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All Glory to Sri Guru & Gauranga

THE

# GAUDIYA

Spiritual Monthly



प्रापञ्चितया बुद्ध्या  
हरिसंबन्धि वस्तुनः ।

सुखमिः परित्यागो  
वैराग्यं फलमुच्यते ॥

अनासक्तस्य विषयान्  
ययार्हमुपयुजतः ।

निर्वन्धः कृष्णसम्बन्धे  
युक्तं वैराग्यमुच्यते ॥

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## Pithy Precept of Srila Prabhupada The Forgetfulness of the Humanists

(Continued from Nov. Issue)

The Personality of Sree Krishna Chaitanya is identical with and yet distinct from Sree Krishna. The Activities of Sree Krishna Chaitanya are, therefore, also identical with and yet distinct from the Amorous Pastimes of Sree Krishna. The Activities of Sree Krishna Chaitanya appear in the form that alone is capable of being received by the conditioned soul without any chance of muddling by his conditioned judgment.

The Mercy of Sree Krishna Chaitanya and His followers is lavished on all mundane entities in such unstinted profusion that no one should have any chance of missing the knowledge of the descended transcendental entities from whom the conditioned soul is to learn the method of his deliverance.

This Mercy expresses itself in the visible form as the Activities of Sree Krishna Chaitanya and His *bona fide* followers. They teach conditioned souls the complete service of the Divinity by displaying to the eclipsed vision of the latter their own transcendental activities identical with the amorous performances of the spiritual milkmaids of Braja. Those, therefore, who misunderstand the Doings of Sree Krishna Chaitanya and His associates, have to do so either through laziness, or by deliberate irrational hostility to the manifest Truth.

The perfect chant of the Name of Krishna is available to all souls, and it is identical with the amorous service of the spiritual milkmaids of Braja. This is the sum and substance of the Teaching of Sree Krishna Chaitanya. Conversely, those, who do not perform the congregational chant of the Name of Krishna in the manner that is free from offence, are not in a position to realise the nature of Divine Amour. Those, who miss such realisation, remain subject to the object thralldom of mundane lust

The epistemology, that helps us to realise the truth of the above conclusion is in conformity with the requirements of the Absolute as distinct from the pursuit of the deluding knowledge of non-absolutes. In order to realise the nature of the spiritual function, it is only logical to use also spiritual means. The Descent of the Divinity and His eternal servitors provide us with the requisite spiritual means in the available form. Sree Krishna Chaitanya teaches us how to avail of this help when it actually comes within our reach of its own accord.

The service that is offered to the Divinity and His servitors, when they choose to be accessible to us on the mundane plane, is in no way different from what is offered by the fully liberated soul on the plane of transcendence. The function of the soul on the superior plane is distortedly reflected even in the unwholesome functions of the conditioned state. But until the constructive grossnesses of mundane corporality and mentality are eliminated, they continued to obstruct the function of the soul on his own proper plane. This elimination is effected by the Grace of Godhead when He appears on this lower plane, and is inclined to confer His service on the conditioned soul. Those, who are not allowed by Godhead to approach Him, cannot recognize Him even when they see Him. Nobody can see Him as He is, even when he exposes Himself to the view of mortal eyes. This apparently self contradictory statement explained by the fact that there is actual correspondence between the formal aspect of mundane and spiritual experience. The conditioned soul also sees the Divinity as He is, but only when He chooses to remove the barrier from the path of his vision and also by simultaneously manifesting His Descent to the mundane plane, and not otherwise.

The conditioned soul fails to see the Divinity when He exposes Himself to his view if he chooses quite irrationally to suppose Godhead to be a mundane entity i. e. an object which is capable of being approached for the practice of any of the five forms of mundane relationship by his mundane senses. This mistake is inevitable under the circumstances, unless Godhead chooses to relieve the spectator of the fetters of his limited existence.

For the purpose of the deliverance of the conditioned soul it is not necessary for the Divinity to end the worldly sojourn of the latter. That would be opposed to the Purpose of Divine Descent. Just as Godhead becomes visible to the conditioned soul without being transformed into any object of this world, in an exactly similar way the conditioned soul is lifted to the plane of transcendence while continuing to appear as mundane to the external vision of mundane spectators.

One, who is enabled to have the real vision of the Divinity no longer need misunderstand the transcendental nature of His service. He is in a position also to

render such service by his spiritual senses. But his activities still continue to appear as mundane to ignorant observers. This mistake is, however, capable of being removed if such activities of the real devotee are observed by a person with humility and by no other method. It is for affording the conditioned souls of this world the chance of thus observing the activities of Himself and His devotees that the Supreme Lord chooses to manifest His Appearance in this world.

We should now be in a some what better position to understand how the chanting of the Name Krishna in the company of transcendental devotees is identical with the performance of the amorous service of the spiritual milk-maids of the Realm of Krishna. The amorous service becomes realisable as the transcendental word to the spiritual ear of the soul. There is no way of having access to the same as long as Krishna is not pleased to relieve us fully of the perverse inclinations of the conditioned state. But the chanting of the Holy Name without offence, that is in the company of self-realised souls and by the method followed by them, has power to destroy the effects of our past atheistical activities and to relieve us from reversion to the mundane plane by imparting to us the positive eternal service of the Divinity, tentatively and symbolically during the mundane sojourn and, fully on the termination of the allotted span of our mundane life brought about by the Will of Krishna.

The objections of certain Indianists to the worship of Sri Radhakrishna by the method of amorous love as practised by the spiritual milkmaids of Braja, will be found to be inapplicable if we seek to be enlightened about the actual meaning of the function by reverently listening to the account of the career of Sree Krishna Chaitanya from the holy lips of self-realised souls, without unduly relying on our mundane judgment which has no access to the plane of transcendence.

The unprejudiced study of the Career of Sree Krishna Chaitanya offers the required help in the fullest measure. The esoteric reason of this is that Sree Krishna Chaitanya is Sree Krishna Himself. The associates of Sree Krishna Chaitanya are the same as the spiritual milkmaids and other servitors of Sree Krishna in Braja. The Activities of Sri Krishna Chaitanya and His associates are also identical with and yet distinct from the Pastimes of Sree Krishna in Braja. They can show themselves to us if they choose to do so. They come down to this plane for the purpose of showing themselves to us in the only form that is not capable of being misunderstood viz. as the activities of self-realised souls. The speciality of the Appearance of Sree Krishna Chaitanya consists in this that Divinity Himself and His associates take the initiative for disclosing themselves to us by enabling us to regard them from the point of view that is necessary for such realisation. The only thing needful is merely to adjust ourselves to the requirements brought home to us by such vision. Such adjustment is impossible under the guidance of deluded souls. The chance self-deception is minimized if we avail ourselves of the interpretation of the career of Sree Krishna Chaitanya offered by the lives and writings of His associates and by those pure souls who faithfully live up to the Teaching handed down in their works for our eternal well-being.

## Sree Chaitanya's exposition of the Swarup of Supreme Brahman

BY SRI BIJOY KRISHNA RARHI, M.A.

The religion of devotional love, which Sri Chaitanya has presented to us is something un-precedented in the annals of religious evolution. It is unique and un-paralleled in history and has completely resuscitated the social and religious life of our country.

Although His gospels of 'love and Devotion' are some what mystic and inscrutable yet the general outlines are very clear. Every religion, however, has a halo of mysticism around it. His preachings of 'love' are not merely theoretical or negative in character. He Himself practised these principles throughout His life.

To understand His religion, it is necessary to mention how He made an analysis of Brahman, following Srimad Bhagavata which is an infallible sastra, based on theistic Vedanta doctrine.

He emphatically declared that Lord Krishna Himself is God-head i.e. Supreme Brahman. According to Him, Brahman is not impersonal. The meaning of Brahman is not restricted to mere extension (*Bringhati*) but he can extend or expand himself (*Bringhayati*) into un-limited form yet maintaining at the same time His original form as a fresh youth. The best form He assumes is the human form. Sri Krishnadas Kaviraj Goswami in his Sri Chaitanya Charitamrita has written, of all the deeds and Lilas performed by Sri Krishna Who is the Ultimate Reality & Bliss, the Lila done by assuming human form at Vrindaban in the dress of cowherd with flute in hand and ever lasting adolescence is the best one and surpasses every other lila done by Him in

assuming some other form than human one. The sort of human form constitutes His original self. But this should not however be misconstrued as that of our physical body, composed of flesh and blood. It is essentially *Sat* (existence) *Chit* (knowledge) and *Ananda* (bliss). So assuming human form He is not Jiva and therefore can do and un-do things at His own sweet will. He is neither indeterminate nor devoid of powers and attributes. On the contrary, He is endowed with infinite energies and qualities. More-over, He is the Supreme beauty. So He is not an abstract reality but concrete reality. These attributes are not derivative but self-existent.

Although these are plain and simple truths, yet it was not a very easy task for Him to establish his new religion based on concrete reality, in the teeth of opposition from various quarters, especially from the side of Sri Sankaracharya's Advaita philosophy (absolute monism) which was antagonistic to His philosophy of 'love and Devotion'. So He had to fight against the preachings of Sankaracharya whose influence was very great. Sankar explained away Jiva and Jagat as mere illusion and held the ultimate Reality of Brahman, which is the only reality, second to none, interminate, devoid of attributes, in-active and changeless. According to him, salvation or Mokshya is nothing but the realisation of the identity of Jiva and Brahman by means of spiritual knowledge or Tattwajnan. Sri Chaitanya had therefore to fight vigorously against 'Soahamvad'.

First debate with Sarbhovoum Bhattacharya

The first debate after His renunciation commenced with great Pandit Sri Sarbhovoum by name, who was the state preceptor of Orissa and whose fame of learning spread far and wide. Seeing a fresh youth of exquisite beauty and luminous golden complexion and being a new recluse he was deeply attracted towards Him and wanted to teach him Vedanta so that He might not sware from His newly chosen path. Thus Pandit Sarbhovouma opened discourse of Vedanta and Sri Chaitanya as his disciple heard it with rapt attention for seven days but said nothing. Pandit meeting Him silent all alone though that the new disciple was unable to grasp what he was teaching. So he asked Him, "you are hearing Vedanta for seven days but saying nothing. If you can't understand, why not ask me"? To this Sri Chaitanya replied—"I can understand very clearly the sutras as you are reciting. The sutras of Vyasadeva are as clear and bright as the rays of the sun but alas! your exposition is just like a dark cloud hiding the bright sun".

This gave a rude shock to Panditji's learned mind. He never heard such word before. But this gave him to understand that the young mendicant would not be an ordinary person. He must be well conversant with the sastras. Then in course of discussion a famous sloka from Sri Bhagavat was taken up for interpretation follows:—*Atmaramacha Munaya*

At the request of Sri Chaitanya: Sarbhovoum first started interpretation: It is said that he interpreted it in nine different ways with all permutations and combinations at his command and when he felt that he had left no loop hole for further interpretation, it was then given

to Sri Chaitanya to interpret it. But to his astonishment, Sri Chaitanya interested the sloka so widely and elaborately and in so many different ways (Sri Chaitanya Charitamrita says with Sarbhovoum 18 ways and with Sri Sanatan 61 ways) but without touching any part of what Panditji had explained and each what hinging upon one central motif i.e. love of God and devotion to Him which is the foundation stone of His epoch-making religion that it completely bewildered the greatest savant Sarbhovoum and his disciples who ultimately had to succumb and come to His fold. Then Sri Chaitanya revealed His divinity to him in the form of Sarabhuji and he could fully realise that the young mendicant was none other than Sri Krishna Himself. This is the brief account of the great deliverance of Pandit Sarbhovoum Bhattacharya who was changed from jnana-Vāda to Bhaktivāda and was a staunch follower of Sri Chaitanya.

Second debate at Varanasi

The second one was held at Varanasi. It was the greatest religious congregation headed by the most erudite scholar Sri Prakasananda Saraswati who belonged to Sankar's school of philosophy and had ten thousand Sanyasi disciples. He heard Sri Chaitanya's name and also that he was initiated into their cult of Sanyasa Ashram, although of inferior type by Keshav Bharati. But it was a wonder that in spite of reading Vedanta, he was laughing, dancing and crying by singing Harinama out of frenzy and madness and falling into constant swoon. He had captivated millions of people who were running after him by singing Harinama. This agitated his mind.

But one day it so happened that at the persuasion of His favourite disciples Sri

Chaitanya appeared in the gathering but took His seat humbly in a remote & dirty place where He was absorbed in singing Harinama. But His lustrous body dazzled the whole gathering in such a way that it could not hide His presence. Then Prakasananda, coming to His side said, "Sripad, I have heard you have newly entered into mendicant's life. But your outward behaviour does not befit it. Why are you not reading Vedanta and why are you, instead, crying and dancing with Harinama? This is the dharma of the fools."

To this Sri Chaitanya replied, "My preceptor considering Me a fool and unfit for reading Vedanta gave Me mantra of Harinama saying which I become overwhelmed and completely lose My senses. Its power is such that it makes Me mad." Sri Prakasananda, understanding that these are not signs of ordinary madness, held His hand and brought Him to the central place of the gathering. He then began to read Vedanta and explain in terms of Sri Sankar's Advaita philosophy.

However, Sri Chaitanya in that great religious concourse exposed one by one inner self-contradictions of Sankar's Advaita philosophy in naked truth and proved in un-equivocal terms that Sankar's commentary on Vedanta was far-fetched and imaginary and the only genuine and original commentary of Vedanta is *Srimad Bhagavata* according to which Brahman is not an abstract reality without any form, attributes or power but He is the concrete reality, endowed with infinite energy, infinite attributes and endless beauty, all of which emanate from His inner-self and therefore are not external ones. Above all his qualities, the quality of mercy, love and bliss preponderates and all these attributes find their culmination in Lord Krishna Who, is the ultimate Reality.

Hearing His sweet and melodious words and forceful arguments and seeing His enchanting luminous body, Sri Prakasananda with all his disciples was benumbed and fell down at His lotus Feet. He also became His staunch follower.

This is the short synopsis how Sri Chaitanya established Sri Krishna as Supreme God Who is the embodiment of *Sat*, *Chit* and *Ananda* and Who is to be worshipped with loving devotional service by setting up a sweet relationship with Him. From other point of view, it is evident that His inner motive was to deliver the two great Pandits from wordly bondage by bestowal of supreme type of love and devotion.

In this connection, it should however, be mentioned that in spite of what has been stated above, Sri Chaitanya paid the highest tribute to Sri Sankaracharya who, He said, was incarnation of Sankar Himself. Under the instructions of Sri Krishna, Sankar had to come down to this world in the guise of a Brahmin to spread *Mayavada*, hiding the *Sat-cid-ananda* Swarup of Brahman. So it was not his fault. He had to carry out the wishes of the Lord Who had inspired him for the purpose and which was then considered necessary.

Although *Srimad Sankaracharya* appeared to be an impersonalist from the view point of his Advaita philosophy, yet from his commentaries of *Srimad Bhagavata Gita*, *Nrishinga Tapani Sruti*, his *Shhat-stotra* etc., it is evident that he was not an impersonalist and that he never denied the spiritual form known as *Sat-cid-ananda*.

If we consider his immortal sloka—'Oh fools, you worship Govinda, Govinda and Govinda,' we can understand what great devotee he was. By repeating Govinda thrice, he was emphatically advising the people to worship Govinda with earnest zeal and unflinching devotion.

He left many loop holes in his *Mayavada* through which we can peep what his inner intention was. It is just like a full-bloomed sweet scented flower which hides itself in thick foliage but its scent indicates its locality. His *Nirvishesh Brahman* however, according to Gaudiya Vaishnava represents the outward lustrous complexions of Sri Krishna's in-corporeal body.

# Sri Brihat Bhagavatamritam

BY SRILA SANATANA GOSWAMI PRABHU  
(Most favourite disciple of Lord Sri Chaitanya Mahaprabhu)

English rendering

BY TRIDANDI BHAKTI PRAJAN YATI

PART—II

(Contd. from page 11 of November issue)

CHAPTER II

GNANA NAMA

Once upon a time a most effulgent and handsome great soul, who looked like a boy of five or six years old, came to the Mahah-loka from some other upper world. On his arrival, all the Maharshis left their seats although they were engaged in performing Yajna and most respectfully paid their obeisances to him and worshipped him as if he was their very God. He was remaining in a state of meditation, therefore he spoke, to none. He did not stay long and left soon. I asked the Maharshis; "Who is this boy? Where does he stay and why have you all worshipped him?"

Sri Maharshis said:— His name is Sanatkumar; among the sons of Brahma he is the eldest and great in all respects; he is a Naisthika Brahmachari (life-long celibate) and the master of self-realised and soul-concentrated great ones. He lives along with his other three brothers viz. Sanaka, Sanandan and Sanatan who all are also equally soul-centred great yogis. Tapa-loka which is situated above Janaloka, the world just above the Mohah-loka. In that world a few more great yogis like Kavi, Hobi, Autarikha, Prabhuddha, Pippalayana also have a chance to stay with them. Only Naisthik

Brahmacharis can remain at the Tapa-loka. There Kshema (complete freedom from any perturbation) and Brahma-sukha (viz. undisturbed happiness) ever remain. The happiness of that world is ten million times greater than the pleasure of the Mahahloka. As the Lord (of Yajna) is worshippable to us so too the Sanatkumars; they are the very grace-embodiment of the Lord and Parama-Bhagavatas (self-realised devotees of first rank). Therefore we gave up our Yajna and first of all worshipped him."

Sri Gopakumara said:— After hearing the Maharshis I thought in my mind, ah, what great happiness must be pervading in that Tapa-loka? How many more like them are residing there and who is their worshippable God? With such a thought in my mind and with a yearning for meeting them in that world I deeply concentrated upon my Mantrajapa, O my god! by the power of Mantrajapa in a few days I became as brilliantly effulgent as Sanatkumara and at a very great speed I proceeded towards the Tapa-loka.

On my arrival there I could meet *Sriman Sanaka*, *Sanandana* and *Sanatkumara*, the one, whom I met before (at Janaloka) and also their fourth brother *Sri*

Sanatana. I also observed that other Mahayagins although equally shining like these four were paying their homage to these four brothers. And Sanatkumara was engaged in some delightful conversation with them. As I was a new-comer I felt it difficult to understand their topic of conversation. Although they were not as symbolic as the Lord Himself (as the Gopakumara's pleasure in every world was in meeting the Lord there and to observe the depth of devotion of the inhabitants there; in this world although he could not meet his Lord yet he could feel pleasure at the presence of Sanatkumara) yet having met them in Tapa-loka unintentionally, the deepest feeling of joy came into my heart, (this shows the very characteristic of the place). I roamed about all round but I could find nowhere the presence of the Lord; I approached the Kumaras and asked for the whereabouts of the God at which they didn't open their mouth; not only that, even when I made a panegyric to them standing in front of them, they didn't look at me. Almost all the time they remained absorbed in meditation. Rarely did they join together in conversation or show their act of worship by offering something. Because they were Urdhvaretah souls of Naisthika Brahmanas, they were complacent and ever remained full of tranquility. All the celestial powers were resting at the toe of their feet. In that world my hope of meeting the Lord was not fulfilled; even in association with those Atmaramas I was gradually losing my thirst of the vision of the Lord. Yet I continued my stay at that Tapa-loka, the extra-ordinary power of their Tapa which was pervading over the whole Tapa-loka exercised such a great influence over me that I could not leave the place. But due to the spiritual

power of my Guru and my regards to his words I could not give up my Mantrajapa. Naturally this Tapa-loka creates enchantment in the heart and with that enchantment I did my Mantrajapa in greater numbers than ever before, and as a result of that my thirst for meeting the Lord grew more and more. It made me restless for running away from here to Nilachala to meet Sri Jagannatha. My heart could be read by Sri Pippalayana who said, 'Why do you want to leave this most meritorious blissful Tapa-loka for elsewhere? And why do you aspire after the vision of the Lord through your eyes, whereas the Lord is not perceivable through any of the senses including the eyes? First of all you let your mind be concentration on meditation, then naturally you may see the Lord in your soul's eyes; the Great God remains Manifest in and out every where. Because Paramatma Vāsudeva, as a Monitor of the soul resides within the heart and before the elevated and illuminated soul. He ever manifests; He is the Lord Transcendental (Sachidananda-Vigraha) therefore through the naked eyes He is not visible. When one sees the Lord through his soul's eyes (in unstinted meditation) at that time there remains no other thought in the mind and the vision of the Lord in that tranquility of mind is the real feast of the eye too. As the pleasure of the mind is the pleasure of all other senses accordingly the function of the mind is projected in all the senses including the eyes too. If mind does not incline to accept any object how then can the senses in their respective right go ahead? No doubt the respective senses have got the particular capacity, but subsequently if the mind does not act in conjunction with the faculty of the senses then no substance can be gathered. If at any time the Lord

out of His extraordinary affection for His devotee comes into the purview of the physical eyes of a devotee that vision too is actually observed through the soul's eyes. But the devotee may be proud of thinking that he had the vision of the Lord through his physical eyes itself. Or if at all Sri Bhagawan out of His abounding mercy really is visible to the physical eyes of a devotee yet the bliss thereof is created only in the heart. Again suppose Sri Bhagawan makes His Manifestation before one's eyes and then disappears at which the mind alone gets the feeling, then the bliss that is felt at the vision of the Lord is observed not in the eyes but in the mind only. So (the purified and transparent) mind alone visualises the Lord and the bliss thereof is also enjoyed by the mind, none else. It is by the Grace of the Lord one visualises Him and in accordance with the feeling of Bliss thereof the mind gets elevated and illuminated, but other senses cannot be so. When the transparent mind becomes absorbed in uninterrupted meditation, at that time Sri Bhagawan comes to the vision of the heart and that vision is actually understood as the direct sight of the physical eyes; and Sri Bhagawan bestows His boons to the devotees in that plane of meditation and blesses the devotee with His Mission. Brahma who came from the Navel-lotus of the Lord is the very exemplified person in this respect.\* Again the direct sight of Sri Bhagawan through the eyes (physical eyes) can come only to the devotional eyes but not by the non-devotees; as an example we find that neither Kamsa nor Duryodhana could have Bliss at the sight of God nor could recognise Him. On the contrary at the very sight of God (Krishna) Kamsa was afraid to the extent of meeting the very death and Duryodhana got extremely jealous. Ah, the most Beautiful and the very merciful embodiment Sri Narayana Whose Manifestation is the sole feast of

all the senses, but though Madhu and Kaitabha and such other Asuras had the chance to meet Him, yet their tyrannical mind never became subdued.

Though Sri Bhagawan is the very embodiment of Ananda yet how could Kamsa, Duryodhana and such other get fear or jealousy at His very presence? Here the answer is that Bhagawan Sri Narayana envelopes His own Blissful characteristic from the eye of those who are all void of devotion. He manifests His all-Blissful Form to the devotional eyes of His single-minded devotees alone. He is the Almighty, so what is not possible for Him? Bhakti alone is the means to God-realisation; among nine-fold Bhaktis Smaran (meditation in the transparent mind) is the principal one; as mind is the king of the senses, all the facilities of mind get engaged in Sri Bhagawan when mind enters into deep meditation. When the tranquil mind cultures Prema Bhakti (mind functioning in loving devotion to God) which is far superior to Jnana and Vairagya then all other senses naturally are inclined spontaneously to subscribe the sentiment of the mind. The loving devotion to Bhagawan is the ripest fruit of all Sadhana and the very treasure of all wealths—still beyond nay the very cord of infatuating the unsurmountable Lord Himself; but such Prema makes its manifestation in one's heart only by the unreserved showering of Mercy by God Himself; it never can be had by one's own effort. Therefore the unalloyed devotees know the Prema as the most hidden treasure to be preserved in the depth of the oceanlike heart with the utmost care. This Prema is the blessed flower with all charming fragrance of transcendental Bliss. Its glories are beyond expression and the sentiment of Prema gets its manifestation in the transparent and tranquil heart.

(To be continued)

\* (Vide Bh. II/9/9 and III. 8-22-23)

## A Peep into the Enchanting Epic

BY PROF. R.N. SAMPATH

(Continued from page 214 of vol. xvi)

Rama enters into the Dandaka forests, on that analogy, on hearing the Veda recitation, has Bhagavan (Sri Rama) been reminded of his intimate association with Vedas and hurries to that spot? (III-1-2 to 9).

It is a thicket. What a fine spectacle Rama and his party have! The first thing even in that dense forests in plain regions, groups of hermitages are seen. Valmiki vividly portrays the condition of Ashrama in Dandakas. Their reigns supreme the Brahma Tejas. Dartha grass is spread all around. The sight of the hermitage itself is something thrilling. Just as the Sun's orb is awe-inspiring and difficult to stare at, here too are found the blinding effect in these that means the situation is commanding such an admiration and veneration that one cannot gaze at it as if one looks at the exhibits in an exhibition. Birds and beasts roam about freely and squat themselves at will in the court-yard. Divine and Semi-divine beings frequent the place. Fire places are found strewn with implements of sacrifice; darbha and deer-skin. Pots are found with water, Palasa-twigs and fruits and nuts are scattered round about. The whole hermitage is in the midst of an avenue of tall trees that give cool shade below besides sweet fruits to quench one's hunger. The sweet sound of Vedic chanting is heard even afar. Such an enrapturing and alluring sight it offers. Rama is attracted to such an atmosphere just like iron is being dragged by a magnet. Well, explaining the significance of the parties of scholars in Veda and Prabandha going behind and before respectively the procession Deity in a Vishnu temple, it used to be said that Bhagavan charmed by the chanting of Tamil verses by the scholars who go before him, follows them and where there is Bhagavan, the Veda goes after him. Now

What Rama does now is noticeable. He unties the bow and proceeds towards them. The assembled sages know who has come down there and hence with full enthusiasm receive Rama, Sita and Lakshmana. The party is received with full regard and the hospitality is extended in the fitting manner. Taking leave of them Rama starts on the next day and the party enters with thick forest which is a fine habitation for tigers and other wild animals. As they are proceeding a huge monster crosses their way and he sees them. He announces himself as Viradha—the resident of this thicket and leading a life by swallowing the penancing sages as and when I feel hungry. Now I am glad you have come. I shall drink your blood and keep the lady of yours as my wife. So telling he dashes against them and carries Sita off of them.' (III-2-12 to 15).

Sita has gone out of Rama as he is seeing, forcibly taken away by a demon. Is it an indication of things to happen again later? Rama's condition becomes pitiable. He turns towards Lakshmana and tells him that the step-mother Kaikeyi's ambitions are fulfilled. Kingdom is lost, father is lost and now even Sita is being abducted in my own presence. What else is needed for one's dishonour? Perhaps this slender agitation

of mind in a forsaken place. Continues in a subconscious mood works up a havoc when later in Uttarakanda, as he decides to abandon Sita on hearing a scandal. It is at this juncture Rama is consorted by Lakshmana and asks his permission to let loose his anger he has harbored against Kaikeyi, Dasaratha and Bharata too later, on this demon Viradha (III-2-23).

Rama gets composed and asks Viradha who he is and why should he roam about like that. To that question the demon too answers about himself as the son of Jaya born to Satahrada. All Rakshasas named him as Viradha and by that name alone he is popular. Having told about him, he advises Rama to leave Sita and run away from that place for life since he could not be hurt by any weapon. Well, is it a scene-rehearsed of what is to happen later? Rama now becomes ready to meet him on hearing him (Rakshasa's advice and tensions the bow which he has untied some time before. Well, since that time never comes an occasion where Rama spares the bows. The bow is ever got ready for any operation and operations also come in quick succession as if to feed the hungry bow. Rama challenges Viradha and finds that the demon has started moving up along with Sita.

A sandle of virulent type in the form of exchange of weapons takes place between them. The brothers now mount upon the two shoulders of the demon and he leaves with them towards the forest. Perhaps his intention is to do away with them first in the forest and then to carry away Sita who has been left on the ground alone. How the two arms of the demon one being cut off by the two brothers. The Rakshasa falls on the ground now and the two with their own fists smashed the

demon into pulp. Then they derive to bury him as he may once again be received. Now the demon realises his own position, finds Rama and Lakshmana in a different aspect and reveals the storing of his own die to which he had to be born as a Demon. He requests Rama to proceed ahead and meet Sarabhanga—a great sage after due disposal of his moral coils. Rama does so and the party then proceeds towards Sarabhanga's Ashrama.

As he is approaching the Ashrama of Sarabhanga, Rama sees a divine spectacle of Indra's to the revered sage. (III-5-3 to 17). The heavenly ruler Indra makes a request to the sage Sarabhanga to inform Rama of his mission here on the earth. Rama accompanied by Sita and Lakshmana prostrate the sage and enquires about Indra's visit there. The sage also informs everything that Indra had requested of him. Then he announces his desire to abandon his life in his presence for whose sake he has been waiting for long. He asks Rama to meet Sutikshna and also tells him the way to reach his hermitage. Then in the sacred fire kindled by himself he immolates himself as Rama and others are witnessing. Out of the fire, there arises a youthful person who has started to move towards Brahmaloaka which is far beyond the regions where the holy men and sages reach. Sarabhanga is now gone yet many sages of different types approach Rama and seek his help and protection. Valmiki gives a beautiful account of sages who visit Rama in the Ashrama of Sarabhanga and that itself becomes a list of "penance of virulent types". The story that Valmiki narrates through Lava and Kusa becomes activated with full of turns. What is in store for Rama shall be known in the joint memorandum the sages present. Memorandum—yes it is a reminder after all.

(to be continued)

## Principal Theme of Gita according to Sri Ramanuja

BY SRI K. SRINIVASAN, M.A.

In his commentary on the Gita as elsewhere Sri Ramanuja is concerned with establishing the absolute supremacy of the personal God (Krishna) not only over the phenomenal world but also over the impersonal Absolute, Brahman. In this he reacts against the absolute monism of Sankara for whom Reality, Brahman, was unfractionably One, all diversity and multiplicity being ultimately an illusory appearance. This world of illusory appearance (*maya* or *Prakrti*) includes everything that is in any way conditioned by time, space, or causation: its characteristic feature is 'action' (*karma*) which is the principle of change. It must then follow that God Himself, in so far as he is an agent and involved in the affairs of this world, is *from the point of view of absolute reality*, not fully real, Real is Brahman only, and Brahman is One. According to R. C. Zohner in his *Bhagavat Geetha* (Oxford University Press).

This is Sankara's interpretation of the teaching of the Upanishads, and in many passages in those not very consistent books it is quite legitimate. If such an interpretation is true, then it must mean the death-blow to theism of any sort." This Ramanuja saw very clearly and, in his philosophy which owes more to the Gita than to any other sacred text, he tries to rehabilitate God even above the Absolute.

According to Sri Ramanuja the universe can be divided into two segments matter and spirit. Matter of material Nature is dynamic and includes everything that is subject to change; and this comprises not only what we normally understand by

matter but also the senses, mind, ego-Spirit (*purusa*) is not, as in the non-dualist Vedanta, just one world-soul, one 'Self'; that is identical in all contingent beings. It is a plurality of 'spiritual monads' or selves which attach themselves to psychosomatic organisms, indwell them for so long as they are bound in the process of evolution.

*Ehaikastha Jagathkrishnam Pasyathya  
Sacharacharam*

Arjuna is said to have had a vision of that integrating reality.

The plurality of individual selves is as much a fact as their immortality. The infinite plurality of existents is unified into a coherent pattern and is shown as a factor in the immense vista of the divine Reality. There is novelty because the divine object transcends the customary world and there is coherence because that world is translated into being a factor in the infinite harmony of divine existence.

That God is the supreme Reality and that nothing higher is there or is conceivable is forcefully brought out in the statement.

There is nothing other than God, which surpasses Him. God is the One: but He is not a One who obliterates and nullifies the manifold: rather He binds the many together in a coherent whole since the whole is his body and a body is an organism in which all the parts are interdependent. And so it is that in the great theophany of Chapter XI Arjuna sees 'the whole (wide) universe in One converged, there in the body of the God of gods, yet

divided out in multiplicity'. In a very real sense the material world and the individual selves that inhabit it, whether 'bound' or 'released'; form the 'body' of God.

Brahman too 'subsists in God, and secondly even the liberated self which, by transcending space,' sees all beings in the self' is not thereby lost to or destroyed in God, nor is God lost to or obliterated in the self:

Here too Krishna insists, that the integrated man who, even after liberation, does not cease to practise spiritual exercise, must also be possessed of correct knowledge concerning the timeless nature of the self; and in addition he must love and worship Him alone. The integrated man is, as we saw in the last chapter of Gita, also 'liberated, Brahman-become' and as such there is nothing he needs to do yet all this is not enough without a loving devotion to God. *Moksa* means 'liberation' from the bonds of time and action: the 'liberated' man is thereby free, and what Krishna demands is therefore the love of a free and disinterested self.

These two, the world of change and the world of changeless eternal beings, constitute the 'body' of the Lord. The Lord-God-Is the 'soul' or 'self' of this body just as the embodied 'self' is the 'soul' of each human individual: but whereas the embodied self is the eternal and changeless centre of a changing psychosomatic organism, God is the eternal centre of both the active universe of matter and the totality of immortal and timeless 'spirits' or 'selves': he is 'the divine Person who

is beyond the beyond' as the *Mundaka* Upanishad teach, Brahman is the 'All' but beyond the All: He is an eternity beyond both the manifold eternal (individual selves) and of course for beyond ever-changing world of matter.

*Bhakti* of the supreme level of excellence is the ultimate means for the attainment of God. This attainment is in three levels. They are the intellectual understanding of God, the direct intuitive experience of God and eternal communion with Him. The *Gita* emphatically declares that *bhakti* is the one unfailing and sufficient means for all the three levels of attainment. Ramanuja brings this out clearly.

The defining essence of *bhakti* is enunciated, according to Ramanuja, in one line which occurs significantly enough twice in the *Gita* and that at the grand conclusions of the charters IX & XVIII.

Fix your mind on Me, be devoted to Me, adore Me and make obeisance to Me; thus uniting yourself to Me and entirely depending on Me, you shall come to Me.

There is another factor integral to *bhakti* which, for Ramanuja, is a fundamental part of the message of the Gita. This is what is named *prapatti* in devotional tradition. It signifies *saranagati* or self-surrender. That the *Gita* abounds in the teaching of this way to God can hardly be questioned. The veil of *Maya* says, Sri Krishna, can be rent asunder through only *prapatti*.

Surrendering all duties to Me, seek refuge in Me alone. I shall absolve your all sins; grieve not.

## Ourselves

### Gobardhan Puja and Annakut Mahotsava at Sri Gaudiya Math, Madras

The Gobardhan Puja and Annakut Mahotsava are the significant celebrations specially celebrated at Sri Chaitanya Math

Gaudiya Math and devotees of the Math presented very many sweets and the Brahmacharis of the Math themselves cooked over fifty varieties of preparations quite large in quantity and when they were

Dec. '72]

THE GAUDIYA

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explained the significance of the function to the audience. At night about 300 devotees were sumptuously treated with Mahaprasadam. We gratefully acknowledge that one devotee gave Rs. 500/- and someone bore the cost of Payasam of one and half maunds; someone gave about 10 kg. milk-prepared Sweets and somebody gave a big cake out of milk (chaana) and a Laddu of 5 kg. besides many others gave sweets, milk, curd and other material, and also new cloth to the Deities.

### Meeting at Sri Krishna Temple, Madras-1.

On the occasion of first anniversary celebration of 'Divine Volunteers Corps,

Madras-1. Sri B. P. Yati Maharaj was invited to preside over the function and also to release the Souvenir on the 19th Nov. '72. The Swamijis of the Math first performed their Bhajan then before a large gathering Maharaj gave a speech over an hour which was highly appreciated by the audience who attended in a quite large number.

### Chaturmasya

The Chaturmasya Vrata which was strictly observed by the devotees of the Math under the spiritual benediction of Srila Acharyadeva was completed on 21st Oct. '72

To the Subscribers.

Due to Power-cut the Press could not print all the pages of the issue therefore we have to bring out this issue with these limited pages.

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Annakuta before the Deities  
and its branches Sri Gaudiya Maths by offering hundreds of varieties of preparations to the Lord and holding Special Bhajan and discourses. The Annakut function was grandly celebrated by Madras

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