up two hours before sun-rise, chant the vedas, finish their bath and Sandhya, worship fire with dry twigs they gather and spend the day in their chanting and studies. The example of their master and the senior students regulated their habits, thoughts and words. They learnt with knowledge, habits of body and mind which went to build and shape their character and determine their ways of life. The principal elements they developed are the fear of God, respect for elders, thirst for knowledge. The desire for Good Company bereft and absolutely innocent of evil

tendencies and the capacity to discriminate between what is good and what is not good. Their lives became practically insured against seduction and misdirection and their very senses gained by habit control over their minds. They then married, became house-holders and settled in villages and towns. Through out their lives they remembered the atmosphere of their training and never faltered in their choice of what is good and proper.

5. It is up to the Sadhus of this country to revive the institution and create the atmosphere. We still hear of the Gurukula and the Rishikula of the North India. A movement must be set on foot by the Sadhus to bring such institutions in to existence, spread throughout the length and breadth of the country. Of the various programmes of planning for the uplift of Bharath, the planning for building up of the character of the individual citizen could not be neglected but must be given the first and the foremost preference. I therefore earnestly call upon the authorities of the Sadhu Samajam to plan a scheme of nation-building and function on those lines.

Sanatana Dharma

BY SRI NANDADULAL BRAHMACHARI

[Continued from March Issue]

Buddhism

Buddha (prince Gautama) at nineteen got married to a most handsome princess. One day when he was driving through the roads he saw on the way the miseries of old age, disease, and death. To conquer worldly parturbances, he determined to quest for remedies.

On the eve of his renunciation at the age of 29, though he had a child, he set out

for the determined search. Please note, that his search was not after the God Almighty. He got enlightenment at 35 after overcoming several obstacles and temptations at Buddha Gaya. How he said: "Should all the three worlds be filled with Maras (Lust) and should each of them have a sword in his hand as huge as a Meru (the highest of mountains), and were they all to wage the severest battle with

me, yet shall they not make me budge in the least, clad as I am in the panoply of virtue." Hereafter he is known as Buddha and preached his religion upto the age of 80.

Last message before his departure from this world Buddha said, "I only show the path. It is for each one not mechanically to accept what I say or follow the path laid down by me. Each one should, on the other hand, strive to find the path for himself and ascertain the truth by his own experience. He may reject my teaching if he is not satisfied and must accept it only if satisfied."

Buddha nowhere said that he received any message from God and also never taught the glory of God. According to Buddhism, Nirvana or extinguishment of all bodily desires is the end; entry into the Great Nothing is final emancipation. The Buddha does not admit the existence of any Atma, spirit or subject or spiritual entity. Vyavaharika-satyatva—reality for purposes of empirical discourse and social intercourse is admitted by the Buddhists. The real is of two kinds: Samvriti-satya and the Paramartha satya. But practically they admit none either in the state of final release or emancipation yet something appears to exist. It is the tantalising reality which is samvriti-satya. The reality on the other hand which remains and persists even after the empirical has vanished and ceased to exist when illumination has set in is the absolute reality—the Paramartha-satya. The Fontal Nullity is uncharacterisable and undiscrible. It is neither existence nor non-existent. It is Sunya. Buddha reduces everything to sensations of the moment. For the Buddha the *atta* is the root cause of all bondage. Fontal Nullity manifests itself as the universe under the influence of samvriti-ignorance.

His teachings are compiled in Tripitakas that are (I) *Vinaya*: the rules of discipline and the precepts for the daily life specially of monks and nuns, (II) *Sutta*: moral teachings of the ethical and metaphysical nature, and (III) *Abhidhamma*: the philosophical subjects in the form of questions and answers.

The remedy prescribed by him is eight-fold: right views, high aims, kindly speech, upright-conduct, harmless livelihood, perseverance in well-doing, intellectual activity and profound meditation—these practices lead an individual to give up the craving for passions.

Rules for house-holders: Not to kill, not to steal, not to lie, not to get drunk, not to have unlawful sexual intercourse, and to provide for the maintenance of monks and nuns, and take part in their feast.

Restrictions for ascetics: the ascetic monks and nuns are requested to abstain from sexual intercourse, to renounce all possessions and not to accept any money or present but to live on cooked food got by begging.

Buddha himself did not practice the cult of Bhakti. But his followers are devoted to him and to his principles and sing aloud in praise of Him, Dharma and sangha.

Dr. S. Radhakrishnan and also a few others are of the opinion that 'Buddhism too accepts a permanent transcendent self and only denies the empirical ego; Buddha is a continuator of the Upanishadic tradition.' But we find that this view is not accepted neither by any of the Vedantins nor even Buddhists too. All Vedantins have refuted Buddhism considering it as the *anātman* tradition represented. Buddhists openly laugh at and ridicule the Vedantins' adherence to the sacred texts;

repudiates all allegiance to the sacred texts, to vedic and upanishadic traditions. Stcherbatsky too urged that it would be doing full justice to the spiritual stature of the Buddha to regard his system as representing a bold original tradition arising from his spiritual experience and different from the Upanishadic tradition.

Bhagawan Sri Chaitanya Mahaprabhu says: "The Buddhists are atheists, for they do not recognise the authority of the Vedas, (Ch. Ch. M. 6/168).

Dr. R. Nagaraj Sharma in his 'Reign of Realism' says, "No moral and spiritual endeavour need be wasted on the attainment of this Nullity. Is anything to be gained in a spiritual volatilisation into Fontal Nullity?"

Mohammadanism

The Moslems believe that "there is no God but Allah and Mohammad is his prophet."

Mohammad lost his parents at an early age. He was hired as caravan salesman by an aged widow whom he married at the age of 25 while the widow was 43. He had also a number of wives and children. He formed an army and after defeating Abu Sofian at Medina came back to his native land Mecca where from he fled to Medina before, and conquered it too. He smashed all the 360 idols of Kaaba. It is said that he had the vision of God when he was 40.

His preaching: the choice either of accepting his religion or of maintaining one's own religion provided him income in the shape of a heavy tax for the privilege. The five daily prayers used to be piously repeated with the commandment; "the sword is the key to heaven, a drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of

fasting. Who so ever falls in battle, his sins are forgiven." To his creed all Moslems were equal and there was no races, no tribes, and no hatreds in them. The four sects of Shia, Sunni, Moghal, Pathan were developed later on, and at present there are several races and distinctions. He organised a system of social ethics which was "Spartan in discipline"; to a fixed number of daily prayers and annual fastings, he added a prohibition against all wine drinking. And he limited every husband to a maximum of four wives.

The teachings of Mohammed are arranged into 114 Suras in the Koran. Omar says about the Koran: "Burn the libraries, for their value is in this book." It is a complicated system of regulations for feasts, absolutions and prayer, a social contract between Allah and man. It resembles the Karma-kanda of the Vedic Brahmanas and the subsequent Grihyasutras and Smriti works in Sanskrit.

The sufism that existed already before the coming of Mohamad and his favourite disciple Ali was one of the inner circle. In Sufism God is everything, the whole of creation. Though they admit love to God but symbolised with the physical demonstration of love. They use the '*Esk*' in their prayer to God. The life-history of 'Loyala Majnu' and the idea of '*Esk*' as depicted by Hafiz bear testimony to the fact that they could not understand the real significance of unalloyed spiritual existence. By the word '*Esk*' they mean either physical or mental demonstration of love on the mundane plane. The '*Roo*' does not mean pure soul, but only conditioned soul.

But excuse me we cannot understand how a religion isolates other believers; When love predominates over the soul

how hatredness picks into the heart. Even Rabia-al-Adowryya says : "My love for God always fills the whole of my being, so that I have not time for hatred of anything, not even the Devil."

How terror it was when worst possible iconoclast Gagni Mamud mercilessly killed thousands of helpless Brahmins and destroyed the Somanath Temple. Emperor Aurangajeb who was very strictly following his own religion but was begotry and kept a very narrow hatredness against the Hindus ; destroyed many temples—which caused the downfall of the Mogal Rule in

India, no doubt. Any religion should not be ancillary to politics.

Can it not be considered by our mohamedan bretheren to give liberty to the Hindus to their two holy of the holiest centres, the Birth sites of Sri Krishna at Mathura and of Sri Ramachandra at Ayodha where even now two isolated Mosques are standing—ever keeping a vast gulf in between the two sects ?

Hindus will ever be grateful to them for their consideration. Let us all live under one canopy of God without indulging any one whatsoever faith one might have followed individually. *(to be continued)*

Jaiva Dharma

CHAPTER V

(Continued from page 208)

Regulated devotion is of the eternal function—it is not a product of mundane circumstances

1. Lahiri Mahasaya has a large family at his Shantipur residence. The eldest of his two adult sons, both of whom have attained recognised states in the local society by their educational per-eminence, is Chandranath, aged thirty-five. He looks after the family property and household affair and is also an expert physician. He is not assiduous in the pursuit of religion, but enjoys an immense prestige in Brahmin society. The sympathetic manner in which he treats his menials,—servants and gatekeepers, etc.—and the dexterity with which he manages his property one in keeping with his respected social position. The name of Lahiri Mahasaya's second son is Devidas. He has studied the Nyaya philosophy and the Hindu canonical scriptures (Smriti) from his infancy. He teaches ten to fifteen students at his own academy (chatuspathi)

which he has opened opposite the family residence. He bears the honorific academic title of Vidyaratna.

2. Shantipur is agog with the romour that Kalidas Lahiri has turned a Vaishnava superascetic, has renounced the world and formally assumed the garb of renunciation. This is the gossip everywhere, at the bathing ghat, at the market-place, in the streets. It is not, however, always complimentary to Lahiri Mahasaya. Some are saying openly, "Old people are prone to such infatuation, the old man has been a good gentleman so many years to run mad when he should be but on the funeral pyre!" Others also have been expressing their grief and indignation in different ways, "It is a funny disease, indeed! He has a happy home, is a Brahman by caste, is obeyed by

wife and children. How many such a person accept the rage of a mendicant? Has he any sorrows?" Some say, "Such is the sad end of all who run to this place and that for advertising their love for religion." A few cultured friends also speak out their mind, "Kalidas Lahiri Mahasaya is undoubtedly possessed of a pure disposition. He has an abundance of the good things of this world, and yet, in his old age, he has been blessed with attachment to the Name of Hari." Such are the talks everywhere. One of those who are given to hearing gossips brings the news to Devi Vidyaratna.

3. Devi Vidyaratna becomes very thoughtful. He at once goes up to his elder brother and breaks the news in these words, "Dear brother, father is in very great trouble. He stays at Nadia-Godrum where he keeps good health. It appears he has been mixing there with low people. One can't shut his ears against this scandal which is the gossips of the whole village."

4. Chandranath said, "Brother, I have also received a scent of this. Our family honour stands very high and we are proud of our descent. But to tell you the truth I am unable to hold up my head at any place on account of this gossip about father. We have always slighted the family of Advaita Prabhu, but what is this that has now occurred in our own family? Let us go inside the house and talk it over with mother. We must do something to stop it, if possible."

5. Chandranath and Devidas are seated in the verandah on the first floor of their house taking their meal which is being served by a Brahman widow. The mistress of the house seated there is directing the cook in her work. Chandranath is speaking to his mother, "Have you received any news of father?"

6. "Why, is anything wrong?" asked mother, "Is he not keeping good health? He has been long at Nabadwip. He is mad after Hari-nama. Why don't you bring him here."

7. Devidas—"Mother, he is doing quite well. If the gossip is true, there is no good in bringing him here. We shall be put to trouble if we do so. We shall he out-casted."

8. Mother—"What can it be? Only the other day I had a long talk with the daughter-in-law of the head Goswamin, while bathing in the Ganges. She said, your husband is most fortunate he has gained the high regard of the Vaishnavas."

9. Devidas—"Regard, pooh? He has ruined us! What a folly! He was to stay here at home in his old age receiving our respectful services, but has now preferred to subsist upon the leavings of the meals of homeless ragged mendicants and doing everything to fix an indelible stigma to our high lineage! Alas! It is really the Kali Age! To think that father should lose his head with all his ripe experience!

10. Mother—"You should try to get him here. You may keep him concealed for a time till you persuade him to change his mind."

11. Chandranath—"You are quite right. There is no other course. Devi may proceed to Godrum with four or five persons and bring back father without letting anybody know."

12. Devi—"You know very well father does not take me seriously holding me to be an atheist. I am thinking what I shall do if he does not wish to talk with me."

13. Shambhunath, maternal cousin of Devidas, is a favourite of the master of the

family. Shambhunath was with him for a long time for looking to his comforts. So it is settled that Devidas and Shambhunath are to go to Godrum. A servant is forthwith sent in advance to arrange for their stay at Godrum at the house of some Brahman.

14. On the following day Shambhunath and Devidas after meal set out for Godrum. Getting down from their conveyances (palkis) at the house fixed for their stay, they send away the palki-bearers, having now a Brahman cook and two servants to look after their lodging.

15. After dusk Devidas and Shambhunath quietly walk up to the holy grove of Pradyumna. They find the old gentleman seated on a mat of woven leaves on the masonry terrace dedicated to Sree Shurabhi. He is telling the Name of Hari on his beads with closed eyes. Twelve tilaka marks are shining beautifully over all parts of his body. Shambhunath and Devidas noiselessly mount the terrace and make prostrated obeisance at the feet of Lahiri Mahasaya. Becoming aware of the sudden and unexpected intrusion of the new-comers Lahiri Mahasaya opens his eyes. "Who are these?" —he says in evident surprise Shambhu,

what "brings you here? Is everything quite well with you, Devi?"

16. Both reply respectfully, "By your blessing we are all doing quite well."

17. Lahiri Mahasaya — "Will you have your meal here?" Both say, "We have engaged lodgings and have arranged about it, so you need not have any anxiety about us."

18. Just at this moment the concerted chant of the Name of Hari is heard from the direction of the pandal of Madhabi and Malati creepers of Sree Premdas Babaji. Sree Vaishnavadas Babaji comes out of his hut and asks Lahiri Mahasaya, "What is this chant of Hari that I hear at the pandal of Sree Paramahansa Babaji?" Lahiri Mahasaya and Vaishnavadas move forward to find out the cause. They see a great number of Vaishnavas, who have just arrived, circumambulating Babaji Mahasaya after performing the chant of the Name. Lahiri Mahasaya and Vaishnavadas Babaji now join the party. After making their prostations to Paramahansa Babaji, all of them take their seat on the terrace. Devidas and Shambhunath also sit in a corner after the fashion of the crane in the midst of swans. (to be continued)

Sri Kṛṣṇa Karmāmṛtam

(Continued from March '62)

Sloka 97

tattvanmukham kathamivamvujatulyakaksham
vachamavachinanu parvanr parvanindoh,
tatkin bruve kimaparam bhuvanaiika kanta-
venu tvadanamanamena samam nu yat syat.

97. Translation:—How can that incomparable Face of Yours be taken to be of the same standard as lotuses? And on every new-moon day the state of the moon is not worth description by words. Then what other thing

can I cite which may be equal to Your Face adorned, as it is, with the Flute which is the only charming one in the world?

97. Elucidation:—Vilvamangala says that there is nothing that Kṛṣṇa's Face can be compared to. If question arises: "Why do you not compare the Face to the lotus or to the moon?" The answer is that the beauty of the lotus is too insignificant for the compa-

parison of Kṛṣṇa's most charming Face, though other beautiful face may be aptly compared to it. Then the moon is entirely defective. What happens to him at every *amavasya* is totally beneath the propriety description, i.e., not at all worth stating it; the decay is certainly inauspicious and quite unfit for expressing in words, not to speak of comparing the peerless beauty of Kṛṣṇa's Face to it. If this is the condition of the moon, then how can there be any similarity of this Face with the lotus which is exceedingly surpassed by the moon and compelled to retire and hide its beauty at night time? So both the moon and the lotus can show their beauty only on the full-moon night and at day time respectively, but Krishna's Face is ever beautiful, never threatened to suffer diminution of the glow. If again the question is raised: "Let not the Face be described as equal to either of these two; it is proper to describe it in reference to its similarity with some other moon-like face." Vilvamangal gives the answer after a little meditation; "O my Lord, here is this Face of Yours; what can I say of anything else as its equal. There is the Flute at it, which is the only charming one in the world; what shall I do when there is met with no such nectar-like sweet sound elsewhere able to fascinate the entire world?"

Sloka 98

susrooshase srinu yadi pranidhānapoorvam
poovalirapoorva kavibhīrna katakshitam yat,
nirājanakramadhurām bhavadānanendor-
nirvyājamarhati chirāya sasipradipah.

98. Translation:—If you desire to hear, then listen with care and attention to what the wonderful poets of ancient times did not take notice of. The lamp of the moon deserves ever to candidly bear the burden of the adoration of Your moon-like Face by means of the waving light in the order (as in *aratrika-sava*).

98. Elucidation:—Sri Kṛṣṇa may say at this: "If that be the case that there is nothing comparable to My Face, why then do poets

describe It with the smile at It as being the lotus and the moon, and why is It not capable of being described by you?" To this Vilvamangala replies with a jestful pride in these two *slokas*, "O the Cleverest of Wits, please carefully listen to what even the great poets of yore like Vedavyasa and others or what the ancient and modern poets have failed even to give a hint of." "What is that?" "This moon ever plays the part of the camphor-lamp in a devoted spirit as is used at the time of the *aratrika-seva*, being turned round and round in order about Your Face and then thrown out to make room for the succeeding article like flower, etc. So how can there be any possibility of comparing Your Face to the moon which is only a mere waving light before this Face of Yours, to be thrown out as exhausted."

§ loka 99

akhanda-nirvāna-rasa-pravāhaiir-
vikhanditāsesharasāntārāni,
ayantritodvānta sudhārnāvēni
jayanti sitāni tava smitāni.

99. Translation:—Your cooling smiles are glorified (i) which overthrow all the other *rasas* with the continuous flow of their *rasa* (tasty mellowness) of the full undivided bliss, and (ii) which issue forth the ocean of ambrosia in an unrestricted flow.

99. Elucidation:—Seeing Krishna smiling after what has been said in the previous *sloka*, Vilvamangala adds here, "Your Face itself proves the truth of my statement, Your smiles are being glorified, i.e., remaining as the highest thing having triumphed over of all the objects of comparison. All the other *rasas* like *karuna rasa* the pathetic sentiment etc., are rendered abortive and included within the smiles themselves with the flow of the *sringara rasa* (sentiment of amorous love) which gives the plenary bliss not capable of being diminished by any circumstances. They unrestrictedly pour out an ocean of nectareous sweetness. They are also cooling, taking away all the burning sensation of any kind. Thus the

smiles are the climax of all coolness, sweetness and blissful sentiment. So they are quite incomparable."

Sloka 100

kāmam santu sahasrasah katipaye sārasyadhau-
reyaḥ
kāmam vakamanīyataparimalasvarājyavadya-
brataḥ,
nailvāivam vivadamahenacha vayam deva priyam-
broomahe
yat satyam ramanīyatā parinatistayeḥ paramgata.

100. *Translation* :— Let there be thousands enough of the carriers of tasty succulence, or let there be enough of those who are avowedly steady in the glory of the fragrance of attractive beauty ; we shall neither quarrel with them thus, nor speak in their favour. We shall say what is the truth, viz., that the perfection of attractive beauty has reached its climax in Thee alone, O Lord.

100. *Elucidation* :—Then Vilvamangala feels at his heart the awakening of a question

from Kṛṣṇa who says, as it were : " How is it that when there are thousands of persons who are at the top of the possessors of tasty sweetness of enjoyable beauty, you are quarrelling with Me to establish your own statement leaving them aside and using adulatory expressions in exaggeration in My favour ? " Vilvamangal ignores them and modestly says to Him : " Yes, there may be innumerable men of tasty sweetness of beauty including some who are themselves exquisitely attractive for their caarming beauty. But I am not concerned with them ; in this respect I do not quarrel with You that they are not so existent, nor do I flatter You, attributing some excellences to You which You do not possess. But what I say is the truth, for all the excellences of attractive beauty have found their extreme limit in You alone and not in them. So there is no exaggeration in my speech but only do I describe Thee in Thy true colour, according to the rhetorical figure *svabhavokti* or natural statement."

Deliverance of Two Vilest Sinners

There lived two vilest sinners, Jagai and Madhai at Sri Navadwipa. There was no sin that these two, born in a Brahman family, did not perpetrate. They were hard drunkards, keeping drunken all day and night, often senseless almost all the time on the streets. They were a menace to all their neighbours and passers-by, who kept away from them lest they should be molested and roughly handed by them. They robbed people of their money, murdered them, if resisted, committed rape, burnt houses and were guilty of various other most heinous sins. They ever revelled in drinking bouts and rolling on pathways and into drain.

Lord Gauranga with His heart moistened with the milk of human kindness for all.

deputed Lord Nityananda with Nāmāchārya Sri Haridas Thakur for propagating Sri Harināma from door to door, so that people might chant it with them and thereby acquire devotion to God, the highest good that man can ever attain to. When accordingly the two preachers roamed about Navadwipa, asking all to give them alms in the form of chanting Hari-Nāma in their company and thus become devotees of God, the refrain of their song was : " Say Krishna, chant Krishna, worship Krishna : for Krishna is Father, Krishna is Mother, Krishna is true property and the very life. Those who were good among the citizens complied and joined them in Harināma Sankirtana, while others railed at them as crazy-brained.

One day they came across the two drunken brothers engaged in mutual brawl and fray. Learning their antecedents from the locality, Lord Nityānanda became exceedingly anxious for their deliverance. Sri Haridas Thakur was glad at the certainty of their redemption, as Sri Nityānanda Prabhu had wished it. They called, in spite of the good men present there preventing them, to the two ruffians for joining in their Kirtana of Sri Kishna's Name. Feeling disturbed thereby, the rogues turned with a violent attitude against the mendicants, who saved themselves from rough handling by speedily leaving the place.

On their report and Nityānanda Prabhu's strong pleading for their conversion into devotees, Sri Mahāprabhu smilingly assured the devotees round Him of the deliverance of the two drunkards, as Srila Nityananda had desired it. The following night the two preachers repeated their call to the refugees, when Madhai, suddenly rising from his street-bed, hurt Sri Nityānanda Prabhu with the broken piece of an earthen pitcher lying near by, thereby causing a bleeding wound. Jagai, however, prevented further assault by Madhai.

Learning this from a passer-by, Sri Mahāprabhu quickly reached the place of occurrence with a great fury, when He was appeased by Sri Nityānanda Prabhu saying that the injury had caused no such pain and that Jagai had taken Madhai to task for his rudeness. The Mahāprabhu forthwith embraced Jagai as the rescuer of Sri Nityānanda and immediately conferred Prema on him.

Madhai, then, coming to his sense, very humbly prayed for pardon, which the Mahāprabhu strongly refused to grant for his attack on the person of Sri Nityānanda. On his continuous plaintive prayer for mercy and Sri Nityānanda's fervent intervention on his behalf, his prayer was granted. When the two brothers undertook to commit no further sin and chanted panygerics to the Lords, being helped by Suddha Saraswati the Mahāprabhu took upon Himself the burden of all their sins ever committed in their lives. Over-

powered with this type of Grace, they swooned and, regaining their senses, most humbly eulogized the intensity of the mercy shown towards the most debased frogues like themselves as far greater even than that received by Ajāmila, who had been absolved of his sins on his taking the Name of Narāyana, though for calling his son of that name.

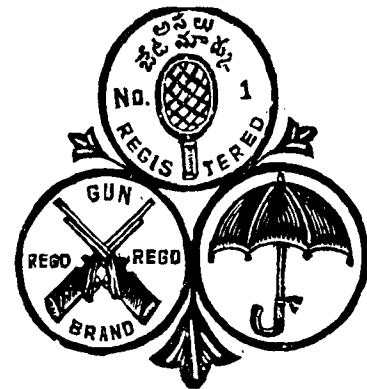
Now a question crops up here. How could these villains (Ajāmila Jagai and Madhai) secure mercy from God, which even very pious Brahmans versed in Vedic rites could not ? At the outset, it is very difficult to solve this mystery, which is like an intricate riddle. Sri Vrindavandas Thakur, the author of Sri Chaitanya-Bhāgavata, while narrating the account of the deliverance of Jagai and Madhai has said that Sri Gaura Chandra Mahāprabhu delivered all except those that culminated the Vaisnavas. He has cited passages from the Purānas to establish that a calumniator of God's devotees, be he even as great as Siva Himself, is utterly ruined,—so heinous is the consequence of Vaishnava-Aparādhā. Fortunately, he continues, the two ruffians, having remained ever in the company of drunkards who always drank themselves drunk, had no occasion to be guilty of the severest of offences and as such they were easily redeemed of their sins and gifted with love of God, which the pandits with their learning and religious formalities, but given to thinking and speaking ill of Vaisnavism and the Vaisnavas, can never expect to secure even in the course of all course of all their lives, until their Aparādhā becomes exorable on their appeasing the Vaisnavas to whom it has been done or by Sevā done to other Vaisnavas in a penitent spirit. The case of Devananda Pandit of Kulia—Nabadwip is an instance in point.

This pandit was a great scholar and famous teacher of the Srimad Bhagavata. Once, before Sri Mahāprabhu came out as the greatest teacher of devotion to Krishna, Sri Srivasa Pandit of Sri Mayapur—Navadwip (birth-place of the Lord), later a most intimate follower of His was attracted by

the reputation of Devananda to call at his place for listening to his Bhāgavata exposition. Srivasa's heart was always full of devotion to God and it overflowed with the Rasa of devotional sentiment on hearing a Sloka of the Srimad Bhāgavata when he fell in a swoon. Devananda was quite alien to such sentiment and had Srivasa removed from the scene by his pupils. Here he committed a great Aparādha to Sri Srivas Pandit. Some years later he got himself absolved of it by dint of his most cordial personal service rendered to Sri Vakreswara Pandit, another of Srimān Mahāprabhu's close associate devotees, when He pardoned his Aparadha with instruction about it. Another Brahman, Gopal Chapal by name, who had committed Aparādha to the same Srivasa Pandit, got the disease of leprosy all over his body, of which he was freed by Mahāprabhu when he got himself pardoned by Srivasa after a long time. God Vishnu too made Rishi Durvāsā fall at the

feet of King Ambarisha, whom he had attempted to kill by means of Kṛtyā, a demoness born out of his torn lock, before he could be absolved from the torturing heat of God's discus, Sudarsana, that forthwith came to punish him for his offence to the Vaisnava king.

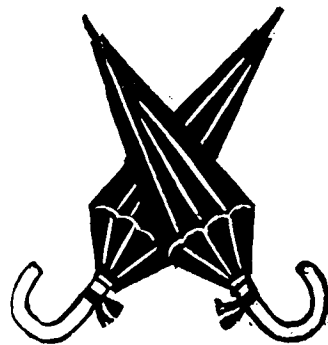
These instances establish the fact that Aparādhās done to Vaisnavas cannot be pardoned until they bow down to their feet and appease them with prayers. From all these we should learn to be cautious that we do not offer true Vaisnavas any kind of disparagement and dishonour in the course of our dealings with them, and we also advise our friends everywhere to be careful never to be guilty of arrogance to true Sadhus, knowing that there may be an escape from the consequences of sins, but never from Vaisnava-Aparādha except by the grace of such Sadhu-Vaisnavas themselves.



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Sri Vyasa Puja at Sri Chaitanya Math, Sri Mayapur, Nadia, W. B.

On the occasion of the Sri Vyasa Puja, held on the auspicious advent anniversary day (24-2-62), of Prabhupada Srila Bhakti Siddhanta Saraswati Goswami Thakur, Founder of the main monastery, Sri Chaitanya Math at Sridham Mayapur (Nadia, W. B.) and its several branches all over the country and abroad, too, viz., the Gaudiya Maths, the whole day was spent in the sankirtana of Mahamantra and songs of Vaishnava saints (Mahajana Padavali), the morning in the sankirtana procession following the sandals of Sri Sri Prabhupada carried on the head of the present President—Acharya of these Maths, Tridandipada Srila Bhakti Vilas Tirtha Goswami Maharaj, his discourse, Sri Sri Vyasa Puja with offerings of flowers to the saint's said sandals and worship of his image at his Samadhi-mandir, bhoga-raga with aratrika-kirtana and thereafter distribution of Mahaprasadam among about five-thousand persons.

In the afternoon there was held a general meeting in the hall appertaining to the temple over which Principal Sri Janardana Chakravarty presided and Mr. Ila Pal Choudhury, M.P., was the Chief-Guest. In it Srila President Maharaj expressed his deep reverence to Sri Sri Prabhupada and said in its course that the principle love, service and equality as propagated by Sri Chaitanya Mahāprabhu is the principle of subduing the spiteful spirit in men with love. With this view Sri Sri Prabhupada established Maths. He continued that for the propagation and culture of that love of God as propounded by Sri Chaitanya Deva there has cropped an urgent need for the establishment of a Sri Chaitanya University.

In his presidential address, Principal Sri Chakravarty said that time would come when

through the medium of Sri Chaitanya Mahāprabhu's religion, India would be able to solve all the problems of man. It has become at present necessary to properly build up human life. This combination of the activities of Sri Chaitanya Mahāprabhu and Sri Sri Prabhupada towards the culture of devotion will exercise a propitious influence over mankind towards such rebuilding of life. The superiority of Gaudiya Vaishnava religion is accepted by all as being the universal one. In these inauspicious days of material life spent in the acquisition of wealth, the need of the preaching of the teachings of Sri Chaitanya Mahāprabhu is undeniable.

Mrs. Pal Choudhury in her addresses referred, among other things, to the necessity of the establishment of a Chaitanya University for the culture and propagation of Sri Chaitanya Mahāprabhu's religion.

Tridandiswami Srimad Bhakti Vaibhava Govinda Maharaj, Tridandiswami Srimad Bhakti Sadhak Nishkinchana Maharaj, Tridandiswami Srimad Bhaktikusum Sramana Maharaj, Dr. Samvidananda Das, Pandit Srimad Vrindavana Brahmachari, Pandit Sriman Nityananda Brahmachari, Sri Chaitanyananda, and others also delivered speeches in the meeting.

In the evening were held Kirtana and the conclusion of the meeting after the aratrika seva to Sri Sri Prabhupada's image, when again people were treated to Sri Mahaprasadam till late in the night.

This Vyasapuja was celebrated in all the branches of Sri Chaitanya Math viz. in all Sri Gaudiya Maths. It was a very good function at Guntur Sri Gaudiya Math which was attended by hundreds.

Sri Gaur Jayanthi (at Madras Sri Gaudiya Math)

Sri Gour Jayanti—the Advent Anniversary of Sri Chaitanya Mahaprabhu was celebrated at local Sri Gaudiya Math on the 21st March 1962 with whole day programme with special Puja, Bhajan and discourse. The function began at 5 a.m. with Aratric and special Bhajan followed by Parayanam on Sri Chaitanya Bhagavatam.

Evening from 6 p.m. Special Bhajan was performed by the Swamijis of the Math, and devotees specially a large number of Bengalees. Maruwaries, Gaugarities flocked at the Math. At the time of the Advent of the Lord a Special Puja with Aratric was performed. Afterwards a short discourse was given by Sri Nandadulal Brahmachari, Secretary of the Math signifying the great contribution of Bhagavan Sri Chaitanya Mahaprabhu. In course of his discourse he said that Chaitanya Mahaprabhu showed many miracles but that was not merely curing the diseases or some thing unnatural. He delivered Kustha Bipra (Leprosy) who was a great Bhagavata. He initiated him and many others in South to propagate His cult to deliver the people from the worldly diseases. No doubt the previous Acharyas namely Sri Sankara, Sri Ramanuja, Sri Madhwa, born in south, went to the other parts of India to preach their religion. They met scholars and held discourse with them, and few were converted to their cult, no doubt, but Sri Chaitanya

Mahaprabhu's movement was to the mass irrespective of caste, creed and colour. When He came to South a young sannyasi—singing, dancing with the chanting the Krishna nama touched the heart of everyone who so ever fell at His sight, fell at His Feet and joined Him, as it were, the very Love-Incarnate descended among the men. He cut asunder all the boundaries for God-worship our Acharyas though true to there perspective way of sadhana contributed to the true welfare of the society but to speak the truth, none of them made any common platform to met together. Sri Chaitanya accepted what best He got from others and made His own contribution where everyone irrespective of caste, creed, and colour gets equal right to worship God through nama sankritan which is the purest, the easiest and only the way to get true blessedness. So, Provodananda Saraswati (of Srirangam, south) welcomes: Oh Sadhus, falling at your feet with possible humility I beg to you giving good bye other performances take recourse to the feet of Sri Chaitanya Chandra which will bring unto you the summum bonum of the life.

He also signified the 'Holi' which connotes Sri Krishna's sportive Lila with Gopies of Vrindaban.

Mahaprasadam was distributed to one and all

On Sunday the 25th March evening also a discourse was held in which the supremacy of His Love-Incarnation and His unparalleled contribution was traced.

The Gaur Jayanti—is the annual function of our headquarters, Sri Chaitanya Math, Sri Mayapur was celebrated with ten days programme. It was really a gods' sight to witness miles-long procession with about five thousand devotees, who all joined from different parts of India, conducted for consecutive five days prior to the Advent Day of the beloved Lord Sri Gaur Sundar. On the Day of the Advent of the Lord and the next day over twenty thousand devotees assembled there. For all these days Sri Chaitanya Math managed for their food and stay with all their comforts.

The whole report will be published in the next issue.

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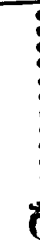
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सुमुमुक्षुभिः परित्यागो
वैराग्यं फलपुङ्गव्यते ॥

VOL. VI

MAY 1962

No. 9

Srila Prabhupāda's Precept

ON CASTE DISTINCTION

(Given in Answer to Prof. Suthers' Question)

Prof. Suthers :—Do you recognise the caste distinction? The caste Hindus look down upon the other classes with an eye of contempt and neglect. Do you too do so?

Prabhupāda :—As the judgment of the Vaishnava Philosophy is favourable towards the service of God, the technologies giving expression to it are also different from those of the ordinary judgments of moralists or other sects. You have already heard that the Vaishnavas have no regard for the morality or ethical principle of atheists. They do not also pay much respect to the relativity of the moral principles of the theists in whose judgment worship of God is only of a secondary importance. They say that the service of God or love of God is the principal matter. Other matters should be helpful and subservient to that principal matter. When the two things, viz., innate tendency and circumstance of man become ready to be helpful towards the principal matter, viz.,

God's service, then is established a good social order known as Daiiva Varnāsrama (Divine System of Castes and Stages of Life). Till the natural tendency of the human soul is fully manifest, the violation of this order causes much disorder and difficulty both individually and aggregately. This caste system follows man's nature and predilection. It is scientific to ascertain one's caste in accordance with one's natural predilection. Much disturbance is created, both individually and aggregately, on account of the non-acceptance of this inviolable scientific principle of natural predilection as observed and promulgated by very ancient sage of vast experience, and the wrong adoption of the seminal principle only i.e., the principle of determining caste by birth alone. It is due to the fact that this principle of caste determination was at one time perfect and nice at all points in India, that even this day the Indians are able to stand erect with a challenging mood before the world on the glorious foundation of the past. If we examine the present social system of the Europeans, we find that whatever beauty is there in that system, it has as its source the determination of the caste or social order according to natural predilection. There we find that a person having a martial tendency (i.e., that for the life of a *kshatriya*) joins the army; another with a tendency of a *vaiisya* is engaged in improving commerce; those with the tendency peculiar to *sudras* serve others. No society can work well, if it does not, more or less, adopt the caste system based on natural inclination in some form or another. Even among the European natives in marital relations and during social feasts is made a distinction between the higher and lower forms of society governed by natural predilection to which the participants belong. Though the natural caste system is to a certain extent adopted by the European Society, it has not yet acquired a scientific perfection. It can do so along side the progress in civilization and knowledge. In India, however, this system attained to perfection on the basis of the determination of the natural predilection. The great history of India, viz., the Mahābhārata, gives thousands of instances to prove this fact. It is for the fact that in India such a system was based on a scientific foundation that all other nations of the world adored the Indians as their spiritual guides. Even the people of Egypt, China, etc. received instructions in all matters with their heads bent down before Indians.

We find in the ancient history of India that formerly there was only one caste and that later became most scientifically divided into the castes of Brahmana, Kshatriya etc., according to disparity in the instinctive inclination for the service of Godhead. The Ācharya placed one in the higher or lower grade of caste system according as the degree of liking for God's service is high or low. Those who were attached towards this service with the strongest devout ardour and as such evinced the greatest intelligence became Brāhmans. They formed the head of the huge body of the society. According to the guidance of this head were conducted the hands, the thighs and the legs, viz., the Kshatriyas, Vaiisyas and Sudras respectively.

Saintly Life of Srī Jiva Goswami, Propagator of Vaishnavism

After the departure of Srī Rupa-Sanatana Goswamis leaving the charge of the work of the Gaudiya Vaishnavism through works on philosophy and literature about the teachings of Srī Srī Chaitānya Mahāprabhu, Srī Jiva Goswami Prabhu, their nephew and disciple. Though two other Goswamis of the School of Six had been still living, viz., Srī Gopal Bhatta and Raghunatha Dasa Goswāmis, who had written some treatises, the former particularly on the Vaishnava Smriti, code of rituals of the devotional school, and the latter on the exuberance of devotional ecstasy, yet it was on Srī Jiva that devolved the task of organising the Gaudiya Vaishnava Sampradāya through the systematic writing of the philosophy on which it relied and propagation of the same throughout the regions of Braja-Gauda and Utkala. It should be remembered that the works of the Goswamis of Vrindavana were all in Sanskrit. He being a very great Vedantic scholar and learned in all the other branches of Sanskrit literature, he evinced a highly versatile genius in his prolific writings on all of them. It was he who gave for the first time a systematic and scientific shape to the doctrine of Achintya Bhedābheda of Srī Chaitanya Mahāprabhu (Inscrutable Simultaneous Difference between Brahman and the universe). But he did not go beyond what he learnt from the instructions of Srī Rupa Sanātana and their writings on many of which he has written glosses. Sripada Bhakti Vinoda Thakur, the Acharya of the later generation, has written: "Srī Jiva Goswamipāda is our Tattācharya (i.e. teacher of ontological truths) and as rich he is always within the

Dividing domination of Srī Rupa-Sanatana."

Srila Krishna Dasa Kaviraja Goswami, author of Srī Chaitanya Charitāmṭa, Srī Govinda Lilamrita etc., a contemporary of Srī Jiva, has written about him thus: "He left everything behind him (at home) and coming over to Vrindavana he published several books on devotion, such as, the Bhāgavata Sandarbha which contains all the truths about devotees, the Gopal Champu which has the essence of the amorous sports of Braja, the Sat-sandarbha (six essays) which containing over four-hundred thousand lines reveals the anthology of the Love of Krishna etc. By the bye it may be mentioned in this connection that Srī Jiva survived Kavirāj Goswāmī Prabhu. The Bhāgavata Sandarbha, however, is known as Sat-Sandarbha, the six Parts being respectively (i) Tattva-Sandarbha, (ii) Bhagavat-sandarbha, (iii) Paramatma-sandarbha, (iv) Srī Krishna-sandarbha, (v) Srī Bhakti-sandarbha and (vi) Srī Prīti-sandarbha. There is another 'Sandarbha' by him known as Krama-sandarbha, called also the Seventh-Sandarbha, which is a running commentary of the Srimad Bhāgavatam. His other works are Sarvasanvādinī appending to the Shat-sandarbha, Hari Nāmāmṛita Vyakarana (regular Sanskrit grammar with God's Names for the different technical terms), Sutra-mālika (Srī), Dhātu-Sangraha Suprakāra (Gr.) Kṛṣṇārchara, Gopala-virudavali, Rasamṛta-sesha, Srī Madhava Mahotsava, Sankalpa-Kalpa, Vrksa, Bhāvartha Champu, Gopala Tāpanī Tika, Brahma Samhita Tika, Durgama Samgamani Tika and Srī Bhakti Rasamṛita

Sindhu, Lochana Rochani Tika, of Sri Ujjala Nilamani, and many other glosses and commentaries. The list will show that Sri Jiva was a prolific writer of versatile genius of the highest order, master besides Philosophy, of Grammar, Poetry, Poesy of different types, rhetoric. etc.

Sri Jiva Goswami Prabhu was in charge of the Seva (worshipful service) of Sri Radha Damodar which became as dear to him as his very life itself. Being guided in a dream, Sri Rupa Goswami made over to Sri Jiva, Radha Damodar set up by him. In offering service to the Lord, Jiva felt exceedingly delighted. The Lord occasionally asked food of him and gave him *darsan* as a world-captivating Adolescent, playing on the flute,

Sri Jiva Prabhu trained up three pupils to work as Acharyas in the succeeding generation. They were under his tutelage simultaneously and were known as Srinivāsa, Narottama and Dukhī Krishna Dāsa respectively. They all came to Vrindavana in 1504 Saka Era corresponding to 1682 or 1683 A.C., from their respective places, viz., Chakundi in the present Burdwan District, Kheturi (Rajshahi District, East Pakistan), and Dharendra in Orissa. Their propagation of Sri Chaitanya Mahāprabhu's cult of devotion in the later age became so extensive that some admirers of theirs went so far as, though wrongly, to describe them as the *avatars*, respectively, of Sri Chaitanya, Sri Nityānanda and Sri Advaita Āchārya. Their mutual amiability was so great that they were likened to the Gangā, the Yamunā and the Saraswati meeting together in the confluence of Triveni. Sri Jiva Goswami got Srinivāsa initiated by Sri Gopāla Bhatta Goswami of the School of Six; Sri Narottama secured initiation in a romantic manner from Sri Lokanātha Goswami who had been deter-

mined not to accept any disciple; and Sri Dukhī Krishna Dāsa had already received initiation from Sri Gaurī Das Pandita's disciple, Sri Hridaya Chaitanya Prabhu. But Sri Jiva Goswami acted as the Siksha Guru (Spiritual Trainer) of all the three and gave them the respective surnames of 'Āchārya', 'Thākura' and 'Syāmānanda' on behalf and with the consensus of the then Goswami, of Vrindavana whom he described, at the end of each 'Sandarbha' of his as forming the Sri Viswa Vaishnava Rāja Sabhā.

When these three pupils of his became fit for the propagation of Gaudiya Vaishnavism Sri Jiva Goswami, with the ardent desire of all the Vrindavana Vaishnavas and in the presence of most of them, ceremoniously sent them with blessings with a cart-load of manuscript books most carefully packed up in chests and placed under the protection of a band of fifteen armed sentinels. With all this care this valuable treasure was plundered on the way by two hundred soldiers and taken to their king, Virhamvira of Vishnupur near the border of Bengal and Bihar. This pillage gave a death blow to three enthusiasts. When the sentinels and the carter reached Vrindavana and this news reached the Goswamis, they were struck dumb with this most heart-rending news and Srila Krishna Dāsa Kavirāja Goswami went so far as to draw himself in utter disappointment in Sri Radha Kunda from where he was saved with much difficulty. Rising above this shock, Srila Srinivāsa consoled Sri Narottama and Sri Syāmānanda and sent them to their respective places to propagate Vaishnavism there. He kept himself at that place engaged in search of the books. Within a short time he was not only able to recover the books, but also to make Virhamvir his disciple and get him as an

ardent supporter of the cause of the propagation of Vaishnavism. The news of this recovery gave a thrill of joy to Sri Jiva Goswami and others of Sri Braja Dhama and the devotees of Bengal and Orissa, who had been since spending a morbid time.

Sri Jiva Prabhu all along held communication with these three devotees and some of their important disciples and in this way conducted the work of the propagation in Bengal and Orissa even from Vrindavana where he stayed all along. He received devotees from Gouda and Odhra and arranged for their lodging and boarding and in this way managed the affairs of the propagation of Vaishnavism in the most able and successful manner. This genius of organisation added to his most ardent devotion, great learning and fluent writing made him the centre of attraction for all devotees of the Gaudiya cult from everywhere.

In a Hindi book, 'Bhakta-kalpadruma', the following account is found. It is an historical fact that Emperor Akbar often times set with his Hindu feudatory chiefs for discussing some special features of the Hindu religion, as he sat also with some Jesuit preachers over the merits of Christianity. There was once raised a disputed point about the comparative superiority of the Ganga and the Yamuna. About this time the reputation of Sri Jiva Goswami Prabhu as a greatly learned Hindu religious teacher reached the different corners of North India far and wide. Akbar had a great reverence for him. He sent a most respectful invitation to Sri Jivapada for deciding the matter at his place at Agra. The Goswami expressed his inability to comply with the request as he never spent night anywhere beyond Vrindavana. The Emperor arranged for

putting relays of swift horses on the way to bring him from Vrindavana and send him back as the same day. Sri Jivapada consented and proved with *quotations* from the *Sāstras* that though the Ganga was as Vishnu's potency, yet being the Darling of Sri Kṛṣṇa, the Yamuna was the superior, of the two in consideration of comparison of the tasty sweetness of love. All present accepted this as true and they earnestly prayed to him to accept presents. He did not accept any excepting that at the most importunate request of theirs he asked them to furnish him with some scriptural texts and the manuscripts of some Purānas from Varanasi and some tulat (stained paper) from Agra. Akbar and the princes were very glad and soon supplied these. It is said that it is Sri Jiva Goswami who first introduced the system of writing manuscripts on such paper, as theretofore it had been the custom to use *bhurja-patra* (bark of the birch tree), palm leaves, etc. for the purpose. To satisfy Sri Jiva and the other Goswamis of Vrindavana whom Akbar revered much with deep veneration, Akbar issued a firman prohibiting on pain of penalty the killing of any animal and cutting down plants in Vrindavana. Akbar wanted to have Sri Jiva, as also the other Goswamis of Sri Vrindavana sit for their oil-painting, but they refused the offer, for that would, as they said, give them worldly celebrity which they hated most according to the principle of being lower than the blade of grass, for bearing like the tree, keeping free from the desire of getting honour and doing honour to all, as taught by Sri Chaitanya Mahāprabhu in His Sikshashtakam.

Though so great a scholar and organiser, yet Sri Jiva Goswami was ever ardent in the performance of his devotional practices and so spent all his time in chanting

Names, listening to them from the other Goswāmis and spreading the glory of Sri Chaitanya Mahāprabhu and His cult of Vaishnavism on the strong basis of philosophy. It is on this account that the pseudo-devotees who want to avoid the ontological aspect of Vaishnavism do not

like him nay they want to calumniate him even, trying to prove him to be unable to grasp the truth of the teachings of Sri Rupa Goswāmi. We do, however, try ever to keep far away from these offenders against the Vaishnava Saints like Sri Jiva Goswāmi.

Jaiva Dharma

(Continued from April Issue)

19. One of the Vaishnavas from the company speaks, "We come from the town of Katak (Kattwa). Our main purpose is to have a sight of Sreedham Nabadwip-Mayapur and to receive a particle of holy dust from the feet of Paramahansa Babaji." Paramahansa Babaji feeling embarrassed by the compliment, replies, "I am a great sinner. You have come to purify me". It transpires shortly that they are all adepts in the musical chant of the Goodness of Lord Hari. Mridanga and Karatal are produced without delay. One of the assembled Vaishnavas, who is advanced in years, then sings the following hymn: "(All glory to) Sree Krishna-Chaitanyachandra, Lord Nityananda, unto Gadai, Advaitachandra, all devotees of Gaura! All reverence to the Vaishnavas, ocean of unfathomable pity! Mayst thou vouchsafe thy unstinted mercy to me, worst of sinners, one who is intoxicated with the vanity of caste, learning, gold and rule over men. May Thou, Divine Master, rescue by dispensing Thy mercy! May thou make me pure causing me to give up gold, woman, avarice, ambition—for this I do pray! Have mercy upon me, servant of Krishna; give me relish for the Divine Name, kindness for all souls, ecstasy of joy for the Vaishnavas! The cool shade of Thy feet is my only hope, my sole reliance in life and death."

20. After this, Lahiri Mahasaya sang the following song composed by himself:

"I was cast in the ocean of the world having given myself up to the power of delusion! Thou didst rescue me by affording the cool shade of Thy feet out of pity! Deign to listen to my supplication, divine Vaishnava; I have surrendered myself to Thy feet with all humility, may Thou be pleased to end my misery!

Pride of caste is very hell, learning is a part of ignorance. May Thou, by cleansing my soul make me over to the Feet of Nitai, my burning sorrow cease! By Thy mercy may the coupled Name find utterance on my lips. And Sri Radha-Shyama awake in my heart,—so sings Kalidas." The whole company was thrown into the state of maddening ecstasy as they sang this piece. Till at last they began to dance with the greatest ardour with uplifted hands repeating the words; "Awake Sri Radha Shyam!" In course of the dance several Vaishnavas fell into the trance of love and became unconscious. At this moment an unprecedented occurrence led Devidas to think that his father was immersed in meditation on the highest Truth. It would be difficult to take him home. It was about midnight when the meeting broke up. All present, after mutual greetings, dispersed to their respective places. Devi and Shambhu returned to their lodgings after seeking for and obtaining the permission of the master of the family.

(to be continued)

Bhagavata—The Supreme Epic of Devotion

(Continued from April issue)

BY Sri K. S. RAMASWAMI SASTRI

The first Skandha describes the birth and reign of King Parikshit and the curse which decreed his death in seven days. He asked Suka to teach him the truth to attain the immortal bliss in seven days? Suka said: "You have ample time. Kātwanga learnt the truth and attained immortality in one muhurta; I shall teach you. Have no fear. Those who hear about God and remember His lotus feet have no fear at the time of death." Parikshit said: "I bow to all. May love of God and contact with His devotees come to me again and again in all my future births! May I have love to all beings!". Bhagavata begins in this lofty mood. The Seventh Skandha describes the manifestation of the universe and also shows how to meditate on God in our hearts. Suka described also God's incarnations. He stated that while the Puranas have generally five lakshanas viz., evolution involution, descriptions of dynasties description of cycles of time and histories of later Kings, Bhagavata had Dasa lakshanas i.e., the abode and the stories of God's incarnations, the glory and grace of God surrender to God spiritual liberation and God as the support of all.

The third Skandha contains the teachings of Maitreya to Vidura. They relate to the evolution of the universe by God's Maya and say that Maya can be overcome only by devotion to God. Maitreya taught also the lives of the descendants of Swayambhuva and his wife Satarupa viz., two sons named Priyavrata and Uttanapada and three daughters Akoothi, Devahuti and Prasooti. Then follows the birth of the

demon Hiranyaksha and his destruction by God's incarnation as a Boar (Varaha Avatara): This follows and descent of God as Kapila as the son of Kardama Prajapati and Devahuti. Kapila expounded spiritual knowledge to Devahuti in great detail. He said: "My devotees do not care to attain Panchamukhi but prefer to serve and love Me"

The fourth Skandha begins with the life of Atri: He prayed to God for a son like God. The Trimurthis appeared before him granted boons to have three sons"! The Moon (Soma) was born as Atri's son by the grace of Brahmā; Dattatreya was born as the result of Vishnu's boon; and Durvasas was born as the result of Siva's boon. Then follow the description of Daksha's Yajna or sacrifice and its destruction by Sri Siva. Then follows the story of God's grace to the boy Dhruva who was the son of Uttanapada. We then have the story of King Prithu and his descendants. The fifth Skandha describes the life of Priyavrata and his descendants among whom were Rishabha and his son Bharata who ruled over India afterwards became a great sage in a later birth. The country (India) was named after him as Bharata varsha.

The sixth Skandha describes the life of Ajamila who uttered the name of his son Narayana when he was dying. God Narayana's messengers drove away God Yama's messengers, because the utterance of God's name will save a person even if he did not know its efficacy just as a powerful medicine saves a man's life even if its efficacy is not known. He got back his life and went to the Ganges at Haridwar to meditate on

God and attained love of God. The Sixth Skandha contains also the story of Daksha who was a son of Prachetas and of Vritrasura.

The Seventh Skandha describes the devotion of Prahlada who was the son of the King Hiranyakashipu. God Vishnu incarnated as Sri Narasimha and saved Prahlada by killing Hiranyakashipu who had decreed the boy's death for exalting God above the King. The lessons taught by this story are memorable and teach the nine basic forms of devotion chearing about Vishnu, the Supreme Lord songs giving His glory, remembering Him, serving His Feet, worshipping Him, prostrating before Him, service to Him, companionship with Him and complete self-surrender to Him.

The Eighth Skandha describes the devotion of the elephant Gajendra to God. God killed the crocodile which was dragging Gajendra to death. We have then the description of churning of the ocean and of God's Mohini Avatara. Then follows the story of God's incarnation as a Dwarf (Vamana Avatara) and as a Fish (Matsya-Avatara). The Ninth Skandha contains a description of the kings of the solar race

and the lunar race and specially of Amba-risha, Bhagiratha, Katvanga, and Sri Rama of the solar race and of Yayathi and Dushyanta and Bharata and Rantideva of the lunar race.

The tenth Skandha gives a full description of the life of Sri Krishna and of His elder brother Sri Balarama. The eleventh Skandha contains the exalted teachings of Sri Krishna to Uddhava. The twelfth Skandha describes the lives of the later Kings during whose time Dharma declined.

The last story in the epic is that of Markandeya. He saw during the Pralaya and a lovely Divine Child floating on a leaf in the flood. When the child drew its breath, Markandeya went in along with the breath and saw the whole universe inside the Child's body.

Thus Bhagavata is of ever-new and ever-fresh beauty and dries up the ocean of misery and gives us supreme bliss. It is the essence of all the Vedas: To one who tasted its nectar nothing else will be sweet. Its Rasa is Ananda, a Rasa. He who hears it and teaches it is the perfect man (XII, 13, 15; VII, 1, 2).

"The theory of *parināma-vāda* (cosmic evolution) is of two kinds one is the *brahma-parināma-vāda* or change in the nature of *brahma* and the other is *sakti-parināma-vāda* or change in the nature of the potency of *brahma*. According to *brahma-parināma*, the incomprehensible *brahma* without any distinctive feature undergoes a change into *jivas* and also to matter. In this theory *brahma* has been regarded as absolutely indistinct, and as such it is the same as '*advaita-vāda*' or absolute monism with a different name. According to *sakti-parināma-vāda*, *brahma* cannot undergo such a change; it is the inscrutable potency of *brahma* that has been changed into *jivas* (from *jiva-sakti*) and into the material world (from *māyā-sakti*)."

—Thakur Bhakti-vinode.

Sanatana Dharma

160731

BY SRI NANDADULAL BRAHMACHARI, BHAKTIVAIBHAVA

(Continued from April Issue)

Christianity

Jesus was born as a son of Virgin Mary. After John the Baptist who baptised Jesus as the Messiah, several miracles were sacrificed to him. He acquired fame as healer of men and adorned as a bringer of peace. Peter recognised him as Messiah, He foretold his arrest and death.

Jesus Christ was a great peace maker. He declared, "You can establish the Kingdom of Heaven on Earth if all things what so-ever you would that man should do unto you, do likewise unto them. So Jesus was a devotee of God. Jesus left his tomb but in a changed form—it was a little before people recognised him when they met him and that he talked for a matter of weeks before the ascursion.

The old testament authors strove to open their hearts to the knowledge of God but for sheer limitations of human thought and experience inevitably fell short in their writings.

It is in the New Testament alone Jesus is portrayed in details and the christian stakes everything. It contains twenty-seven books: four gospels—giving the history of Jesus; one account partly in diary form of the events in the years immediately after the crucification; one prophetic work designed to assure persecuted christians; and twenty one letters written by several authors. The letters or epistles to the Thessalonians are written before the earliest of the Gospels. The Gospels are recollections, told at first by those who all knew Jesus intimately. St

Mark is the earliest written on direct recollections and oft-repeated accounts of Peter and other early missionaries. St. Matthew and St. Luke were written later and each used St. Mark's Gospel as a source and also they drew other accounts too.

Roman catholics regard saints as intermediaries. Protestants in general and free-Churchmen in particular reject the idea that the individual has no access to God except through the priest or by way of the saints. Many let not the word 'saint' pass their lips when referring to the disciples or to Paul the Apostle. The free Churchman declaims that all men are equal in the sight of God, implying that he himself is as good as the Pope or an Archbishop, or even a saint.

The theory of loving God permitting the devil (Satan) to lay booby-traps for people is not easily tenable and inadequate. No one will believe to be destined to be thrown in eternal Hell and go on a career of unmitigated crime.

The Christian faith is that Christ took upon himself the sin of all men in every generation. Sin means, the deliberate choice of what is wrong. Not wrong according to the law perhaps, for adultery and prostitution are allowed under the law, though Christ said, "Thou shalt not commit adultery. Who so ever looketh on a woman to lust after her hath committed adultery with her already in his heart. If your right eye offend thee; pluck it out, and cast it from thee".

The slaughtering of beef cattle or poultry, and the delight in killing and maiming other creatures for a Saturday afternoon's entertainment also perhaps are not considered sin. We must know that no average can be worked out in the world of religion.

Christ said, "Thou shalt love thy neighbour as thyself". But during the last quarter of the sixteenth century men and women of the Netherlands who read the Bible to themselves or their house-holds were dragged out, tortured, flayed alive, or roasted over a slow fire. Those who treated them in this way for the offence of wanting to know more about their Lord were not Saracens or Melanesian head-hunters but the agents of the christian church, many of those who personally organised and assisted at them, were men of undoubted security who honestly believed that they carried out the will of God according their consciences. Not a single christian in Britain or the United States or indeed in Europe can divest himself of all responsibility for the burning alive of thousands at Hiroshima.

Even today that deadly fear of atom-bomb and 'H' bomb to annihilate the entire civilisation of human race comes from the christian countries.

The persistent problem for the religious person is to combine his primary loyalty to the God in whom he believes, and tolerance towards those of other faiths. Tolerance of opposing views in religion and ethics must be guided by prior respect for truth and goodness.

The Church of to-day with its formalism and unrealistic Theologies completely fails to reach their reason or stir their emotions. It gives the impression that some how it has run off the rails and become bogged in the very materialism it professes to oppose.

In our land (India) no doubt the foreign Christian Missionaries have started innumerable churches, schools, colleges, hospitals, orphanages and leprosy clinics. They also interfere in the politics of the country. No one will deny that they deserve to be condemned in the strongest terms if they indulge in anti-national activities.

Now a days almost every day in the columns of the news papers we find that the Indian christians are tired of for ruling over the Indian churches by the foreign Missionaries. Their luxurious lives have blushed the Indian christians. They even consider themselves masters and treat the Indian pastors as their servants. They consider that Indian christians are not capable of serving the Indian church with 'honesty' sincerity and integrity. The Rev. Lakna has said, "After two world wars several of the large missions claimed to have given autonomy to churches established on the fields. But in practice, the Home Boards continue to control the policy and purse. There are religions in India which are international in character, but religions between the nationals of the same faith are on equal terms. While the Indian churches are dependencies of the west. Do all christians stand on an equal footing? India could not have had its voice heard in world councils had it been a British protectorate. Native administrators and spiritualists are there in abundance, but the Missionaries and their agents refuse to acknowledge and trust them."

With regard to what the Christian and the Mohammedan conceptions as has been shown are equally imperfect. The Mohammedan 'rhoo' or the Christian 'soul', in his highest spiritual evolution, is not able to get rid of the material hold on him. For such an adulterated self it is not at all possible to cultivate love in the transcen-

dental plane of consciousness. Culture of love with reference to the experience of our mundane existence cannot claim for it the attitude of transcendental love. In all religious scriptures it is found that our clinging to things of this earth incapacitate our soul to culture Divine Love. In the Bible we read "Love not the world neither the things that are in the world. If any man loves the world, the love of the Father is not in him."

"For all that is in the world the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passeth away, and the trust thereof. But he who doeth the will of God abideth for ever."

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

"No man can serve two masters, ye cannot serve God and Mammon." What

Jesus, along with other teachers, condemns most is our attachment to them for their sake or for our own enjoyment. For he says in another place "Who soever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." While love bestowed on our father as father is unholy, love bestowed on him as His (Lord's) servant is not so. In Divine Love all are accommodated. Love, for its purity, depends upon the purity of one that loves and one that receives it. The perception of spirit without reference to matter that veils it, is impossible if the perceiver has not already freed himself from the hold of matter. Adulterated self like the "rhoo" of the "Koran" or the "soul" of the Christ is sure to bring down the Divine Love into his own

plane of consciousness for culture in consequence where of the Divine Love cannot show herself in her full beauty and grandeur. (See Gaudiya Jan. '62 Page 165 and 166).

But the Vedic conception of our self as jivatma carries no such imperfection. He is all spirit and hence he can culture transcendental love.

Dr Nagaraj Sarma says,—"Students of christianity and those of Indian Philosophical works will readily see that the development of Indian Philosophy is pre-eminently a system of metaphysics on the transcendental lives but it should never be forgotten that christianity is pre-eminently a religion. Of course, there is the inevitable reaction between religion and Metaphysics, but it requires no special Proof that unlike christianity Vedanta concentrates attention on a constructive building up of a system of metaphysics."

The permanent inhabitants of Bharata (India) are so great that they welcome every religionist to rest at peace here. Others have come time to time and marched over them yet in times roll they settled themselves here and live peacefully with their all comforts and rights. But sorry for those unfortunates who all have forsaken their own religion.

We find there is no religion which has an unique virtue that cannot be found in our scriptures. Rightly it is said even in Mahabharata that 'what is not in it, is nowhere.' So other religion might have got different shape due to climatic or soil conditions but they are definitely subtenants to our sanatana religion.

(to be continued)

Ourselfes

Sri Gaur Jayanti at Sree Mayapur

The Sixty-ninth Session of Sri Navadwipa Dhama-Pracharini Sabha

On Wednesday, the 21st March, '62, at 3 p.m., it was held under the presidentship of the Hon'ble Justice Sri Gopendra Krishna Mitra, M.A., Bar-at-Law. The Chief-Guest was Dr. Jatindra Bimal Choudhury, M. A., Ph. D. (Lond.), Secretary, Sanskrit Board of Govt. of India. Its

Dr. Rama Choudhury, D. Litt, Ph.D. (Oxon), Principal of Lady Brabourne College, Calcutta; the well-known all India figure, Sri Hanuman Prasad Poddarji of the famous Gita Press of Gorakhpur; Sri Om Karmul Sroffji; Sri Jaydayalji Dalmiah; Sri R. P. Sinhanian; Sri A. Sohanlalji; Sri A. C. Sen, Judge of the Calcutta City Court; Dr. Sambidananda Das, M.A., Ph. D. (Lond.), Bar-at-Law; Prof. Nitai Das Roy, Bar-at-Law; Sri Sachchidananda Nyayaratna, M.A. Attorney-at-Law; Sri Pramatha Nath Roy, Sri Haridas Maitra, M.A., Darsanacharya; Dr. Jnan Chandra Das; Dr. Nagendra Nath Biswas, M.B., B.S.; Dr. J. C. Sarkar, M.Sc., M.B.; the large group of learned Sanskrit Scholars of Belpukur led by the renowned Pandit Sri Amrita Hari Smriti-tirtha; the learned Panditas of Navadwipa viz. Sri Nani Gopal Smriti tirtha and others; the learned Panditas of Sri



Srila Acharyadeva is addressing the Dhamapracharini Sabha

venue was the holiest of holy places, viz., the very birth-site, Yogapitha, of Lord Sri Chaitanya Mahaprabhu, at Sridhama, Mayapur-Navadwipa (W. B.). The extensive canopied courtyard before the Temple was filled to overflow with a respectable gathering, among whom were noticed, besides the President and the Chief Guest,

Mayapur, such as Sri Jitendra Nath Panchatirtha, Sri Pran Gopal Kavaya Vyakaran Bhakti Tirtha, and others; Sripad Yadunandan Vidyarnava; Sripad Adakshaja Bhaktikovid etc., Besides the meeting was adorned with a galaxy of ascetics, viz., the Tridandi Sannyasi Maharajas, numbering over a dozen, led by the

President Acharya of the Sri Chaitanya Math and the very many branches, viz., the Gaudiya Maths, throughout India, North and South, East and West, besides the devotees from the several districts of Bengal numbering some thousands, the gathering consists of ladies and gentlemen from the provinces of Orissa, Bihar, Andhra Pradesh U.P., Rajasthan, Punjab etc., some four or five hundred strong.

After the inauguration prayers sang by the famous Bhajana-singer, Sripad Krishna Dasa Babaji Maharaj of Vrindavan the meeting went through some official work, of the Sabha, such as the annual accounts, elections of office-bearers of the Sabha and members of its executive committee, condolence resolutions, grant of thanks and certificates awarding special titles of honour to those who have done special service, through active enterprises, gifts, donations and subscriptions and other means, towards the furtherance of the cause of the institution, viz., the extensive propagation of the cult of devotion as propounded by Sri Sri Chaitanya Mahaprabhu.

After this formal business, speeches were delivered. The President Acharya of Sri Chaitanya Math and its branches, Srila Bhakti Vilas Tirtha Maharaj, said, among other things, the urgent necessity of propagating the universal religion of love as promulgated by Sri Chaitanya Mahaprabhu throughout the world for the well-being of the entire human race which is now being exceedingly troubled with various problems, insoluble otherwise. He continued that in noticing the present catastrophe even beforehand with the natural intuitive foresight of a supra-human personality that he was, Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur founded different centres, viz., the Sri Chaitanya Math and its several branches throughout the

country and also abroad, for the propagation of that religion through his disciples and for the facility thereof he invented several unprecedented ways and means. Speeches were delivered also by Sripad Bhakti Vaibhava Govinda Maharaj, Sripad Bhakti Kusum Santa Maharaj and others. Seeing the assemblage of very many Sanskrit Scholars at the meeting, the Chief Guest gave his address in Sanskrit. Dr. Rama Choudhury dwelt on Sri Chaitanya Mahaprabhu's philosophy with a reference to the emotionally ecstatic side of His Life. The speeches of Dr. Choudhury and Mrs. Choudhury were very appropriately punctuated at intervals by the sweet music offered by the famous radio artist Sri Gaurikedar Bhattacharya in songs composed by the two speakers themselves. The nice speech of Sri Hanuman Prasad Poddaji, delivered in Hindi, on the glorious gift of Sri Chaitanya Mahaprabhu was very much appreciated by one and all. After the Presidential Address (which we hope to publish in the next issue) had been delivered, the meeting separated with the usual vote of thanks. Just then most of the members of the audience including the devotees of the Maths joined in the evening service of *Kirtana* at that most auspicious time of Advent of the beloved Lord Sri Chaitanya Mahaprabhu when a flood of delight passed through all persons present on the spot and the festival rose to its point of climax.

On the same night was enacted by the members of the Prachyavani, almost all professors of various colleges, the famous Sanskrit drama, 'Sri Chaitanya Haridasam' composed by Dr. J. B. Choudhury and directed by Dr. Rama Choudhury. The play was so adeptly presented by the learned artists that no one left his or her seat till it was over. The institution must be thanked,

